

A
RIGHT GODLY AND
learned Exposition, vpon the whole
Booke of Psalmes :

Wherein is set forth the true Diu-
sion, Sence, and Doctrin contained in euery Psalme :
for the great furtheraunce and necessarie
instruction of euery Christian
Reader.

Newly and faithfully set forth
by a Godly Minister and Preacher of
the word of God.

2 Tim. 3. Ver. 16. 17.

For the whole Scripture is giuen by inspiration of God,
and is profitable to teach, to improue, to correct and to
instruct to righteousness.

That the man of God may be absolute, being made per-
fect vnto all good workes.

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1

¶ The printers of this present worke, to al godly
and Chrystian readers, do wish all increase of
knowledge and strength of faith in Christ for cuer.

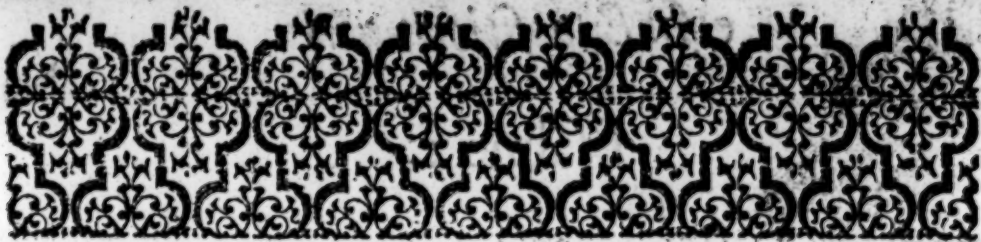


Here are two thinges especially, that behoneth all
good men to haue regarde of in this life. The one is
the inlarging of the kingdome of Christ, to the vt-
termoſt of their powers, in a lawfull and holy voca-
tion. And the other is ſimplicity and plainnes, in the
places that God putteth men into, or in the words or
workes, that he inableth them to performe therein.
At both which thinges we our ſelues haue aimed (ſo
farre forth as humane infirmitye would ſuffer) in the
puſhing of this preſent work for the further decla-

ration whereof wee haue bene contented to preſixe theſe fewe lines. By Gods good
prouidēce, the booke it ſelfe came into our hādes from amongſt the writings, of that
religious & worſhipful Gentlman M. Herlakinden of Kent, eſquier late deceased,
and for whoſe cauſe onely (as we ſuppoſe) the penning of this was performed at the
firſt: Which hauing once gotten into our handes, we could not let lie and periſh a-
mongſt the wormes and moaths (as the proverbe is) vnles we would cloſly & vnder
hand haue hindered the edification of the Church, but in deuour to our vttermoſt
the publiſhing of the ſame. Wherein if any man thinke we did it, for glory or gaine
vnto our ſelues, wee can not but tell them that as they doe vncharitably ſurmize a-
gainſt vs, ſo they doe fondly and foully deceiue themſelues, as for glorye, how can
we attayne, ſith the labor is wholly an others, and no part ours, except men would
thinke vs to be ſo conceited that wee would count it credit to be decked with other
birdes feathers, and to waxe rich with the robbery and vniuſt ſpoyle of others.
And for gayne there is as litle, if not leſſe reaſon, for beſides that we know not what
uent we ſhal haue, the ſale being very vncertaine, what likelyhood is there that our
aduantage can be much, in publiſhing cōmentaries vpon that booke of which there
are ſo many learned expoſitions extant already? And yet leaſt any ſhould imagine
that we haue without cauſe, cauſed this to be printed, beſides the reaſons before al-
leaged we ſay, that both the ſoundnes of the matter it ſelfe, and the manner of de-
liuery obſerued therein, which is both plaine and ſhort (the one ſeruing for the more
ſimple ſort of people, and the other fitting ſuch as either can not, or will not, allowe
themſelues leaſure to read long commentaries) hath drawen vs on hereto. Wherein
we do willingly giue al the world to vnderſtand, that we ſpeak not ſo much our own
minds, for we confeſſe our ſelues to be men not greatly able to diſcerne of ſuch high
points but we viter that, that men of good countenance in the Church, & of ſound
iudgement, as in reſpect of religion, haue deliuered, and that we hope all that read
it, ſhal well find and perceiue. There reſteth no more but this, that enery good man
labour to referre it, to good ends and holy purpoſes, namely to the building vp of the
ſelues and others, in knowledge, in faith, in repentance and obedience of al ſuch good
things.

The Epistle to the Reader.

things, as God hath reueiled in his worde, praying the Godly reader, for his better & more plain direction in that behalfe, diligently to obserue these few points following. First that all that is spoken, vpon all the Psalmes or any of them, respecteth either the diuision of the Psalmes into his members and parts, or the true sense and natural meaning of the very words, or the doctrines, touching faith and manners that are therein conteined. Secondly that wheresoever they shall finde, these letters, markes, or directions ensuing: i. v. q. d. they would take paines to resolue and interpret them thus, namely that, i. signifieth that it is to say, v. signifieth to wit: and q. d. meaneth as if he should say. Thirdly, that the framer of this work in all his notes, at the least (for the most part we are sure of it) had speciall respect to that english text of the Psalmes and Bible that was Imprinted, at Geneva, which was as it shoulde seeme, the first yere of the raygne of our gracious Queene, which also we thought good to aduertise the reader of that so he may haue an eye alwayes in his reading to, that text, or others conformable to the same, printed, vpon good authoritie, though it be not wholly put downe here, nor the wordes of it in other letters for difference sake, as had been to be wished. Lastly wee are earnestly to intreat the godly reader, fauourably to interpret, and with loue to correct, whatsoeuer hath escaped here, through the negligence or ignorance of the workemen, employed about this busines, some taste whereof also euen we our selues haue thought good to giue vnto them, by putting downe some fewe scapes obserued in the ouer reading of it, that so if there be any such like (as we hope there are not many) they may by these amend the rest. And thus beseeching God to giue a blessing vnto this work in the heartes of all these into whose handes it shall come, we end the 28. of Aprill. 1586,



Lord Iesus begin and make an end.

An Exposition vpon the whole
Booke of Psalmes.

The penners of the Psalmes were diuers men, as *Dauid, Moses, &c.* but all led by one and the selfe same spirit, so that the holy Ghost may rightlie be said to be the Author of this Booke.



Some Psalmes haue titles and inscriptions, of which we will shew somewhat when we shall come to them: other some are without Titles or inscriptions, of which we shall not neede to say any thing. These that haue Titles, do eyther containe the name of the writer of that Psalm, or the instrument wherevpon it was sung, or the end wherevnto it was appoynted, or the principal matter therein containd. As they were diuers Writers, so they comprehended diuers matters: some are full of instruction touching both sayth and maners, as *Psalm. 1. 37. &c.* Other some containe confession of sinnes, and prayer for repentaunce, as *Psalm. 25. 51. &c.* Other some are Prayers agaynst the enemies of the Church, as *Psalm. 79. 83. &c.* Some containe the histories of the olde Testament, as *Psalm. 78. 105. 106. &c.* Some are commendations of Gods lawes, as *Psalm. 119. 119. &c.* Some descriptions of Gods wonderfull power, as *psalm. 18. 164.* Some are particuler prayers of particuler persons, in particuler græfes eyther of body or soule, as *psalm. 6. 86. &c.* Other some are prayers of a number of godly and faithfull people, as *psalm. 44. 85. &c.* To be shorte, there is such diuersitye of matter, that a man can hardlye deuide them aright: yea one and the selfe same Psalm sometimes shall comprehend the most of these thinges.

For the better vnderstanding of this Booke, two thinges specially would be diligently obserued: First, the sodayne chaunge of number, tense, person, &c. which make the places to seeme very hard. Secondly, to discern what is spoken in the person of the Church, and to refer the same thereto, and what is otherwise spoken to apply it alwayes to his right ende and purpose.

Psalme 2.

Di.

1



2

This Psalme consisteth of two partes: In the first he setteth out wherein the felicitie and blessednesse of a godlye man consisteth, what his exercises are, and what blessings hee shall receaue from the Lord therefore, from verse 1. to the ende of the thirde. In the seconde he declareth what iudgements shall ouertake the wicked, and what an vniuersall reward there shall be to the godly and the vngodly, from verse 4. to the end of the Psalme.

Se.

1

Ver. 1. The man put for euery man, i. man and woman for in Christ Iesus there is no difference, Galat. 3. 28. and blessed are they not in this lyfe onlye, but in the life to come, for godlinesse hath the promise of this lyfe present, and in the life to come, 1. Timothie 4. 8. Doth not walke in the counsell [by counsell he vnderstandeth the subtilties and craftes of the wicked, by which they push on themselves forwardes, and labour to drawe others to the like, see Proverb. 1. 10. 11. &c.] So that hee meaneth that hee is blessed that toyneeth not himselfe in wicked practises with the vngodly, nor by himselfe doth performe the same, nor stande in the waye of sinners, (way is put for order and kinde of liuing, for maners and fashions: he meaneth then that they are blessed that frame not themselves, no not in outward shew, like to the vngodly: see Romanes 12. 2.) In the seate of the scorner [by seate he noteth fellowship and societie with the vngodly as Psal. 26. 4. so that the meaning is that the godly man doth not consent with the wicked, neither hath any familiaritie with their vile enterprises.] Verse 2. His delight [i. his whole pleasure] in the lawe of the Lord [i. in the performance of these things, which God in his law commaundeth] Hee doth daye and night [i. continually or very much, giuing himselfe not only to the reading of holy Scriptures, but to meditation therein] Verse 3. is a similitude, by whiche the Prophet noteth the flourishing state of the faithfull, and their fruitfulness also, by Treē he meaneth eyther Palme Treē, as Psalme 92. 12. or some other flourishing Treē [by the Riuer of waters [i. in most moyst places meete to make Treēs grow and flourish] in due season [i. not vntimely fruit, nor too late, but that which shall haue the fulnesse of growth, and yet not be withered away] whose leafe shall not fade [i. shall not decay in colour, nor fall from the Treē, wherby the Prophet noteth the continuall flourishing of the faythfull] Whatsoeuer he shall doe, [we must re- strayne that vniuersall terme, Whatsoeuer, to all thinges that he shall attempte according to godlinesse, to which inuēde both here and elsewhere, sundrye times the Lord himselfe hath annexed a promise of good successe]

4

Verse 4. He amplifieth by the contrarie, the wicked are not so [i. Like Treēs]

Trees planted &c. as ver. 3. but whereto are they like? they are as the chaffe
[i. Light, vnprofitable for anye thing, and voyde of fruite. It is an vsuall
thing in Scripture to compare the wicked to chaffe, as Psalmes 35. 5. Isaiah
17. 13. Math. 3. 12.] Which the winde dyueth away (9. d. as chaffe can-
not withstand the violence of the winde, but it tosseth it too and fro, and dy-
ueth it whither pleaseth it, so shall the wicked be before Gods iudgementes,
how greate, mightie and strong soeuer they seeme to be before men] Ver. 5.
Therefore (i. because they are as chaffe, and reprobate to all good workes)
they shall not stand [vz. with boldnesse and lifted vp countenaunces, as the
godly shall] in the iudgement (i. in that great and last day mentioned Mat.
25. 31. 32. &c. to the ende of the Chapter) nor sinners in the assemblie of the
righteous [i. they shall not haue place amongst the godlye, but God will
sunder them one from another as Math. 25. 31. 32. &c. as before] Ver. 6. The
Lord knoweth (i. approueth and alloweth as not to know, is to disallowe,
Math. 7. 23. yea so alloweth, that he blesseth, which may appeare by the con-
trarye in this verse, where the Prophet vseth the word, Perish) the way (i. the
order and kinde of liuing, as before, verse the first and afterwarde in this
verse) of the righteous (i. they that indeuour righteousnesse in themselves,
and haue Christs righteousnesse imputed vnto them) And the waye (reade
But, and so the sence shall be more playne) Shall perishe (vz. In time
hereafter to come, or else doth perishe, putting the beginning of destructi-
on in this life, not only for the beginning of it here, but for the finishing of it
else where.

Ver. 1. Teacheth a godly man to beware of the vngodlies perswasions,
secondlye of their order of life, and thirdly of their societie, and companie
keeping. Ver. 2. Teacheth him by the contrary what he must doe: firste to
take all his delite and pleasure in Gods worde, because we doe hardly profit
by these thinges which we take no pleasure in: secondly to vse al the meanes
whereby he may be builded vp in knowledge, for so generallie doe I take
these wordes, Meditate day and night. Ver. 3. A promise annexed for our
better encouragement, which expresseth Gods wonderfull goodnesse, and
our dulnesse and heauinesse, that haue neede of such spurs. ver. 4. doth not
only contayne iudgements agaynst the wicked, but also teacheth, yea spur-
reth forward the godly by beholding their punishments, to more hardy wal-
king: and whereas the holy Ghost resembleth the wicked to chaffe tossed be-
fore the winde: It teacheth vs that though the wicked thinke themselves
glorious, and of long continuance, yet they are neyther the one nor the o-
ther. ver. 5. Teacheth that God with his Fanne wil make a separation be-
twene the good Corne and the chaffe, as Math. 3. 12. ver. 6. Teacheth this,
that God is the only Iudge to allow, and disallow, they must not therefore
stand vpon themselves or other mens iudgements.

An Exposition vpon
Psalme 2. |

Di.

I



2

3

Se.

I

His Psalme consisteth of thre parts: In the firste is declared the greatnes, multitude, and rage of them that rise vp against Christ, from ver. 1. to the ende of the 3. In the seconde, is set out the Maiestie and power of God the Father, and his sonne Christ, for the confounding of such wicked aduersaries, from verse 4. to the ende of the 9. In the 3. is contained a louing admonition of God, who will not the death of sinners, but rather that they should repent, wishing them in time, for feare of after punishment, to turne to his Maiestie, from verse 10. to the ende of the Psalme. Ver. 1. Heathen put for people, not being Iewes: If you vnderstand this Psalme of Dauids kingdome, if otherwayes, of Christes kingdome, as it is referred thereto Acts. 4. 25. Then vnderstande by Heathen and people of the enemies of Christ, whiche were of thre manner of sorts, and in this first verse he noteth two kindes of them, some that through rage were caried to outrage and violence, and other some that were not so cruel, and yet murmuringly opposed themselves in wordes. Some reade the later part of the first verse thus: And the Nations meditate [or thinke vpon a vaine thing (i. a matter that can not be brought to passe, but shall lack his effect)] the sence commeth all to one effect. Ver. 2. The kings of the earth [i. they that had the highest authority] bend themselves: or after some, stand vp [meaning that they consent and conspire together as it were] and the Princes [i. the great men by whose counsel and wisdom kings gouern their countries, noting hereby, that neither might nor counsell, was wanting in Christes aduersaries] are assembled, or after some, do take counsell together agaynst the Lord, [A strange matter that men like Giaunts, should arm themselves against God & against his Christ (i. his annointed one, meaning either David as the figure, or Christ himselfe as the truth)] ver. 3. the Prophet putteth down the vngoodlies speeches. Let vs breake [q.d. Let vs ioyne all our force to assaye to breake] not that they can, but that such purposes they haue in their hartes and wordes in their mouthes] their bandes [i. God the fathers lawes, published by David and Christ, which hee calleth bandes, because that by them, as it were by certaine bandes, the subiectes are wont to be bound & kept in their dueties] their cordes or as some terme it, thicke (i. strong) cordes from vs [I suppose that the Prophet vnderstandeth by cordes, the rule and authoritie that God hath giuen to David and his son Christ] the meaning is: Let vs not obaye (say the wicked their lawes, and let vs labour that they may not rule ouer vs] ver. 4. Hee that dwelleth, others reade, He that sitteth in heauen, [a notable description of God, whereby the Prophet meaneth to show, that they are not able to match with him: and they are Dauids wordes, q.d. Howe wil these wicked men, as wicked as they are, fight with him that is so high aboue their reach] shall laugh, or
in the

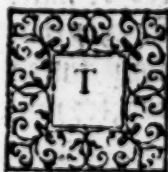
In the present tense, as some reade it doth laugh [*i. maketh*] no account of all their rage and murmuring, and this is spoken of God, as the rest of the words in this verse, and the next that follow, are, according to many, and as his capacity is able to comprehend [*shal*] haue them in derision (or as others read it doth deride them [*it is a repetition being the same in effect, & the former part of the verse is, by which doubling the holy Ghost noteth the certaintie & assurednes of the thing*]) Ver. 5. Then [*vz. when time shal require* and at that very instant, which God in his eternall decre: hath appointed] 5
shal he (*i. God*) speake vnto them [*vz. the wicked and vngodly, eyther by his wordes, or by his rods, Iob. 33. 14. &c. but chiefly by his rodde, as Iob 33. 19. 20. 21.*] in his wrath [*i. being angry with them, meaning that hee will most vehemently and sharply rebuke them*] and bere them [*i. plague them so, that they shal be bere & greued in his sore displeasure (he meaneth that being moued with great wrath, he wil destroy and ouerthrow the)*]
Ver. 6. amend thus, Saying (*vz. God himselfe*) but I annoynted my king- 6
ly placing him in his kingdome, putting the signe of his imagination or entrance into his kingdome [*vz. annoynting, for the possession & enioying thereof: And putting these wordes (my king) for him whom the Lord had aduanced thereto, either David or Christ*] had made him ruler ouer Sion [*which place was the seat of Davids kingdome, as may appeare by sundrie places, the Prophet vsing a part for the whole land, and the people contained therein, and a figure also of Christs Church, Isaiah. 2. 3.*] the Mountains of my holines [*i. My holy mountaines, for so do the Hebrewes sundry times speak, vsing the Substantiue for the Adiectiue, now it is called Gods holy mountaine, because that David brought thither Gods own arke, and there were the holy exercises of his religion obserued, till the Temple was builded, see 1. Chron. 15. 16. Chap. and this verse comprehendeth God & fathers wordes, sitting in iudgement as it were, and condemning the wicked, who laboured the ouerthrow of his kingdome.* Ver. 7. I will declare [*i. I will saythfullye* 7
shew and set abroad] the decre: [*vz. which the Lord hath determined concerning men*] thou art my sonne [*vz. by adoption, if we vnderstand it of David: and by nature if we vnderstand it of Christ*] This day [*if you vnderstand it of David, you must refer it to & time of his first annointing, & so forwarde. If you vnderstand it of Christ, you must refer it to his first manifestation in the flesh, not but that he was begotten of the Father from before all beginnings*] and this 7. verse are the wordes of David or Christ declaring Gods eternal decre: touching their governments.] Ver. 8. are the wordes of the 8
Father, inuiting David or Christ to aske somewhat of him, and as it were, a prophecy of the enlargement of their kingdomes: In David somewhat more narrowly thus, that the Heathen round about him, and namely those that inhabited the coastes nigh to the land of Iudea, as *Ammonites, Moabites, &c.* should be brought in subiection to him, as may appeare in the Histories in 2. Samuel: in Christ more largely, to wit that of all the nations

and peoples vnder heauen, he should haue diuers subiected to his kingdome
 9 by the ministerie of the word. Ver. 9. is declared þ power of David or chzist.
 Thou shalt crush, or after some, thou shalt breake them together [vz. not
 onely those enemies mentioned in the beginning of this Psalm, but
 all others whatsoever, that shall rise vp or rebell agaynst thee] with a scy-
 ter, or after some, with a rod of yron, [whatsoever it be the holy Ghost mea-
 neth vnder these termes, to sette out the inuincible power, and force of
 David, or of Chzist, agaynst their seuerall enemies] And breake them in
 pces, or after some shalt scatter them abroad [vz. being already broken,
 which I rather allow of] lyke a Potters vessell [vz. which is broken alrea-
 dy: noting by this maner of speche, not only a iudgement to bee executed
 vpon the wicked, but such a iudgement as the vngodly shall haue past all
 hope of repayre and recovery.] Ver. 10. Is a notable exhortation to Ru-
 10 lers in time to turne to the Lord, and his obedience. Now [i. while it is
 time, before such iudgements ouertake you, as are mentioned verse 5.
 and 9. of this Psalm] be wise and learned [not that they were withoute
 wit and learning, but because they wanted godly wisdom, hee exhorteth
 11 them to looke for that] Ver. 11. Serue the Lord [q.d. Giue vnto him his
 true honor and worship, which hitherto you haue kept backe from him] in
 feare: or after others with reuerence [both come almost to one ende, if wee
 reade feare, he meaneth the feare of his chyldren, which are loth to offende
 him, not so much for feare of punishment, as for lothsomnesse, on their parte
 of loue, to displease his Maestie: If we reade reuerence, then hee noteth
 with what inward perswasions and outward behauiour we should performe
 his seruice to his Maestie, vz. not so lightly and vnreuerently as common-
 ly we doe] and reioyce [vz. because he hath set suche a king ouer you]
 with trembling [vz. at his iudgements, which he setteth before them, to
 keepe them the better in awe, and to with-holde them from manifolde mis-
 12 chiefes.] Ver. 12. Kisse the sonne [vz. not only in signe of homage & subiectio
 but also as a sure pledge of þ faithfulness & trust which you wil perform to-
 wards him: And by Sonne he vnderstandeth either David or Chzist] least
 he be angrie [and then those punishments shal vppon you mentioned before
 ver. 9.] and ye perish [q.d. least ye also should perish, The Prophet putteth
 downe two reasons to induce men to yelde to Chzist, 1. least they prouoke
 him to wrath, 2. least they themselues perish, and that in the waye (i. before
 they come to their iournies end, meaning thereby the full accomplishment
 of their purposes & practises, which no doubt shal be a great græfe] When
 his wrath shall sodaynly burne, others read, if his wrath shall burne, though
 neuer so little, if you follow the first reading, the sence is thus, vz. hee noteth
 not only the time wherein the vngodly shall perish, but the maner how and
 suddainly: If you allow the other, then this is the meaning: [q.d. it is good
 for you to take heede how you prouoke agaynst your selues God and his
 iudgements: for if his wrath be neuer so little kindled, be ye sure, it
 will

will be your destruction, this latter I better like of as more agreeing with the circumstance of the place) blessed are all that trust in him [this is a graue sentence shutting by the whole Psalm, into which the Prophet sobainly entreateth, not only because of the deepe consideration of Gods iudgements pronounced befoze agaynst the wicked, but also thereby to shew that the godlye are not without hope.

Ver. 1. Teacheth that the people do many times oppose themselves against God & his ordinance. Ver. 2. sheweth y the kings & mighty men doe it likewise by which we may learn also, that it is not good to hang vpon y multitude for their number, nor vpon the mightye for their great countenance. Ver. 4. Teacheth that God will frustrate the wicked of their hope, and mischieuous purposes. Ver. 5. as also 9. declareth that the vngodlye shall not escape vnpunished, Ver. 7. Teacheth vs not onely saythfully to declare, but also humbly to stand vpon the giftes and calling that God hath bestowed vpon vs. Ver. 8. Declareth Gods liberalitie, who giueth to his childre, rich and plentifull gifts. ver. 9. Noteth the vtter ruine and destruction of the vngodly. ver. 10. Setteth out Gods mercy in calling men, yea euen y highest (that others by their examples, may be brought therto also) to repentance and amendment, and teacheth them likewise to account of the time, and not to put off from day to day. ver. 11. Teacheth that God alone must be worshipped, and what maner of seruice it is that he requireth at our hands. ver. 12. Teacheth obedience to Christ, euen as to God the Father, by which wee see that he is God, and that there is a distinction of persons, it declareth also what iudgement shall fall vpon the vngodly for their sinnes, and what graces shall be giuen to the saythfull.

Psalme 3.



This Psalm hath a large Title, which doth not onely comprehend the Authors name, but the time when, and the occasion wherefore he did write it, & is the argument (as a man would say) of the whole Psalm, it may be diuided into thre parts: In the first Dauid declareth what great daungers hee was in, by reasons of the multitude of his aduersants, and this is in the two first verses, in the seconde are comprehended comforts, which Dauid gathered vnto him, by consideration of Gods present ayde, and of the wonderfull consolation which he had by experience felt before, from the thyrde verse to the ende of the sixte. In the thirde parte hee maketh his prayer vnto G D D for his deliuerance, foretelling as it were Gods iudgements vpon his euemies, and his fauour to his childre, and that is in the two last verses. ver. 1. is vttered by an interrogation by which y Prophet noteth the wonderfull number of his aduersaries, as though he had

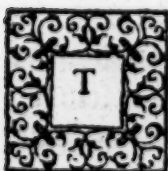
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bene

- bin left almost alone, and all the people had gone after Absolon. *Uer. 2.* To my soule [mend it thus, of my soule: .i. of me, my selfe, and my whole lyfe: a part put for y^e whole person] There is no help for him in God [.i. the Lord will not deliuer him: for they supposed when they saw him flee from the face of his sonne Absolon on the one side, and Absolons power on the other side that God had forsaken him, and that he could looke for no helpe of God, such
- 3 a one was Schemei, 2. Samuel 16. 7. 8.] *Uer. 3.* Art a Buckler [.i. a sure defence from the force of my enemies] For me, or after some about me [by which he noteth in what assurance he was vnder the shadow and safegarde of the Almighty] By glory (.i. who) how base soeuer I am now, must and wil restore me to my former glory] And the lifter vp of my heade [to lift by the head, is to make one that was very sad, and throwne downe with græfe, ioyfull and chearefull, by exalting of him to giue him matter of mirth, see Genesis 40. 13. 20. Luke 21. 28. he meaneth then by these thre speches, that he was to him without weapon, a shield or Buckler, .i. a sure defence: and to him contemned, glory and renoune: and to him cast downe, an Author of ioy, and rayling by agayne.] *Uer. 4.* I did call, or after some crye, whiche
- 4 I better like [.i. I did earnestly pray] heard, or after some answered [.i. y^e answered and graunted me my request] out of his holy mountayne (we heard the same before, *Psalme 2. 6.* By holy mountayne he meaneth the propitiatorie or mercy seate, which was vpon the Arke placed in Mount Sion, whiche was sayd to be holy, because God the author of holines appeared there, and by reason of the holy exercises obserued in that place, for God had promised that he would heare his people out of the mercy seate from betwene the Cherubines, when saythfully they should call vpon him: or else he meaneth by Gods holy Mountayne, Heauen, wherevpon the Lord sitteth, as vpon an exceeding high Mountayne] *Uer. 5.* I layde me downe [vz. vpon my bed or Couch: and that word, I, is full of force, q. d. I, whose life so many enemies seeke] and slept [vz. soundly and sweetely, careles (as it were) of mine enemies: The Prophet meaning by sleepe wonderful quietnesse, for they that are doubtfull of their successes, & oppressed with græfes, haue many times sleepe taken from their eyes] And rose by agayne [excellently added, for many take their rest, & yet rise not, the Prophet noting, that as he slept soundly, so he safely awaked, and imployed himselfe vpon his affayres] for the Lord sustayned me [this is the reason of all, for without God we can do no-
- 6 thing, *Iohn 15. 5.* *Uer. 6.* For ten thousand [a certain number put for an vncertayn, meaning innumerable people] mend the latter end of the ver. thus, which standing about me, haue pitched their tents agaynst me [.i. which compassing me about, are ready euen as it were with their weapons drawne, to destroy me: q. d. though I were neuer in so great daunger, distresse, & feare yet I will not feare, for thou Lord wilt graciously deliuer me now, as thou hast done heretofore] *Uer. 7.* O Lord arise [vz. Like a couragious and ready souldier, that heareth the sound of the Trumpet, stande vp vpon thy

thy feete, take thy weapons and armes to defend me, and wound mine enemies] Helpe, or after some, saue me my God [vz. from the subtiltie and power of my foes] for thou hast, some read, which hast smitten [both the readings come to one sence, vz. hee prayeth God to deliuer him out of this present daunger, as he before had done out of sundrie the like] al mine enemies [i. the greatest number of them. For he meaneth not that God had so destroyed his foes, as none of them were left] Upon the chæke bone [as beasts that hurt by byting, cannot hurt when their teeth be broken, or their iaw bones burst in sunder, so the Prophet sheweth that his enemies in former time, had bene so cast downe, that neyther by word nor deede they were able to hurt him.] Ver. 8. Saluation belongeth to the Lord, [true it is that saluation and eternall life belong to God alone, but yet saluation in this place is vsed for helpe and deliuerance from daungers, which alone indede belongeth to God, how great or small soeuer the meane be, that he worketh the same by.] Mend the latter part thus: And let thy blessing be, &c. [For it is as it were a wish and prayer that Dauid maketh for the people, as well as for himselfe, here is chaunge of the person, for in the first part of the verse he spake in the third and now in the second, vnderstanding by blessings, gods fauour and goodnes, and naming the people gods people, notwithstanding their sinnes of rebellion and falling away with Absalon, against Dauid his Father.] Ver. 1. Teacheth vs that the multitude of our enemies should not so dismay vs, as that we should not pray to God. Ver. 2. Neither yet their vile wordes should worke that effect in vs. Ver. 3. Ministreth comforte because God is as a shield in all distresses, and teacheth that true faith vanquisheth all distresses and impossibilities whatsoeuer. Ver. 4. Teacheth first that in dangers we should pray vnto God, secondlye that God graciously heareth them that call vpon him in truth, thirdly that the consideration of former deliuerance should strengthen our sayth, touching deliuerance of the like, either present or to come. Ver. 5. declareth that if God be on our side we need not care who be against vs, Romans 8. 31. &c. to the end of the chapter. Ver. 6. True sayth surmounteth all difficulties, and distresses of this life whatsoeuer. Ver. 7. God alone is to be called vpon in need, because he alone can helpe and saue. Ver. 8. Teacheth, not only to pray for others, as for our selues, but also euen for our enemies, as Dauid doth for the rebellious people.

Psalme. 4.



This Psalm hath a Title or inscription, (but thereof wee will speake when we come to the sence) and as it may be deuised thus: First Dauid maketh his prayer to the Lord in mercye to behold him, and graciously to graunt his request: and this is contriued in the first verse. Secondly he speaketh vnto his enemies, not only declaring that God had exalted him, but also wishing the
in time

in time to repent, from ver. 2. to the end of the 5. In the 3. he declareth wherupon he staid himselfe, & what were the grounds of his assurance, *vz.* Gods fauour and wonderful blessings, from ver. 6. vnto the end of the Psalm.

- S.** The title is this: to him that excelleth. [*viz.* in musicke and songs, & skill vpon instruments, for which knowledge sake hee was preferred before the rest] or *Neginoth* [here the Geneva note is good,] ver. 1. When I call. [i. when I pray vnto thee] righteousness [i. thou that art the witnes, iudge, and defender of mine innocencie and vprightnes towards Saul, or any other] thou hast set me at libertie [he comforteth himselfe by former experience trusting to feele the like fauour now] when I was in distresse [all this speech is metaphorical, borrowed of them, which by enemies are driuen into a narrow place, out of which they can very hardly escape,] *q. d.* when I was brought into wonderful dangers, thou hast deliuered mee, and made mee glad] ver. 2. O ye sonnes of men [hee speaketh here vnto the nobles and mightie men of Israel, that had conspired with Absalon,] *q. d.* O yee Princes and great men, for so the Hebrewes, sundry times vse these wordes, Sonnes of men. See. Psalm 58. 1.] My glory into shame [glory here is put for the kingdome which God had giuen him,] *q. d.* how long wil ye indeuour to kill me, that ye might shamefully spoile me of my kingdome] louing vanities, and seeking lies [by vanities and lies, hee meaneth euery deceitful thing, which falleth not out as he would wish, and their vaine counsels, and indeuours which drawe their hope,] *q. d.* how long will yee in vaine indeuour to turne me out of my kingdome, by vaine deuises, and lying imaginations,] **3** which ye shal neuer obtaine, for the Lord prouideth for me] ver. 3. the Lord hath chosen. *q. d.* I take it not vpon mee my selfe, but the Lord hath laide it vpon me, he speaketh here of himselfe in the third person sodainly chaunging it into the first person] when I call. [i. When I pray to him as ver. 1. of this Psalm] ver. 4. tremble. *q. d.* though yee feare not mee, yet feare God at the least, who hath appointed me king.] And sinne not [*vz.* against God and me, going forward in your conspiracies and practises] examine your owne hearts vpon your beds. [*q. d.* thinke well vpon the matter, and determine rightly vpon the matter in the night season, what time men are wont, not only to giue them selues to sleepe, but to be free from weightie causes] and bee still. [i. leaue not off onely to speake euil of me, but cease from your wicked purposes] ver. 5. Offer the sacrifices of righteousness: [he meaneth such lawfull and holy sacrifices, as the lawe commanded to bee offered for sinne, and hee calleth them the sacrifices of righteousness because he would haue them rightly and vnfeynedly to testifie their repentance and chaunge of mind,] *q. d.* O ye traytors confesse your sinnes, & offer sacrifice to God for the purging thereof, & put your trust in God alone, and not in your selues, that ye shal obtaine pardon.] ver. 6. Many [*vz.* of the Israelites that haue conspired against me, and other mine enemies] who will shew vs any good? [i. Who wil bring to passe, that we may obtaine our desires, and amongst the

the rest see David cast out of his kingdome and slaine: 9. d. Wee would we might see that] but Lord lift vp the light of thy countenance vpon vs [these are Davids words. 9. d. I haue many enemies, and some trust in one thing, and some in an other, I wish onely thy fauour and cleaue vnto that alone. Wherefore shew vs that: vsing light of countenance of fauour and good will: speaking of God according to men, who by their countenances declare loue and hatred, sweetly louing, and chearfully looking vpon them whom they affect, and shewing the contrary countenances to others.] ver. 7. He meaneth that being assured of Gods goodnes and fauour, he shal haue more comfort of conscience, and a better prop to stay vpon, then the vngodly shal haue in all their abundance and wealth whatsoever, which he vnderstandeth by two kinds v. 7. wheat & wine, by them meaning all the rest. ver. 8. He noteth the assured safety that he shal be in, being vnder almightie Gods protection, see Psal. 8. 5. 6. And the latter part of this 8. verse thus, when thou Lord alone, shalt place me in safetie [noting by these words both the time, when he will lie downe &c. And the author from whom alone that assurednes commeth. Ver. 1. We learne, that when men vniustly condemne vs, we must flee vnto God a righteous iudge, by earnest praier. Secondly that wee must haue recourse to his mercy, and not to our merits. ver. 2. Is described mans nature who commonly oppose themselves against God in his members, we learne further, that euery one of vs may & ought to defend the callings, that God hath set vs in. ver. 3. We learne that whatsoever choise man maketh, the Lord maketh none but good: we learne also to be wel assured that our holy praiers shal be heard. ver. 4. We are taught to labor by al the meanes we can to bring men to repentance. ver. 6. Wee learne to prefer Gods fauour, before al worldly goods whatsoever. ver. 7. We behold what effectes an assured perswasion of Gods loue and goodnes worketh: the same we may learn ver. 8. And that God is the only staffe of our strength and standing.

Psalme. 5.



This Psalm hath two parts. In the first the Prophet prayeth the Lord to heare his praier, which thing the wicked can not, or may not hope for. From ver. 1. to the end of the 7. In the second he beseecheth the Lord to direct him, that the enemies might take no aduantage of him, whose nature he describeth, praying God to ouerthrow them, comforting on the other side the godly with excellent promises, from ver. 1. to the end of the Psalm. This Psalm hath a title, which hath ben expounded in the title of the 4. psal. sauing that here is an other instrument named then there.

Ver. 1. My words. [v. 2. which I poure forth before thee, in praier] my meditation [i. the secret praier of my hart, made without words vttered.] ver. 2. The voice of my cry. [i. My crying voice by which he noteth his earnestnes & vehementcy in praier.] ver. 3. Amend thus: O Lord thou shalt heare my voice in the morning

morning [7. d. I will cause thee to heare me early in the morning, for at that
 time will I call vpon thee earnestly] for in the morning will I directe [viz.
 eyther my selfe or my prayers, or both] And I will wayte [viz. vpon thee,
 4 and thy prouidence, till I haue obtayned my request] Verse 4. Cuill
 put for sinne. Ver. 5. Foolishe put for wicked and vngodly ones. This is
 vsuall in the Scriptures, specially in the Prouerbes. Shall not stand, viz.
 with good consciences, for otherwise they cannot flee from his presence Psal.
 139. For thou hatest [this is spoken of God, according to mans capacitie,
 6 and not that God hateth any.] Ver. 6. Abhor [i. loth to looke vpon him]
 Bloodie man (i. hee that by any meanes sheddeth mans blood) Ver. 7. I
 wil come (viz. to serue thee) into thy house (i. into the court of thy tabernacle
 for otherwise it was not lawfull for any, except the Priestes, to approche
 neare to the Lord) In the multitude of thy mercye [i. Trusting vpon the
 riches of thy goodnesse and mercie, and not vpon any thinge in my selfe)
 the latter part of this 7. verse, amend thus: I will bow my selfe (i. I will
 worship, the outwarde signe put for worship) toward the Temple (viz.
 hauing my eies fixed vpon the Tabernacle where thou doest shewe thy
 selfe, for as yet the Temple was not builded: therefore it must needes be
 put for the Tabernacle.) Of thy holynesse (i. eyther where thine holynesse
 sheweth it selfe, or els he vnderstandeth thereby holy viz. Temple: as you
 8 heard it vsed before Psalme 2. 6. Psalme 3. 4. Ver. 8. In thy righteous-
 nesse, or after some by thy righteousness. (i. by the waye of suche righteous-
 nesse, as thou teachest and allowest) Because of myne enemies, or thus,
 whiche I better allowe of, because of those which watch me. (viz. least they
 might haue an occasion by my sliding, to blaspheme thy holynesse, and that
 goodnesse of Religion whiche I profess. Make thy waye (viz. which thou
 hast appointed for mee to walke in) playne before my face (i. make mee
 so to walke in thy waye, that I neuer turne mine eyes from it: or thus,
 graunt, that that way maye seeme right vnto mee, which thou allowest.
 9. d. take from me allets and hinderances, least I stumble and fall.) ver. 9.
 9 For no constancie (i. There is nothing that a man maye safelye trust to) in
 their mouth (viz. whome hee had spoken of before ver. 5. 6. putting the
 worde, Mouth, for wordes vttered with the mouth, and the instruments &
 partes thereof: it maye also receyue this same, no constancie is in their
 mouth, (i. they saye and vn saye, a man cannot tell where to haue them, so
 variable are they) within they are verpe corruption (i. Their hearte and
 whatsoeuer is within them, is full of nothing els, but deceite and crafte.)
 Their thyoate is an open Sepulcre, (hee saith, that their thyoate is like vn-
 to an open Sepulchre: for as an open sepulchre, looketh for the carcase (as
 a man woulde saye) that it mighte eate it by, so mine enemies by their faire
 speech, shoote at nothing els, but that alluring mee vnto them, they maye
 10 at length destroy me and ouerthrowe me.) ver. 10. Lette them fall from
 their counsels (i. lette them dislike that, which they had counselled and pur-
 posed

purposed before] cast them out [vz epyther from thy selfe, or from the inheritance of thy chyldren] vers. 11. Couer thou them [i. defend them and keepe them safe from the face of their enemies] that loue thy name [i. that feare thy maiestie, and vnfeignedly professe thy religion] vers. 12. Blesse [put for doing al maner of good to one] righteous, see Psalmes 1. 5. 6. put for such as striue to righteousnes, and are so accounted, though not so in deed of themselves, but by means of another, vz. Iesus Christ.

Uer. 1. Teacheth y Gods chyldren many times vse words in their prayers many times not. So did Moses and Anna, the mother of Samuel, vers. 2. Gods chyldren should striue to earnestnes in prayer, & should pray vnto none but to him alone. vers. 3. Teacheth that we should breake our sleeps in the morning, to the end we might pray to the Lord. vers. 4. Teacheth y seeing God cannot away with wickednes, his chyldren should abhor it likewise: the same doth vers. 5. In vers. 6. are comprehended iudgements against the vngodly, & namely against lyers, cruel persons and deceitful men. vers. 7. Teacheth y we may not appeare before God, in the trust of our own merits, but of his mercies onely: also that with reuerence we should repayre to the places of Gods seruice, and reuerently also there behaue our selues. vers. 8. Teacheth that vnesse God guide vs, we shal go out of the way: also that we should pray for an holy life, and that to this ende, that the mouehes of the enemies, may be stopped from euill speech. vers. 9. Is a liuely description of the vngodlies qualities: as that they are inconstant, that they imagine mischief, that they are giuen to crueltie & to flatterie. vers. 10. We learn that it is lawfull to pray against the enemies of the Church, as that their counsels & deuises may be scattered, &c. vers. 11. We learne that the faithful may reioyce at the ouerthrow of Gods enemies. vers. 12. We learn in what assurednes they are, whome the Lord defendeth.

Psalm 6.

This Psalm consisteth of thre principall partes. In the first is comprehended the Prophets prayers, with reasons that hee alledgeth to induce the Lorde to take pitie vpon him, fro vers. 1. to the end of the 4. In the second he setteth out the greatnes of his grieve, shewing that if God should take him away by death, he should lacke occasion to praise him among men, as he was wont to doe. from vers. 5. to the end of the 7. In the thirde he doth not onely sharply rebuke his enemies, but also forgetteth their destruction, fro vers. 8 to the ende of the Psalm.

This Psalm hath a title, as sundry others haue, but it is the same with y 4. and therefore looke backe to that, sauing that he addeth here vpon y eight tune, which was a tune well knowne among the Iewes, and was sung with a very cleare and high voyce, see 1. Chron. 15. 21. vers. 1. Anger and wrath attributed to God, not that they be in him, but that it so seemeth to men, when

- when hee correcteth them, and this vers. is shortly vttered, something seeming as it were to want, which is an ordinarie matter, to those that are diseased. Adde therfore this, neither chastise me in thy wrath, *vz.* least I should be consumed and brought to nothing. See Iere. 10. 24. ver. 2. I am weake
 2 [vz. with my sicknes. *q.d.* I am wonderfully weakned through my sicknes, but restore me my former forces] my bones are vexed. [*i.* full of griefe and ache, by the abating of my flesh through sicknes and by continuall lying]
 3 vers. 3. Wilt thou delay [vz. to send helpe and reliefe] vers. 4. retorne [*q.d.* as it seemed to me, thou hast departed away from mee, but nowe retorne at the length] deliuer my soule. [vz. from present death, as may appeare in the next vers. following, vsing also the word soule, which is a part of man for the whole] vers. 5. in death [*i.* among dead bodies] there is no remembrance of thee [because the body hath nothing without the soule] in the
 5 graue, who shall praise thee [*i.* what dead bodie put into the graue shall praise thee [*q.d.* none shall or can.] Verse 6. I faint rather then I fainted, because al the rest is read in the present tense, meaning by fainting not onely a long vse of his mourning, but a wearisomnes, yea a consuming and wearing away with the vse thereof. I cause my bed euery night to swimme, and water my couch [vpon which I lie in the day time, for ease & refreshing: for that difference I make betweene bed and couch,] with my
 7 teares [these exceeding speeches, doe nothing else but note, the greatnes of Davids mourning, and the bitternes, and sharpnes of his disease,] vers. 7. mine eie is dimmed [*i.* the clearnes, and good sight it had, is taken from it partly through continual mourning, and partly through despite, or fretting and wrath, rather [which he caried towardes his enemies that reioyced at
 8 his sicknes] and sank in, or after some waxed olde [I take it to be but a repetition of that which went before.] vers. 8. Depart from me &c. [*q.d.* You may now go your way for that which you looked for, *vz.* my death, you shall
 9 not haue at this present] for the Lord hath heard the voyce of my weeping [*i.* Graciously granted me that which with teares I asked of him.] vers. 9. Will receiue my prayer. [The Prophet assureth himselfe euen for the time to come, as well as for the time past, or present] vers. 10. Is here read as a
 10 prophetic, or foretelling of the ruine of his enemies: others read it as a wish and a prayer against his enemies: thus, let al mine enemies &c. There is no hardnes in it in respect of the sense: they shall be turned backe [as those that haue suffered a repulse, not able to looke their foes in their face.]

Do.

Ver. 1. Teacheth vs, to run vnto the Lord by prayer to preuent his iudgements. ver. 2. Teacheth vs to do that, but yet alwayes hauing recourse to his mercy onely: it teacheth such, that the more we are afflicted, the more need wee haue to come to God, specially if we be touched in soule or conscience, as verse. 3. vers. 8. 9. expresseth Gods readines in peelding to the supplications of his seruants, vers. 10, conteinech iudgements against the wicked and vngodly.

Psalm 7.



This Psalm consisteth principally of three partes. In the Di. 1
 first part he praiceth for deliuerance from his enemies, set-
 ting out his innocencie and upright dealing towards them
 from vers. 1. to the end of the 5. In the second he praiceth a- 2
 gainst his enemies, declaring what good shall come to his
 children, by the ouerthrow of the wicked. From vers. 6. un-
 to the ende of the 10. In the 3. hee pronounceth Gods iudgements against 3
 the vngodly, which being once manifested, hee promiset to peelde heartie
 thanks vnto the Lord, from vers. 11. to the end of the Psalm.

The title of this Psalm is, *Shigaion* of David, that is a Psalm of Da- Sr.
 uid sung according to the tune of an ordinary song, the beginning whereof
 was *Shigaion* which is also in vse with vs, to haue latter songs song accor-
 ding to the tune of other songs made before them] concerning the woordes
 [I take it to be more large then accusation, and that it is to be stretched to
 deedes practised against him, for this is vsuall among the Hebrewes by
 words to vnderstand deedes, also *Cushe*, some take it for Saul, I rather think,
 that he meaneth some stranger of Ethiopia, for *Cushe*, is the Hebrew name
 for Ethiopia] whom Saul had gotten to his court and made great account
 of, yea so much that hee rebuked him, as it were in his owne stocke and fa-
 milie, which he meaneth by these words, The son of Lemini: which man, for
 hatred against David, and flatterie toward Saul, both falsly accused him, &
 villanously practised all maner of mischief against him. vers. 2. Least hee 2
 [the Prophet noteth one speciall man amongst those all that hee had tou-
 ched. vers. 1.] Deuoure my soule [i. Me my selfe, see Psalm 3. 2. Psalm 6. 4.]
 Like a Lion [i. crueltie and subtiltie, as Iob. 39. 1. 2. Psalm 10. 9. His crueltie
 also being noted by tearing him in peeces, and his subtilty, in taking him
 at such a time, as there is none to succour him. ver. 3. This thing, [vz. wher- 3
 with he was charged i. the affecting of the kingdome, see Psalm 131. Of the
 taking away of Sauls life, from which hee was free, as 1. Samuel. 24. 5.
 2. Samuel. 26. *par totum*] any wickednes [vz. in this behalfe wherewith I
 am charged, and not otherwise, for David was a sinner: some read it thus, if
 this iniquitie, hauing respect to that whereof he was accused: which is good
 & I better allow of.] In mine hands [these words may haue a double sense,
 in my hands: that is in my facts and deedes performed by my hands, or else
 in my hands i. in my selfe, putting a part of man for the whole] vers. 4. euill 4
 put for mischief or a shetlon turne: that had peace with me, [i. that seemed
 friendly vnto me, or wished me, or did me any good, yea [q. d. I haue been so
 far from that, that I haue set him free from danger, & vexed me, or after some
 that did enemy like pursue me. [which I better allow, meaning Saul] with-
 out cause [i. no cause on my part giuen to himward, & not in these wordes
 respecting

- 5 respecting his finnes against God.] verse 5. My soule, see verse 2. of this Psalme] tread my life &c. [as a most vile and contemptible thing,] and lay mine honour in the dust [i. let him so put out my glory & honour, that there may be no more remembrance of it, in the posteritie to come: so that honour here is vsed for the remembrance of his honour and glory, yea and for himselfe also.] verse 6. Arise O Lord in thy wrath [i. shewe thy selfe angrie against this people,] and lift vp thy selfe [i. shew thy selfe high and mightie] against, or after some, because of the rage of mine enemies, according to p double reading there is a double sense: If you take the first reading, the meaning is this: shewe thy selfe mightie in beating downe the rage and cruell attempts of mine enemies. If you take the latter, then this is the meaning: let the cruelties and rages of mine enemies, moue thee to defend me by thy might: *q. d.* if thou lay not to thy hand, I shall utterly be destroyed: and this latter I do approue.] & awake for me [i. not only be careful, but take pains on my behalfe, by bringing me to the kingdom that thou hast promised me]
- 7 verse 7. He noteth what good shall come by the ouerthrowe of his enemies, and the establishing of him in the kingdom: *vz.* p the whole land shall stand about him with reuerence at his iustice, as the people doe iudges, when they are to pronounce a sentence] returne on high [hee alludeth to the place, wherein iudges were wont to sitte to giue sentence, and was higher then where the people stoode: *q. d.* thou hast seemed to come downe from the bench as it were, and to haue no care of iudgement, but goe by once again, and declare thy power.] verse 8. The Lord shal iudge, or after some, iudgeth, all cometh to one purpose: for the Prophets drift is here, to lay down this as a preamble, that seeing p Lord eyther shal or doth iudge, it would please him amongst other causes to take knowledge of his] according to my righteousness [*vz.* in this cause and behalfe, see verse 3. 4. of this Psalme.] that is in me [*q. d.* so pronounce & giue sentence.] verse 9. correct thus, Oh let the malice of the wicked [i. that mischief that the wicked haue diuised & intended] fayle, and neuer come to any effect or purpose] that thou mayst stablish the righteous [because the ouerthrow of the one is the strengthening of p other] even as thou O iust God, art the trier of the heartes and reines, [he putteth these two words for thoughts and affections or lustes. *q. d.* thou alone searchest & seest mens harts & inward thoughts: which seeing it belongeth vnto thee alone, I doubt not but thou seest what difference there is betweene me
- 10 and my enemies] verse 10. My defence is in God [*q. d.* I trust for helpe from
- 11 none but fro him.] verse 11. must be amended thus, God I say the iust iudge [*q. d.* vpon him alone doe I hang that is iust in all his iudgements] yea the strong God that troubleth the euery day. [i. layeth continually some iudgement or other vpon the wicked, to see whether by that means they wil come
- 12 to amendment] verse 12. and 13. is diuersly read, & according thereto, hath diuers senses: if we take it as it is here, then it hath this meaning, except he turne [i. except that wicked person, whether it were Saul or any other it
- skilleth

skilleth not much, vnlesse we take it thus, that vnder one the Prophet min-
 deth to note many, except I say he or they turne (i. alter their purpose and
 repente them of their euill) he (i. the enemies of els God: if you referre it to
 the enemy, he meaneth that he hath prepared him al the weapons that pos-
 sibly he could to hurt David: if you referre it to God, then he meaneth by
 these weapons, that Gods iudgments are readie to preuent the wicked frō
 doyng their mischiefe, which I rather allow of, because it is sayd verse 13. 13
 He will ordeine his arrowes for them that persecute me.) If we reade it as
 Immanuel readeth it, then thus it must be vnderstand and read: if he (vz.
 the wicked and vngodly) be not conuerted (i. chaunged from his purpose &
 amended, he may whet his sword, he may bend his bow and direct it (vz. as
 though he did ayme to hit) and getting vnto himselfe deadlye weapons, hee
 may prepare arrowes for the persecutors (i. those that with him doe perse-
 cute me. ver. 14. Behold (q. d. notwithstanding all this) he shall trauaile with 14
 wickednesse (but yet he shal not be able to bring forth (i. to worke that which
 he hath deuised) for he hath conceaued (vz. in his vnderstanding) mischiefe
 (vz. agaynst me) but he shall bring forth a lie). such a thing as shal deceaue
 him of his expectation and hope, which he doth more particularly and plain-
 ly declare in the next verse) Ver. 15. by which and the 16. he noteth that all 15 16
 the mischiefes that the vngodly deuised agaynst the good, and all the daun-
 gers that they thought to take the godly in, shal light vpon themselves, and
 they themselves be taken therewith. ver. 17. hath this meaning (q. d. Pro- 17
 pheta) When I shall see Gods iudgements vpon the wicked, and his mercy
 in deliuering me, I wil prayse him according to his righteousnesse (he mea-
 neth not, so much as Gods righteousnesse (i. his faythfull keeping and per-
 forming of promises deserueth, but rather noteth the cause that God hath
 giuen to prayse him for: and by name in this verse, he meaneth the excellent
 power & maiestie of God, which then appeareth, when he ouerthroweth his
 enemies, and deliuereth his owne. ver. 1. Trust and confidence in God, is
 alwaies necessary in them, that pray to him: also we learne to pray for deli-
 uerance from our persecutours. ver. 2. describeth the cruel and subtil na-
 ture of the wicked. ver. 3. Sheweth that many of Gods childezen may stand
 vpon their innocencie to menward, though not before God. ver. 4. Teacheth,
 that we should ouercome euil with wel doing. ver. 6. Sheweth that we may
 sometimes pray against some enemies of the Church, it teacheth this also,
 to make Gods promises general or particular, the ground of our prayers.
 ver. 8. Teacheth, that when men wil not iudge rightly: we may by prayer de-
 fer our causes to him that hath no respect of persons. ver. 9. that we shoulde
 pray for the direction, and prosperitie of Gods people, also that nothing, na
 not the secret thoughts of our hearts can be hid from God. ver. 10. Teacheth 10
 two things: 1. that we ought to hang vpon God: 2. the fauour and loue he
 beareth towards he, that sincerely feare him. ver. 11. Sheweth that God wil
 not the death of sinners, in that he vseth so many meanes to bring them to
 amend.

Do: 1

Compl.

2 vnles yd

3 vnles yd

4 vnles yd

5 vnles yd

6 vnles yd

7 vnles yd

8 vnles yd

9 vnles yd

10 vnles yd

- 12 13 amendment. ver. 12. & 13. Declare what mischievous mindes the wicked
 14 15 16 carry towarde the godly, and what meanes they wil worke to accomplish
 their naughtines. ver. 14. 15. 16. Shew y god thalour throw al their pur-
 poses and practises: so that good cause we haue to hang vpon him, and litle
 17 cause to feare the other, seeing that their deuises passe into smoke. ver. 17.
 Teacheth vs to thanke God either for the destruction of the wicked, or the
 deliuerance of the good.

Psalme 8

Di. 1



- This Psalme hath principally two partes. In the first the
 Prophet sheweth that the excellent power and prouidence
 of almightie God, may appeare in many his creatures, as
 namely in the heauens, and the things therein contained and
 this is comprehended in the thre first verses. But special-
 ly it is to be seene in man, whose excellency in respect of his
 2 first creation, the Prophet doth wonderfully extol. From ver. 4. to the end of
 the Psalme. And this is the second part thereof.

- The title of this Psalm hath bene expounded before, al sauing this word
Gittub; which I take to be instruments, the custody whereof was commit-
 ted, to Obed Edom the *Gittub*, and to his familie or kindred that came of
 1 him of whom you may read. 2. Samuel. 6. 10. 11.] ver. 1. name, put for power &
 maiestie as Psal. 7. 17. q. d. O Lorde howe great doth the whole earth shew
 thy power to be] which hast set thy glory aboue the heauens. [q. d. not onely
 the earth, but the heauens also declare thy glory, as Psal. 19. 1. Vea he mea-
 neth further by these speeches, that though gods glory appeare in heauen
 and earth: yet notwithstanding hee is infinite in maicstie and glory, because
 2 his glory is farre aboue the highest heauens.] vers. 2. Hast thou ordained
 strength [i. thou hast strongly established [v. z. thy prouidence and power. q. d.
 besides the earth and the heauens, wee haue very infants preachers of thy
 power and goodnes and so doth our sauour vnderstand it. Mat. 12. 16.] Be-
 cause of thine enemies [i. thou hast done this, that they thereby might bee
 confounded] that thou mightest kill the enemy. [i. stoppe his mouth in such
 sort, that he should haue nothing to say,] and the auenger [he that reuengerth
 his own cause, and leaueth not vengeance to the Lord, to whom alone it be-
 longeth. Rom. 12. 19.] Who by their facts sheweth that they are perswaded
 that God careth not for mens matters, or else would they neuer so violently
 3 breake into his office] ver. 3. The heauens are called gods, both because he
 made them, and also because he gouerneth there, and they are as it were his
 dwelling place] the worke of thy fingers [i. which thou thy self hast most ex-
 actly and perfectly made] the moone and the starres. [Vea particularly re-
 citeth some of the heauenly creatures] which thou hast ordeined [v. z. to bee
 4 there, to giue light, and to keepe their ordinary courses.] ver. 4. That thou
 arte

art mindfull of him [vz. to shewe fauour and loue towards him] of the
 soime of man [i. his posterity, here hee speaketh generally of all, comparing
 man with the rest of the creatures: see Eccle. 3. 4. 5. 6. 7.] that thou shoul-
 dest visit him [i. haue regarde and consideration of him.] ver. 5. For thou
 hast made him a litle lower then God. [Here hee speaketh of GOD, in the
 first place, in the second person, & in the second place, in the third person,
 the Apostle Heb. 2. 6. expoundeth or translateth it thus. Thou hast made him
 a litle inferiour to the Angels: both in this place, and in that of the He-
 brewes the meaning is, that the Lord gaue vnto men in this life, a certaine
 angelicall and heauenly excellencie] and crowned him [i. Thou hast dec-
 ked him as it were with a crowne] with glozy and worshipping [some re-
 ferre this to the mynde and reasonable soule of a man, by whi. hee
 doeth not onely differ from beastes, but draweth nigh to the heauenly
 nature: I doe not onely stretch it so farre, but vnderstand thereby al-
 so, the dominion and Lordshippe that the Lord hath giuen to him o-
 uer all his creatures, which followeth. ver. 6. In the woorkes [i. ouer the
 woorks] of thine hands, [i. which thou thy selfe hast made] all thinges vnder
 his fete [i. made the subiect vnto him] this was true in Adam by creatio, it
 is verified also in our sauiour, as may appeare, Heb. 2. We lost it by Adams
 fall, but we haue it in part restored againe vnto vs by Christ in our regene-
 ration.] ver. 7. He doth particularise the general time [all] in the 6. verse.]
 ver. 8. and that which passeth through the paths of the sea. [Hee meaneth
 the whale and other great fishes, which make a smooth path after them in the
 sea, if the sea be calme, as a ship or boate doeth, see Iob. 41. 23.] The 9. ver. is
 expounded ver. 1. of this Psalm.

Ver. 1. The glozy of God in his creatures rightly considered, should strike
 an astonishment into vs on the one side, and inforce vs on the other side to be
 thankfull vnto him, that maketh his power, and prouidence appeare so
 clearly in them. ver. 2. Gods power and prouidence seene in his creatures,
 serueth for a double end. vz. For the comfort of his chyldren, and the terror
 and confusion of the wicked. ver. 4. Serueth to humble man, and to beat
 him downe. For if he be compared with other creatures, there is no such
 excellency, and durableness in him, as in them, neither yet such, as hee him-
 selfe imagineth to be in himselfe. ver. 5. 6. 7. 8. Setteth forth the graces
 and blessings that God hath bestowed vpon man, not to the ende that man
 thereby should waxe proude, and swell aboue measure but inforce him, 1. to
 thankfulness to the giuer, 2. to a right vse of them in himselfe and for o-
 thers, 3. the more and more to humble him; see 1. Corin. 4. 7. A worde or two
 touching this matter, let man consider, what excellencie he hath lost through
 Adams fall, and bewaile his misery: and let him on the other side well
 weigh, the grace bestowed vpon him in Christ, and bee ioyfull and
 thankfull for mercy: knowing this, that if the creatures be not nowe
 subiected vnto vs, it is by reason of the body and reliques of sinne,

which yet remaine in vs: and that therefore, if we would haue a conquest ouer the creatures, we must beginne first to get a victorie vpon sinne, or else wee shall neuer profit that way, if any man will object and say, that many creatures are subdued to many people that are without a god in the world, and which notwithstanding remaine in their sinne: I answer that Gods dispensing in mercy with our iniquitie, or other mens, is no impeachment to the truth of this doctrine, nay rather it shoulde the more further vs, not only in thankfulness to him for his goodness, but in valiancy, and courage to combate against iniquity, and that vnto blood, because we haue in mercy without any struing or blow stricken on our side, halfe a victorie, as it were gotten vnto vs: the rest no doubt he wil graciously supply, that hath begunne this, specially if there be a willing mind: but al this belongeth, to the faithful, who are in deede heires of the world, and to none other.

Psalme. 9.

Di. 1

2

3

4

Se.

1

2

3

4

5



This Psalme hath foure parts. In the first he prayseth the Lord, and sheweth the causes of that his thankesgiuing. From ver. 1. to the end of the 5. In the second hee scorneweth his enemies, declaring God to bee iust in punishing the wicked, and deliuering his owne children. From ver. 6. to the end of the 10. In the third he exhorteth others to praise the Lord, for his iustice toward the good, and bad, making a particular prayer, that he might be deliuered from the hands of his enemies. From ver. 11. to the end of the 14. In the 4. and last part, hee sheweth Gods iudgement vpon the wicked, and his fauour to the faithful, praying the Lord to rise vp against the vngodly. From ver. 15. to the end of the Psalme.

The title hath these words, Muth labben, which I take to be the beginning of a tune, according to which this Psalme was to be sung. ver. 1. I will speake of [i. declare abroad, and publish] al [i. a very great number, as Psal. 3. 7.] ver. 2. In thee: or for thee [q. d. for the victorie and other goodnesse that thou hast giuen mee, I will sing forth thy praise] I wil sing praise to thy name. [i. I wil praise thy power and maiesty: Name is vsed here, as Psal. 8. 1. 9.] O most high [God is so called, because he is higher then al thinges or creatures whatsoever.] ver. 3. Are turned back [i. are discomfited] they shal fall and perish at thy presence. [q. d. They shal not be able to stand before thee, much lesse to withstand thee.] ver. 4. For thou hast &c. [In the third verse he shewed one reason, why he would praise the Lord, v. z. because his enemies were confounded: nowe in this verse hee sheweth an other, v. z. because God maintained his right and iust cause] thou art set on the throne [v. z. to doe the office of an vpright iudge.] ver. 5. Heathen, put for the Philistines, or some other enemies of Gods people, & he said that God did rebuke them, [i. with his terrible countenance, or word so cast the down, that they were easily destroyed] thou hast destroyed the wicked [i. some one notorious wicked man among

among them, or other, that was their captaine and ring leader, as Goliath was amongst the Philistines: for the word wicked is of the singular number, though we can not so easilie discern it in our tongue. Thou hast put out, [i. destroyed and cast down to the ground] their name. [i. Their power, authoritie, glory, and what so ever was excellent in them, and he meaneth this of those people, that come out to warre against gods people, who notwithstanding their force were overthrowne and destroyed.] ver. 6. Must bee amended thus. O enemy [he speaketh to one principall, meaning all the rest] are destructions come to an ende for ever. Hast thou rooted out the cities. [by these speeches he derideth the enemies, who thought to haue made such a destruction in the land, that they shoulde not haue needed to haue destroyed it againe, and therefore they purposed utterly, to haue defaced and destroyed al the cities, which the Prophet vnderstandeth by this terme rooting out. q. d. is it come to passe, as you supposed, nay the contrary is fallen out, which hee noteth in the next wordes of this verse] their memoriall is perished with them. [i. both them selues are destroyed, and all remembrance of them, is banished away from amongst men.] ver. 7. But the Lord. [q. d. though men saye, yet hee remaineth sure] Shall sit, or after some which I rather allowe, indureth [Meaning that hee is eternall, and shall neuer decay, as the enemies doe] hee hath prepared his throne for iudgement. [q. d. hee is alwaies ready to execute iustice, putting the throne whereupon hee sitteth, for iustice, and vpight iudgement pronounced therefrom.] verse 8. Bend thus, that hee may iudge. [i. That he may performe whatsoever hee hath iudged] the worlde. [i. All the people of the worlde] in rightousnesse. [i. Uprightly] and the people with equitie. [This is a repetition, expounding as it were that which went before.] ver. 10. and they that knowe thy name. [i. Such as haue had experience of thy mercy, and power] hast not failed them [vz. of that thou promisedst, and they hoped for] that seeke thee. [vz. vnsoughtly, and from a good heart.] verse 11. Which dwelleth in Sion. [These wordes make me thinke, that this Psalm was made presently vppon the slaughtering of Goliath: because the arke was not then, nor long time after, brought in to Sion, but that it was made vppon some other particular victory, gotten after Dauid was king, and after hee had brought the Arke to Sion. where God is sayde to dwell, not that God is tyed to any place, but because that there was the most manifest and often testimonies of his residence there.] ver. 12. Amend thus. For hee that requirerh slaughter. [i. Hee that setteth not murder escape free, but is a reuenger of the same, because he is a most iust iudge] remembereth them. [i. The poore and afflicted, which are spoken of ver. 9. and follow presently in this verse.] ver. 13. Haue mercy vppon me, O Lord. [q. d. These are the wordes of the poore that God forgetteth not, speaking that in the person of one, that appertained to many, and was no doubt practised by them; and here is the chaunge of number which maketh

- the place more hard from the gates of death [i. from most present and assured death. ver. 14. Gates, put here for publikely and openly. Job. 29. 7. For gate in the scripture signifieth a place before the gate of a city, into which people were wont to come, where also the iudges did sit to minister iustice] of the daughter of Sion. [Daughter put for the citie or towne as Ioshua. 15. 45.] ver. 15. Anit to the former thus, saying the heathen &c. As though this should be the matter that he would publish to the praise and glory of God: and in this verse, by heathen, hee understandeth the Philistines, or some other people, as Moabites, Ammonites, and such like, that bordered vpon *Iudea*, vsing two metaphors, to expresse their ouerthrowe: the first taken from hunters, who digge pits to take wolues, and other wild beastes in the other from fowlers, who lay nets to take birdes. ver. 16. Is knowne [i. maketh himselfe knowne, though men many times regarde not his iudgements] the wicked [see ver. 5. Or else expound it thus, that vnder one hee meaneth all, which he expresseth in the next verse, the word wicked there, being of the plural number, whereas here it is but the singular] ver. 17. Is read by some as a wish or a prayer against the wicked, which I better allow of into hell againe which I take to be the better, meaning the ouerthrowe that their enemies had sustained and their destruction that way, though the other may stand. ver. 18. He meaneth that God will neuer forget them, that are afflicted and in misery. ver. 19. Let not man preuaile [vz. against thee and thine, least hee waxe proud aboue measure, hee putteth man for multitudes of men and for all that is of excellencie, power, and strength in him.] ver. 20. Putteth in feare [i. strike a feare of thy iudgements into the] but me [i. fraile, weake, and of no strength or countenance.

Do.

- ver. 1. Teacheth, that God must be praised for his benefits, and that, not with a peece of the heart, but with the whole. ver. 4. God alwaies defendeth his children and their iust causes: althow corrupt fouer man is in iudgement, yet God is alwaies iust and true. ver. 6. We may some times merrily count gods enemies and ours, it teacheth also the better end of the wicked, which also in ver. 5. was noted. ver. 9. Is full of comfort for all those, that are in any manner of affliction or trouble. ver. 10. Sheweth what hope the faithful shall haue in God: and on the other side, what grace and fauour the Lord beareth to them. ver. 13. God helpeth his children in the greatest distresses, yea when no way appeareth to flesh and blood, how to escape. ver. 15. God in his iust iudgement ouertaketh the wicked in their owne deuises, as *Isa. 7. 15.* The sunne is declared also. ver. 16. ver. 17. 18. Declare gods iudgements against the wicked, and his fauour to his owne children. ver. 20. declareth, that vlesse God bridle men, & strike them downe, they will grow to a marueilous height of pride.

Psalme

Psalm. 10.



This Psalm hath two parts. In the first the Prophet largely
 ly setteth out, the wickednes of the ungodly, and their mis-
 chieuous attempts. From ver. 1. to the end of the second. In
 the second he prayeth earnestly against them, desiring the
 Lord both to punish them, & to succour his owne servants.
 From ver. 12. to the end. This Psal. hath no title. Ver. 1.
 Why standest thou farre off, [he speaketh of God according to man, as the
 rest also in this sort intill he so vnderstand: not that God was far off, for he
 filleth all places, but that it so seemed vnto man] and hidest thee [vz. From
 vs, which we gather, because thou shewest not thy selfe fauourable vnto vs]
 the latter part of that verse menth this, in due time even in afflictions [i. in
 the times wherein we are very much afflicted] ver. 2. The wicked, sae Psal. 9.
 16. [Which pride [i. being puffed up with the pride of his heart] the poore [i.
 he that is afflicted, and in misery. Psal. 98.] Let them bee taken [the Pro-
 phet changeth number] that they haue imagined [vz. against other] ver. 3.
 blesteth himselfe [i. not onely wisheth wel to himselfe, but praiseth and com-
 mendeth himselfe in his countenances, and other wickednes] hee [i. the wic-
 ked man generally couetous or otherwise] ver. 4. seeketh not for God [i.
 hath no regard of him at al, but puffed up in his pride, consisteth in himself]
 he thinketh alwaies there is no God. [q. d. the wicked ones call not vpon
 God; the reason is, because they thinke alwaies this, God regardeth not mens
 matters, and therefore they will doe whatsoeuer pleaseth them, sae Psal. 41.
 1.] ver. 5. His wayes [i. his purpose and trade of life] alwaies [i. what times
 soeuer fall to other men, either of flourishing or decaying, his state alwaies]
 prosper [i. flourish wonderfully in this life] thy iudgements. [i. Thy plagues
 and punishments, [that thou layest vpon the ungodly] are high aboue his
 fi. hee [i. he thinketh not vpon them, neither considereth thereof deeply, [be-
 cause they are aboue his reach, as hee esteemeth] much lesse doeth hee feele
 them] therefore desiethe hee [i. hee is puffed up into such pride, that he
 regardeth not his enemies, though neuer so mightie or many] ver. 6. Hee
 saith in his heart [i. hee perswadeh himselfe within himselfe] see Psalm.
 14. 1. I shal neuer be moued [i. I shal neuer fall, from the state and dignitie
 wherein I am, meaning that hee should liue very long, and so long as hee
 liued, neuer be hurt as it were, or sustaine any losse.] ver. 7. His mouth [i.
 the wordes and speeches, that proceed from his mouth, are nothing else, but
 cursing &c.] vnder his tongue [i. in his heart, which is vnder his tongue, i.
 beneath his tongue, as it is placed in the body] is mischief [vz. against o-
 thers. q. d. in his heart he imagineth how to worke mischief to others.] ver.
 8. in the valleies [i. in places, where there is no great resort of people.]
 against the poore [vz. to oppresse or murder him. [q. d. hee prieth and
 watcheth

- 9 watcheth diligently to intrap them that are already afflicted.] *Uers. 9. and 10.* Hee setteth out the secret counsels, that the wicked vse to take the godly by. See for the Lions disposition *Iob. 36. 1. 2.* draweth him into his net: it is a metaphor, taken from fowlers, who vse closely to lay their nets and snares, to catch birds.] *vers. 10.* He croucheth and boweth. [The vngodly spareth no paine to his owne body that hee may wooke mischief, yea hee counterfarteth and pretendeth humilitie, but all is hypocrisie.]
- 11 Heapes [Great number, and multitudes as it were.] *vers. 11.* In his heart see *vers. 6.* Of this Psalm, he noteth in this verse what maketh the wicked so bolde to sinne, *vs. A false perswasion that they haue of God.* *vers. 12.* Arise, [vs. to helpe the oppressed, as *Psalm. 12. 5.*] lift vp thine hand. [vs. declare thy power, in striking thine enemies,] forget not the poore. [q.d. shewe that thou art not forgetfull of them: For in dede he is not forgetfull of them, though it so seeme to vs] which thing the wicked perswade themselves thou doest, as *vers. 11. vers. 13.* contemne God: See *vers. 3.* of this Psalm. Thou wilt not regard [vs. their sinnes committed against thee and thy seruants.] *vers. 14.* Mischiefe and wrong, [vs. which the vngodly haue done to thy children.] That thou mayst take it into thy hands. [Not only to iudge between right & wrong, but also to punish those wicked persons with thy power.] Himself [his life, & al his causes he comendeth to thee.] For thou art the helper [this is a reason why the afflicted flie to God.] Of the fatherles [of those that are voyd of mans help. See *Iob. 19. 12. Hosea. 14. 3.*] *vers. 15.* break thou his armie [al his power and force, and whatsoever he hath to execute it by.] Search his wickednes. [q.d. cal him to account for his sinnes] and thou shalt find none. [vs. To answer thee. He meaneth that if the vngodly be sifted, the guiltines of his owne vngodlines, will make him to fle his presence] and the iudgement of God will so ouerthrow him, that he shal no where appeare, neither his place any more be known.] *vers. 16.* He putteth heathen for the Jewes and Israelits: not that they were heathen by nature, but because they were corrupted with heathenish manners.] *vers. 17.* In the Lord, part must be read, not as a thing already performed, but as a prayer for the godly. Thus, strengthen their heart. q.d. confirme them more and more in the truth of thy promises, & dispose their harts to the embracing thereof] bend thine eare [diligently hearken and yeld to the prayers of thy poore people, as *Psalm. 86. 1.*] *vers. 18.* To iudge. [To reuenge and set free] the fatherles and poore. [See *vers. 14.* Of this Psalm.] That earthly man. [man not only dwelling in the earth, but also made of earth] cause to feare no more. [Be no more a cause of terror and feare to thy seruants.]

Se. *Uers. 1.* Teachech, that gods children are wonderfully assaulted, when they see not gods present helpe. *vers. 1. 2. &c.* Till you come to the ende of the 11. *vers.* the holy ghost doeth so diligently set out the wicked nature, not that the godly shoulde feare them. For all the mischief they can imagine or perforce but to teach the Godly the more earnestly therefore to come

come to God by prayer, that they may auoyd these daungers, and the more carefully to looke to their steps, that they be not overtaken with these wickednesses. Verse 12. Teacheth vs to pray vnto God in the midst of y^e confusions that wicked men bring into the earth, and to desire him to take his owne cause, and the cause of his children into his owne hands. Ver. 13. 14. declare that though the wicked thinke God regardeth not, yet hee seeth it, and in his good time will punish them for their sinne. Ver. 17. sheweth that it is comfortable for the children of god to think vpon his power, because it is their defence, and terrible to the wicked, because it is their overthrow.

12

13. 14.

17.

Psalme 11.



This Psalme hath two partes. In the first the Prophet flieth to God by prayer, that vnder him he might be defended against the violence, and mischieuous practises of the vngodly, from ver. 1. to the end of the third. In the seconde part he setteth out Gods iustice in defending his owne seruants, and in punishing the wicked and vngodlye from verse 4. to the end of this Psalme.

I Di.

2

The title of this Psalme is expounded Psalme 4. Ver. 1. To my soule [i. to me a part put for the whole] flie [not to, as in the Geneva Texte] but out of your mountayne [Mountaynes are sure places to lodge in from the force of aduersaries, but here the enemies tel Dauid, and those that were with him, that they shal not preuaile to keepe them safe, and therefore it were better for them to get them away. It may be that by Mountayn hee meaneth the lande of Iudea, because it was full of Mountaynes, q. d. Get you out of Iudea, but the other me thinketh is more simple, sc^e 1. Samuel from chap. 21. to the 27.] as a bird [vz. which seeth the fowlers snare, and therefore flieth away swiftly: q. d. You are forewarned of a daunger, therefore get you away with all speede. Ver. 2. Bende their bow [i. prepare and gather together all the force and subtilties that they haue or can deuise] at them [vz. at me, and those that are with me] which are vpight in hart [i. which meane no mischiefe or hurt to them or any of them.] Ver. 3. For the foundations [vz. of the places wherein Dauid and his, might trust] are cast downe [he speaketh of that that shall be, as though it were already done, for the certaintie of it in mans iudgement] what hath the righteous done, [q. d. haue I and the people with me committed, that these mischiefs should be ment against vs, and our liues so sought for. Ver. 4. Holy palace [i. Heauen, as may appeare by that which followeth, the Lords throne is in heauen: he is a heauenly Iudge to reuenge these outrages done vpon the earth agaynst me and mine] His eyes will consider, or after some, doe consider [eyes attributed to God, after the maner of men, meaning that he beholdeth, vz. all things that the wicked doe, and the godly suffer] His eyelids [i. his

Se.

2

3

4

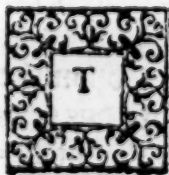
[i. his eyes, it is eyther *Metonymy*, the things contayning, for the things contayned, or *Synecdoche*, one parte for an other, or a part of the eye for the whole eye] Chyldren of men [i. men of what state and condition soeuer they bee, *q. d.* this one thing comforteth me, that though *G D D* bee in heauen, yet from thence he doth withoute respecte of persons behold all things done by men vppon the earth, and namely how vngodlye the wicked are agaynst those that trust in him] Ver. 5. Will, or doth trie [vz. by afflictions and calamities, that he might make him pure golde vnto him selfe] the righteous, [i. righteous men, one number for another] doth his soule hate [i. he can at no hand away with him, and this is spoken of *G D D* according to man, not that this affection of hate, is or ever can bee in God, from whiche he is farre. Ver. 6. he (i. God who hath all power in him selfe) shall rayne snares [i. shall swifely sende multitude of troubles, where the vngodlye shall bee caught, and ouerwhelmed as it were with snares] Fire and Brimstone, &c. [i. most horrible iudgements] this is the portion of their Cuppe (*q. d.* this is that, that they must make sure account to haue, even as if it were a portion of meate and drinke allowed for a daye to line withall, whiche was a vsuall custome, amongest the people of the East, and namely the Jewes.) Ver. 7. For, or rather But, which I allow of, as better, correcting this verse with the former] loueth righteousness (i. righteous men, the qualitie being put for the person) his countenance (i. he himselfe, a part of God (which is spoken also according to man) put for the whole) doth behold (vz. with fauour and goodnesse, for otherwise he doth beholde also the wicked, as ver. 4. of this Psalme, and Psalme, 14. 2.)

Da.

- 1 Ver. 1. Teacheth to trust in God how great soeuer their daungers be: also
- 2 so that we shall be many times assaulted to put far from vs this trust. Ver. 2.
- noteth, the cruelty and subtilty of the vngodly agaynst the good people.)
- Ver. 3. sheweth that the chylde of God are many times persecuted, without
- 4 any cause on their behalfe giuen. Ver. 4. Setteth out Gods wonderfull
- 5 prouidence and gouernment who beholdeth all things, and before whose
- eyes all things are naked and playne Ver. 5. Teacheth two things, first that
6. 7. God will sundrye tymes afflict his owne, secondlye that he cannot awaye
- with the vngodly. Ver. 6. 7. shewe the iudgements of God agaynst the wicked, and his goodnes toward the righteous, with the vnlkely reward of the one, and the other.

Psalme 12

Di.



His Psalme hath two partes: In the first, the Prophet prayeth the Lord to set to his helping hand, to redresse the vnfaithfulnesse, pride, and other wickedneses of the vngodlye from ver. 1. to the end of the 4. In the second hee assureth himselfe and the rest of the faythful, that God wil punish the wicked, notwithstanding

notwithstanding their great pryde, and defend his own, euen for his truths sake, from ver. 5. to the end of the Psalm.

In the title vpon the eyght tune, see Psalm 6. in the Title, where this is expounded. ver. 1. For there is not [this is a reason of his prayer] a godlye man [he meaneth that the number of good people was very small] from among the children of men [i. from among men themselves, as Psalm 11. 4. meaning also by this true children of men, those that presently liued, & not speaking of the time past or to come.] ver. 2. They speake deceitfullye, &c. [9. d. No man may trust one anothers words] with their lips [i. with their wordes and speeche, putting some of the instruments wherewith the wordes are uttered, for the wordes themselves, see Psalm 10. 7.] and speake with a double hart [i. they speak one thing and thinke another, and this may serue to explaine somewhat that hath bene sayd vpon Psalm 10. ver. 7. when the tongue is put for the hart, for the Prophet meaneth they had one harte in their body, and an other in their mouth.] ver. 3. Is a prayer agaynst his enemies, proceeding not fro heat or affectio of y flesh, but by the guiding of gods spirit, wherein he beseecheth the remouing of false flatterers, and proud boasters, ver. 4. which haue sayd, yea & are accustomed to say) with our tongue (i. with our spech uttered by the tongue) will we preuaile (vz. against David and those that take his part, I suppose he meaneth the cunning flatterers of Saules Court) our lippes are our owne (i. we are not only apt and meete to speake with finenesse and eloquence, when we our selues list, but wee will speake indeed) who is Lord ouer vs (vz. to hinder vs by his authoritie from vsing our spech as we lust, so wickedly doe these men speake against God) ver. 5. oppression of y needy (vz. wherewith they are afflicted on euery side) I wil by sayth the Lord [vz. to helpe them, 9. d. although hitherto I haue seemed to winke at the vngodly, in their times, yet I wil now arise, and y presently, being moued thereto by the calamitie that I see the poore to be afflicted withall] and will set at liberty him, &c. [i. I wil set him free from the violence & subtilty of the wicked] whom the wicked hath snared [vz. by his craft and deceit] ver. 6. The wordes [i. the promises, 9. d. doubt not of that which hath bin sayd before ver. 5. for they are Gods words, & therefore shall be performed] are pure [i. simple and playn without any guile or falshood] as the siluer [an excellent similitude, meaning thus much in effecte, as the gold & siluer that hath bin most tried doth neuer deceaue men, so shal Gods promises neuer deceaue, because the truth & goodnes of the hath bin continually tried by others, & graciously performed by god himself, tried in a furnace of y earth (he meaneth in a forname made of y best & meetest earth to try metals withal) seven fold [i. sundry times, a certayn number put for an vncertain, as 1 Peter. 6. 31. Psalm 119. 164.] ver. 7. is reade by some as a prayer, thus: O Lord keepe thou the, keepe euery one of the, &c. as in y Geneva text, (9. d. hauing this promise of them, I make my prayer to the) for thou, sith I allow better of) fro this generation (i. fro the me that liue in this age, see ver. 1.

of

of this Psalm. Ver. 8. The wicked walke on euery side [vz. seeking occasion to destroy the good and goodly people] Immanuel readeth the last part of this verse thus: as though drunkennesse were exalted [i. They run by & downe to doe mischief, as though they were drunke, and drunkennesse had made them mad: aptly comparing them, whose mindes are caried violentlye to commit wickednesse, to drunken men] amongst the sonnes of men [i. amongst men, as verse 1. of this Psalm, and Psalm 11. 4.] or else this Texte may stand thus expounded: when they [i. the wicked men] are exalted [i. preferred and set by aloft] it is a shame for the sonnes of men [i. other men are not only contemned, that happily deserue greater preferment, but are vilely handled by such men so exalted, and set by on high.

- Do. Ver. 1. Teacheth vs in the midst of all confusions to haue recourse to God by prayer for the amendment thereof: it teacheth also that gods number is the smallest: and is a good place agaynst them that presse multitude. ver. 2. Teacheth vs to auoyde deceyte and flattery, and on the other side to speake the truth from our harts, Psalm 15. 2. ver. 3. 4. Teacheth vs not onely to auoyde proude boasting, and flattering speeches, but also that our tongues are not our owne to vse as we list, but to Gods glory, and our neighboures profite. ver. 5. Expresseth Gods readinesse to helpe his, and how forcible in his sight, the earnest prayers of his chyldren are. ver. 6. Teacheth vs to make Gods promises alwayes the assured grounds of our prayers. ver. 7. Teacheth Gods prouidence and protection ouer his chyldren, if we reade it as in the *Geneua* text, or els, that we ought to pray for gods fauour toward them, if we read it as Immanuel doth. ver. 8. setteth out both the diligence and the rage that the wicked vse in performing their mischief.

Psalm 13.

Di.

1



2

This Psalm hath two partes: in the firste the Prophet setteth to complayne as it were, that God was so long absent from him in his so greuous afflictions, and this is comprehended in the two first verses. In the seconde, hee maketh his earnest prayer to God, assuring himselfe in the truth of Gods goodnesse, that he should ouercom, yea euen the horrors of death, from ver. 3. to the end of the Psalm.

Sr.

1

- The Title is expounded before. ver. 1. he speaketh as men many times doe, who if they be not succoured when they themselues would, they thinke they are forgotten] for euer [q. d. What wilt thou neuer thinke vpon me? So hardly was his sayth assaulted to yeld to distrust in God,] hide thy face [which thing angry persons are wont to doe, q. d. How long wilt thou shew thy selfe angry towards me? See Psalm 10. 1. Psal. 4. 6. or else face maye be taken for fauour and mercy] ver. 2. Take counsell within my selfe [i. how long shall I be tossed and tumbled with diuersitie of counsels and purposes, sometimes in my mind thinking this, sometimes that.] ver. 3. Heare me, [i. my

[i. my prayers] lighten my eyes [whiche are waxed dimme with trouble, Psal. 6. 7. he meaneth that he would gladly haue the Lord to driue afflictions from him] that I sleepe not in death [i. that I doe not certainly die, for it is vsuall in scripture by sleepe to vnderstand death, as 1. Corinth. 11. 30. 1. Thessa. 4. 14. 15. and by doubling as it were the word, to note the certaintie of the thing, Gen. 2. 17. Uer. 4. He sheweth a double reason to induce god as it were to yelde to his petition, q. d. least otherwise mine enemies should not only euery day more than other wax proude, but also haue an occasion to blaspheme thee, as though thou wert weake, and not able to helpe.] Uer. 5. In thy saluation [i. in that deliuerance, which thou shalt worke for mee Psalme 3. 8.] I will sing to the Lord [i. I will declare my selfe thankfull for his benefites and goodnesse.

Uer. 1. Let vs learne that how sharpe soeuer our conflicts be, wee doe not utterly despayre in God. ver. 3. Let vs learne by prayer to draw nigh vnto him, desiring him euen for his owne glory to take our defence vpon him. ver. 4. Noteth the nature of the wicked two manner of wayes, v. z. the more they preuaile, the more insolent they are: the other, that they will wonderfully insult ouer those that are afflicted. ver. 5. Teacheth vs to make Gods mercye alone the onely ground of our hope: also that we should be glad for particular deliuerance, and shew our selues thankfull vnto him for benefites receaued.

Psalme 14.



This Psalm hath thre parts. In the first, the Prophet describeth the peruerse nature of the vngodly, both towards God and towards men: and this parte is contayned in verse 1. 3. 6. In the seconde he declareth that God sitteth not idle in heauen, as they did imagine, but beholdeth the wicked to punish them, and the good to deliuer them. verse 2. 4. In the third he sheweth Gods iudgement vpon the vngodly, and his fauour toward his own seruants. verse 5. 7.

The title of this Psalm is expounded before, Psal. 4. Uer. 1. The foole [i. the wicked man, how wise soeuer he be in naturall wit] hath sayd in his hart [i. is of this perswasion in his minde, see for this 1. Mark. 2. 6. 7. 8.] there is no God [v. z. that careth for mens matters here on earth, see Psalme 10. 4.] they [i. the vngodly, chaunging the number from the singular to the plurall] haue corrupted [v. z. their own wayes, turning the light of knowledge which they had, into darkenesse] Uer. 2. would vnderstande [i. inuoued to know God aright, and as he is revealed by his word] and seeke God [i. serue him, and take delight and pleasure in his seruice and religiō] Uer. 3. All [i. the greatest number here, but in Paul Romans 3. it is put for all generally, considering man in his naturall corruption] are gone out of the

- the way [vz. of right and goodnesse, which God had prescribed them to walk in] they are all corrupt (i. full of filth and stinck, it is a metaphor taken from stinking meat which all men are wont to loath.) ver. 4. doe not all, &c. knowe [9. d. their owne conscience doth sometimes, though they quench it agayne, tell them of their crueltie] as they eate bread [i. any kinde of foode or nourishment: noting thereby not only their rauening and deuouring, but the pleasure that the vngodly take in it] they call not vpon the Lord [i. They neglect all Gods religion and seruice, calling vpon the Lord, or prayer being a part thereof, and put for the whole Gen. 4. 26. 2. Timoth. 2. 19.] ver. 5. in the generation of the iust [i. amongst iust men, fauouring their causes, and graciously deliuering them.] ver. 6. the Lord is his trust (i. because hee hath his whole trust and confidence in God only, and he useth counsell for al goodnes in the poore, as holy purposes, and carefull pursuings therof, faith, hope, &c.) ver. 7. giue saluation (i. deliuer aunce from all griefes in this life, as Psal. 13. 5. Psalme 3. 8. & eternall glory after this life is once ended) vnto Israel (i. vnto the saythfull people) out of Sion (i. out of heauen, the place of Gods presence earthly, put for the Heauens, see Psalme 2. 6. Psalme 9. 11. turneth the captiuitie of his people (i. when the Lord chaungeth their bondage for freedom) then Iacob shall reioyce, and Israell shall be glad [by these two names of the Patriarche, who was saythfull, attributed vnto the rest of the people, he understandeth all the saythful and true Israelites indede.

- Do. 1. Ver. 1. Not only noteth the fountaine of sinne, but sheweth how farre the diuel and sinne preuaile in mans hart, that they make men vtterly to forget God, & good men. ver. 2. declareth that God hath an eye to mens doings vpon the earth. Ver. 4. sheweth that the wicked sin many times against knowledge, and the light of their owne conscience. Ver. 5. containeth a iudgement against the wicked. ver. 6. noteth a vile sinne of the vngodlye, deriding and scoffing at the iust. Ver. 7. that we should pray for the whole church: and reioyce for the benefites that God bestoweth vpon it.

Psalme 15

Di.



This Psalme expoundeth specially one matter, and therefore will hardlye admitte a diuision. The thing propounded generally is godly life. Ver. 2. but particularly to auoyde slaundering, lying, inconstancie, vsurpe, briberie, &c. verse 3. 4. 5. which done, he sheweth what blessings belong to those that walke after that sort.

So.

This Psalmes Title is easie. Ver. 1. In thy Tabernacle [i. in the visible Church 9. d. who shall be accounted a visible member thereof] In thyne holy mountayne [i. in Heauen, Psalme 3. 4.] Ver. 2. He that walketh vprightly

vprightly (it is vsuall in scripture to haue walking put for conuersation, it
 is as much then (9.d. he that leadeth an vpright life) worketh righteousness
 (i. doth the thing that is right) in his hart [as he hath it in his hart, so hee
 maketh his mouth and tongue the instruments to expresse it] Ver. 3. He that
 3
 flandereth not [this is one particular of truth from the harte] with his
 tongue [that is he that maketh not his tongue the instrumente to vtter
 the flander hee hath within him: whereby wee see that there is a double
 flander: one inward in the mynde, and not expresse, the other inward,
 and besydes that vttered with the mouth] nor doth euill [this expoundeth
 righteousness verse 2. meaning that a man must doe no manner of iniurye
 whatsoeuer] to his neighbour [I take this worde Neighbour to be vsed
 here generallye, for any, as Exod. 20. in the tenth commaundement, Thou
 shalt not couet thy neighbours house, &c. as also our Saviour saimeth to
 meane, Luke 10. 29, 30. &c.] nor receaueth a false report, &c. [we must not
 only not flander our selues, but wee must not admit a flander broughte
 vnto vs by other.] Ver. 4. In whose eyes [i. before whome and in whose
 4
 iudgement] a vile person [i. a wicked man] is contemned [i. a little or no-
 thing set by and regarded] he that sweareth [i. he that hath with an oth pro-
 mised a thing lawfull] to his own hinderance [i. and yet it falleth out in the
 end to be hurtfull to him in respect of his wealth and substance] and cha-
 5
 geth not [vz. that which he hath promised though he lose neuer so muche
 by it.] ver. 5. he that giueth not his monye to vsury [i. he that without anye
 profite at all to himselfe, helpeth an other man by the vse of his monye] nor
 taketh reward [vz. of them which haue an vniust cause: hee saimeth to speak
 specially of Iudges] against the innocent [i. that thereby the innocents
 cause may be ouerthrowne, and iudgement, though wrongfullye pronoun-
 ced against him] shall neuer be moued [i. he shall be stedfastly rooted in the
 church in this life, and after the course of this life ended, be made a citizen
 for euer of the Heauenly Ierusalem.

Ver. 2. Teacheth that godly life and vpright dealing, be very excellent
 frutes: it teacheth also vnfaynedly to speake the truth, touching all men
 and matters, as time and occasion shall serue. ver. 3. Teacheth vs to auoyd
 3
 flandering, iniury, or wrong doing, and acceptation of false tales and re-
 ports. ver. 4. Teacheth that we should not much regarde vngodlye men,
 4
 though they be neuer so highly aduanced in this world: and on the other
 side, that we should loue & reuerence the godly, though they be neuer so poore
 and contemptible: it teacheth further that honest promises & lawfull othes,
 touching things of this life, should be performed, though the performance
 thereof should much impaire our wealth. ver. 5. Teacheth that vsury and
 5
 by-berry must be shunned of all the godly: and the better to incourage vs to the
 performance of these holy duties, the Lord in mercy setteth before vs a pro-
 mise of this life present, and of the life to come, which godlines hath alwaies
 annexed vnto it, as a companion that cannot be sundered fro it, see 1. Tim. 4. 8.

Psalm 16.

Di.

1



This Psalm consisteth of two principall parts. In the first is contained a prayer that the Prophet maketh to God: in which prayer he layeth not forth his workes, but cleaueth only to God and his goodnesse, from verse 1. to the end of the 6. In the seconde, he yeildeth thanks to the Lord, for the abundance of goodnesse and mercy, which hee continually receyued from him, from verse 7. to the end of the Psalm.

Sr.


1

The title is *Michtan* of David, and differeth from any Title wee haue had yet, I take it to be, *q. d.* a Psalm that David made to be sung after a certayne tune named *Michtan*, commonly knowne amongst the Jewes the songes for the excellency of it, whereupon also it should seeme to be named as though it were as excellent as gold. Ver. 2. thou art my Lord [*i. I acknowledge none for Lord vnto me, but thee alone*] my welldoing extendeth not to thee [*i. thou art nothing profited thereby, in respect of thy selfe, see Iob 35. 6. 7. 8.*] Ver. 3. That are in the earth [*i. that are liuing amongst men, whereby we may learne also, that it cannot profit them that are departed*] and to the excellent [*vz. in vertue and goodnesse*] all my delight is in them (expound this by Psalm 15. 4) Ver. 4. Offerings of blood [the Prophet alludeth as I take it to the idolatrous manner of the Gentiles, who made their children passe through the fyre to their idols: which he calleth offerings of blood, or bloody offerings, because mans blood was shed therein] make mention of their names with my lips, see Exo. 23. 13. Eph. 5. 3. noting by this manner of speech, his detestation of idols and Idolatrie, vnderstanding by lips his speche and talke] ver. 5. The Lord is the portion of my inheritance [he had sayd before, he would haue no fellowship with the Idolaters, neither idols, now he sheweth to whom he will cleaue, *vz.* to the Lord, who is a portion euen as it were of inheritance alofted vnto him, and one that filleth him with goodnesse, for so I take the word Cup to be vsed here, see Psalm 23. 5.] thou shalt maintaine my lot [*q. d.* thou alone, for in thee doe I truste, and not in my selfe or any other, for if it were in vs to be upholden, it could not be maintayned] shalt maintaine [*i. uphold and keepe sure*] my lot [*i. the portion which is come to mee by lot as it were: he putteth lot for the thing that fell to him by lot, as in the next verse, he putteth the word lines, for that that fell to him by the measuring of the lines or cordes. Touching lots and* lines or cordes, see Deut. 32. 9. Prouerb. 16. 33.] ver. 6. in pleasaunte places [both for pleasure and profite] a fayre heritage [*i. fine and excellent, vnderstanding by these speeches, portion, inheritance, cuppe, lines, heritage, &c.* all one thing as it were: *vz.* assurance of Gods goodnesse towards him, for things appertayning to this life, and the life to come.] ver. 7. Hath given me counsell [*i. instructed and taught me what was right, vz. by his holpe* spirit]

spirit) my reines [i. my inward affections, as Psalme 7.9. reformed by the
mighty working of Gods spirit] teach me [vz. to thinke vpon nothing as it
were, but goodnesse] in the night [when commonly we are prone to euill, and
which reason the vngodly vse as most conuenient to commit their mischiefe
in, Iob 24. 13. 15. 16, &c.] Verse 8. I haue set the Lord alwayes before mee,
[9. d. I seldome or neuer tooke any thing in hande, but I behelde the Lord,
that I might doe all things according to his good pleasure] hee is at my
right hande [i. he is present with me, and that on the better side, as it were,
to holde me vp that I slip not] I shall not slide [i. perishe and fall awaye for
euer, because I haue so good a prop to leane vpon.] Verse 9. Doth in manie
wordes note that he was in very good state: sometimes speaking of the parts
of his bodye, as harte and tongue; sometimes speaking of the whole vnder
the worde of fleshe.] Verse 10. Soule put for body as appeareth Leuit. 21. 2.
in the Hebrew: and to see, put for to trie and feele, a metaphoz taken from
one of the senses and applyed to the other. This David speaketh of himself
in an assured hope that he had of the generall resurrection. And Acts. 2. 25.
26. 27. also acts 13. 35. it is applyed to our Sauour Christ, to proue him to
be a conqueror of death, to be truly and indede risen agayne, because death
could not keepe him downe, and to be the author of that resurrection that al
the godly shall haue, in which respect also he is called the first frutes of them
that slept, 1. Cor. 15. 20.] Verse 11. The path of life [i. the way, whereby in
this life I may so walke, that in the end I shall come to eternall life, it is a
metaphoz taken from traualers, who ioineyng in straunge countries, vn-
lesse they haue a guide cannot tell whether they goe] in thy presence [i. with
thee, and where thou thy selfe art in goodnesse and mercy] and at thy righte
hand, see Mat. 25. 33. pleasures (he bleth the plurall number to note the great
plenty and aboundaunce of them for euermore (i. that shall neuer perishe).

Verse 1. Trust and hope in God is the ground of our prayers to his Maie-
tie. Roman. 10. 14. Verse 2. A notable place agaynst merits and confidence in
mans workes. Verse 3. Teacheth that we must doe wel to the household of faith
and that while they liue with vs, for otherwise it will not profit them: it tea-
cheth also that we shoulde delighte in the company of Gods saynts. Verse 4.
teacheth that Idolatrerers shall not escape unpunished: also what detestation
Gods childezen shoulde haue of Idols and Idolatrie. Verse 5. 6. declare Gods
mercy and goodnesse to his childezen. Verse 7. Teacheth thankfulness to God,
for his inlightning of vs by his spirit. ver. 8. sheweth that we shoulde doe no-
thing but alwayes as in Gods presence: and that if the Lord be on our side,
we neede not care who be agaynst vs. ver. 10. is a playne testimony of the re-
surrection. ver. 11. Teacheth vs vnfainedly to imbrace the Lord, in whome is
such fulnes and aboundaunce of all good things.

Psalm 17

Di. 1  This Psalm hath two especiall partes. First the Prophet maketh his earnest prayer vnto God, beseeching him graciously to heare him, and to deliuer him from the vngodly, from verse 1. to the ende of the eyght. Secondly he describeth the cruelty, pryde, and other wickednesses of the vngodly, as reasons to moue the Lord to pitie his case, from verse 9. to the ende of the Psalm.

De. The title of this Psalm is playne and easie. ver. 1. crie put for vehemente and earnest prayer] of lippes vnfayned, or as Ilinmanuel readeth, withoute deceitfull lips, both cometh to one sence as I take it, v. the Prophet meaneth that his prayers were vttered with wordes (for lippes are here put for wordes expresse with the lippes) boyde of faining or subtiltie: q. d. My wordes truly expresse my greefe, and were in dede the liuely image of my minde, wordes and hart consenting together.] ver. 2. My sentence [i. the sentence and iudgement that thou shalt pronounce on my behalfe] for thy presence [i. from thee: q. d. make it now manifest] and let thine eyes beholde equitie [i. declare now by thy iudgements, that thou regardest equity, whiche I, yea with many wicked men haue doubted of, because thou hast ben so long before thou hast come to punish the vngodlye.] ver. 3. Proued and visited [i. examined and sifted] mine hart [i. my inward thoughtes whiche are in the hart] in the night [in which God is wont to stir vp, and to put men in minde of his will, after that they are called from other assayes, see Iob. 4. 3. 14. Iob 33. 15. 16.] thou hast tryed me (v. by many tribulations, and is a metaphoꝝ taken from tryall of metals by fire) and foundest nothing (v. euill in me, or spoken by me, to wit agaynst Saule, or some other his enemies, in which respect he called his cause a righteous cause, verse 1. of this Psalm). The latter part of this verse correct thus: that which I thinke doth not go beyonde my mouth: or as it is in Hebrue. I thought, adde here, and my thought (for verbes in the Hebrue tongue doe manye times comprehend their verball nownes) passed not my mouth [q. d. there was no difference betwene my mouth and my hart: I did without deceit vtter with my mouth, what I had in my minde.] Ver. 4. concerning the workes of men [i. wh. ch men are wont to doe] adde here for the more playne sence, this, is that I haue to saye] by the wordes of thy lippes [i. by the wordes, or thorow the wordes that thou hast vttered and made manifest] I kept me [i. through goodnes and strength from thee I did abstayne] from the paths [i. from the behaviours, conditions and manners of doings] of the cruell man [i. that he vseth.] ver. 5. Stay, I say, com read staying, but I rather like of the first, the Prophet making a prayer for himselfe, considering his own weakenesse, rather then noting the manner howe] My steppes [i. my thoughtes, wordes, and doings] in thy paths [i. in those

those wayes and maners which thou hast prescribed by thy word] that my
 feete [he goeth out in his metaphoꝝ, vnderstanding by feete, his conuersation
 inward, and outward] slide not. (go not astray, or slip awy from the rule of
 righteousness that thou hast prescribed.) ver. 6. I haue called (i. prayde vnto) 6
 incline thine eare [eare ascribed to God, as other partes and members of a
 mans body are, not that he hath such, but because our weake capacitie vnder
 such speches, might haue sonie little light of knowledge touching his intō-
 prehensible maiesty] ver. 7. he proceedeth in his prayer, vsing the word mer- 7
 cies in the plurall number, not to shew largenes & abundaunce thereof, see Psal.
 16. 11. and he calleth them maruailous because they so seme, as in deede they
 are also vnto men] Sauour [i. deliuerer from daungers, 1. Timoth. 4. 10. he
 meaneth that God doth vse to saue them & put their trust in him, to saue the
 I say, from such as resist thy right hand [i. from such as sette themselves,
 though in vayne, against thy maiestie and power, Immanuel readeth this
 verse otherwise, but I like this sence as well as his] ver. 8. As the apple of 8
 my eye [i. most dearly and tenderly, as men are wont to doe the apples of
 their eye, who cannot abide that any thing should touch it, hide mee vnder
 the shadow of thy winges: an other similitude to the same purpose, q. d. de-
 liuer me with such diligence from present perill, as the hens are wont to doe
 their pong ones vnder their winges, when the kite houereth ouer them, or
 lieth in wait for them. The scripture in sundrye places attributeth winges
 to God. that therby it might declare Gods great care to saue and defend the
 godly: such a similitude Christ vseth Mat. h. 23. 37.] ver. 9. for my soule [i. for 9
 my life, v. z. that they might take it away from me] ver. 10. They are inclo- 10
 sed in their owne fat [i. they are monstrously fat, by reason they liue in a ple-
 sures and delights, q. d. They abound in all delights, & therefore they spare
 not to speake proudly, which he addeth in this verse, describing in this, and
 so on in prest, the maners of the vngodly.] ver. 11. They [i. the vngodly and 11
 wicked enemies] haue compassed vs (i. me David & the people & are with mee)
 in our steps [i. in our iornies, or as we were iornying, q. d. In all our iorny-
 ing they haue most diligently obserued me & mine, & many times haue in the
 mean while beset vs about] they haue set their eyes (i. they are earnestly and
 diligentlly bent, as one that fixeth his eyes vpon one, to marke him, or to
 know him agayne] to bring downe [v. z. me and mine] to the ground [i. to de-
 stroy and ouerthrow vs as towres and castles rased and made euen with the
 ground.] ver. 12. He noteth first their crueltie vnder these wordes (grāde of 12
 pray) next vnder these wordes (lurking in secret places) their subtelty & craft:
 see Psalme 10. 9. ver. 13. Thy Lord (q. d. thou hast deferred a long while, v. 13
 now, and take weapon into thy hand as a notable defender] disappoint him
 (v. z. of the crueltie he purposeth: & he speaketh of one as the principal, mea-
 ning notwithstanding others ioyned with him in y mischiefe] cast him downe
 [v. z. to the ground, see ver. 11. in these wordes, to bring downe to the ground]
 deliuer my soule [i. my life, as before ver. 9. of this Psalme] with thy sword
 [i. with

- 14 [i. with thy might and power, see Iob 40. 14.] Cler. 14. from men [vz. deliuer
my soule, as ver. 13.] by thine handes [i. by thy power and might, vling hande
here, as he vled the word sword before] from men [ad these words, I mean,
for the more playne sence] of the world [i. worldly men all whose delighte is
in things of this life] who haue their portion in this life (and not in the other
which shall be reuealed to Gods sonnes) whose bellies [i. whose desires and
appetites] thou fillest with thy hidden treasures [i. giuest them great abun-
daunce of outward benefites and blessings, which are called Gods hidden
treasures, not because they are not seene, but because they are not so wel per-
ceyued and vled of the vngodlye, as were mete] their chyldren [this serueth
to amplifie the aboundance of outward blessings that y wicked haue, hauing
not only more then ynough for themselves, but to leaue mountains of mony
as it were to their posterity, whether sonnes, daughters, newewes, or any o-
ther kindred, for so I take the worde chyldren to be vled in this place.] ver. 15.
15 in righteousnesse [i. hauing a good and righteous cause on my side, Psalm 4.
1. and Gods face is here taken for a more playne and manifest knowledge of
Gods mercy, then he had set before, in the time of his affliction] with thine i-
mage [i. with so much of thy goodnes and grace, as it shall please thee in my
deliuerance to make knowne vnto me.
- Do. Cler. 1. Teacheth earnestnes in prayer. ver. 3. that we should keepe our selues
4 from wicked thoughts, and wicked words expressing these thoughts. ver. 4.
Gods word is a notable meane to keepe vs from wickednesse. ver. 5. we shall
fall, vnles the Lord vphold vs. ver. 6. He that prayeth to God, must bee well
7 assured of the truth of his promises. ver. 7. If God helpe vs not, the enemies
10 rage wil ouercome vs. ver. 10. abundaunce of wealth and pleasure, maketh
11 the vngodly proud against God, and his people. ver. 11. setteth out y mischie-
12 uous mind of the vngodly. ver. 12. expresseth their crueltie and craft. ver. 13.
13 teacheth vs in the time of our afflictions, to haue recourse to God by prayer
14 ver. 14. sheweth that outward blessings are as well bestowed vpon the wic-
ked as the good, and that therefore there is no certaine iudgements to be gi-
15 uen of gods fauour by these outward things. ver. 15. Howsoeuer wicked men
set their minde on worldly wealth, that our delight and pleasure should be on-
lye in the Lord and his fauour.

Psalme 18.

Di.



His Psalme handleth diuers matters, but principally 3. In
the first part the Prophet promiseeth thanks giuing for
benefites receaued, and describeth Gods wrath and power
from ver. 1. to the end of the 15. In the second part he reciteth
sundry particular graces bestowed vpon him, and excellent
matters that the Lord enabled him to performe, fro ver. 16.
to the

to the end of the 45. In the third part he yeldeth praise and thanks vnto the Lord, promising neuer to forget these benefits, and to publish them continually amongst the people, from verse 46. to the end of the Psalm.

The title is easie: these words, which spake, put for, which sung, In y day *Sc.*
[i. at that time] from the hand *[i. from the violent power and raging might,*
 and so it is bled immediatly following] of al his enemies *[he meaneth of the*
 mighty, and of the greatest number of the, for Dauid was neuer without e-
 nemies] this title summarily cōprehendeth y occasion of the making of this
 Psalm. ver. 2. My rock *[this speech calling God a rock, is a metaphoz taken*
 from seeking refuge, for men are wont for feare of their enemies to go to the
 rocks or mountayns, Mar. 24. 16.] my fortreffe *[another metaphoz, meaning*
 that in and by God he might be kept as safely, yea moze safely from his ene-
 mies, then in or by the strongest hold in the world] my shield *[another Me-*
 taphoz, because he did as a shield ouershadow and defend him] the horne of
 my saluation *[saluation here is put for deliuerance, and horn put for strēgth*
 or strong meates. Another metaphoz: for euen as hoyned beasts doe defend
 themselues with their hoynes, so Dauid bled Gods helpe and defence as it
 were a horne.] Ver. 3. worthy to be prayesd *[vz. of me and all others, & that*
 for his wonderful goodnes bestowed vpon vs] ver. 4. Sorrows of deeth *[i. most*
 greuous & deadly sorowes, which are therfore called y sorowes of deeth be-
 cause they brought him almost to deaths doze] the floods of wickednes *[i. gret*
 multitudes either of wicked deuises, or of wicked mē, for so I take wickednes
 to be bled here] ver. 5. The sorowes of y graue *[i. such extreme sorowes as*
 in a maner kil men and bring them to the graue] the snares of death *[i. dead-*
 ly snares, in which if I had bene taken, I had died for it] ouertake me *[i. al-*
 most seased vpon me, being in a most extreme danger, for almost being cat-
 ched therein, q. d. there was but a little betwē me and death.] ver. 6. Out
 of his temple *[i. either out of heauen, or else from betwē the Cherubins, for*
 the temple materiall was not builded in Dauids time, but in his sonne So-
 lomons: see 1. Samuel. 1. 9.] and my cry *[vz. which I made, or poured forth]*
 ver. 7. Then *[i. after that the Lord had heard my prayers]* the earth trembled
 and quaked *[i. there was a great earthquake: which that he might the better*
 expresse, he bled two words, signifying almost one thing, q. d. God shewed by
 wonders and signes, that my prayer came vpon to him] the foundations also
 of the mountains *[q. d. this earthquake was not only vpon the vpper parts of*
 the earth, but euen the rootes as it were of the mountains wh lie dēpe with-
 in the ground, were shaken also, by which he meaneth nothing else but a most
 behement earthquake] because he was angry *[vz. agaynst my enemies,*
 and that for the iniury they offered me.] Ver. 8. As vttered by the way of a
 similitude: q. d. God was so greatly angry, that it seemed that smoke, &c. see
 such a maner of speech attributed to Leuiathā, Iob. 41. 11. 12.] Ver. 9. he bowed
 the heauens *[i. he made them same so low as though they had touched mens*
 heads, which is then done, when y cloudes are thick and darke] and came
 downe

- down (this also is spoken after the maner of men. Now God is sayd to come downe, when by euident tokens he sheweth his wrath in confounding þ wicked as Gen. 9. 7.) and darkenes (i. darke cloudes, whiche are called darkenes, because they seeme to bring darkenes with them, hee meaneth nothing else by these maner of speeches, but that God by a very great tempest declared himselfe to be present to defend his seruaunt, and to strike his enemies)
- 10 Ver. 10. vpon Cherub. (the singular for the plurall, Cherubines, of whiche you may read Gen. 3. 24. they are certayne Angels, which readilye execute Gods will: whereby and by his riding vpon them, the Prophet noteth nothing else, but Gods swiftnes in comming to succour him: which also he noteth by wings of the winde.) Ver. 11. Darkenesse put for thick cloudes as before ver. 9.) and his pavilion round about him (vnderstand was) euen darkenes of waters (i. cloudes full of rayne or water, which are called darkenes of waters, because they haue a certayne darkish colour as the waters also haue and cloudes of the aire [i. more bright and shining cloudes, 9. d. God putteth both the one kind of clouds & the other betwæne himselfe and the wicked, as a testimony of his wrath] ver. 12. at the brightnes of his presence (9. d. when God begetteth to shew his maiestie) his cloudes passed [i. were as a man would say, made more light. or else did cleaue as it were in sunder, and they are called his cloudes, because they are gouerned and directed at his ap-
12 poyntment, see Iob. 37. 15.] Haylestones and coales of fyre [vz. came from the Lord after þ the cloudes were broken: for coales of fire, see ver. 8.] ver. 13 In the heauen [i. in the firmament, or in that region of the aire, where the thunder is, as Philosophers deeme] and the highest gaue his voyce (i. thundered, see Psalme 29. 3, &c. so that it is nothing but a repetition of þ whiche went before) haylestones and coales of fyre [vnderstand he gaue: 9. d. he sent forth also or gaue hailestones, &c.] Ver. 14. Then [i. after al this] he sent out his arrowes [i. after some his lighning, but I rather take it for all the afflictions that God layd vpon the vngodly, see Psal. 38. 2] and scattered the
14 [i. destroyd them, for then an armie is wont to perish, when þ order thereof decayeth] ver. 15. and the chanelles of waters were sette (i. the depths wher the waters run, or as you would say, the bottom of the sea) the foundations of the world [he alludeth to the miracle shewed at the red sea, for then were the springs of the waters (whiche he calleth the foundations of the earth, by reason of their wonderfull depth) discovered: so that a man mighte as it were see from whence so many floudes had their beginning] at thy rebuking [i. when thou seemedst to rebuke them, turning their courses contrary to those which they had before] at the blasting of the breath of thy nostrils [this is spoken according to man: 9. d. there was no neede that thou shouldst commaund them, when thou diddest but breathe vpon the, it was yrough
16 to make the drie lande appeare.] ver. 16. He hath sent down [vz. his power, or his Angels, for God did vse to deliuer his chyldren by Angels] fro^m aboue (from heauen) and taken me (i. deliuered me, vz. out of many daungers, hee
hath

Praise me [q. d. euen by violence, maugre the heads and harts of mine eni-
 mies] out of many waters [i. not only many but very great daungers, see
 Psal. 69. 1. 2. Psal. 124. 4.] Ver. 17. from my strong enimie [he meaneth ene- 17
 mies, one number, being put for an other, or else by one he vnderstandeth al,
 that one being the ringleader of the rest] ver. 18. They preuented me [vz. by 18
 their subtiltie, and had almost taken me in the snare they layd for me] in the
 day of my calamity [i. when I was in calamity and affliction] was my stay
 [i. not only on whom I did leane vpon and trust to, but my helper deliuering
 me from them] ver. 19. into a large place [he meaneth by this his liberty, and 19
 deliuerance, for his calamities were as a prison or narrow roome vnto him]
 because he fauoured me [i. preuented me with his holy fauour, and that with
 out any merit or desert of mine at all] ver. 20. Righteousnesse, put for righ- 20
 teous cause, as before Psal. 41. purenesse of my hands [i. integrity & sound-
 nes of my doeds, hands put for doeds and woakes, by which the woakes and
 doeds are perfozmed, note that Dauid in this verse setteth out his good cause
 agaynst them that slandered him (not speaking of his whole life, giuing the
 to vnderstand, that he attempted nothing but right and well, and that ac-
 cording to Gods commaundements.) Verse 21. The wayes of the Lorde 21
 [i. Lawes and commaundements as verse 22. of this Psalm: and by kee-
 ping he meaneth a carefull minde, and a certaine abilitie also that G O D
 hath giuen him to perfozme the same] and did not wickedly [he meaneth not
 of some simple fal, for we read of diuers before he came to the kingdom, and
 after, but of reuolting & falling away, & both quite and clean alienate & turn
 away fro God] ver. 22. before me [i. in my sight, vz. that I might not commit 22
 any thing against the] and I did not cast away [vz. as though I would not
 obey them, but rather vnfainedly imbraced them.] Ver. 23. I was byrighte 23
 also with him [i. I walked byrightly before God, touching this matter of the
 kingdome] and haue kepte me [see verse 21] from my wickednesse [i. from
 any wickednesse he mighte doe, which he calleth his wickednes, because
 naturally he had it in him, though it burst not forth.] Ver. 24. see verse 20. 24
 in his sight, [q. d. as he him selfe, vz. God, seeth it sufficiently] ver. 25. with the 25
 godly [i. with them that vnfeignedly loue and professe godlinesse] thou wilt
 shew thy selfe godly [i. mercifull and gracious, for the word termed here god-
 ly, is taken fro a word that signifieth merciful & liberal: q. d. thou wilt deale
 graciously with the good people, declaring thy selfe such a one towards the,
 as thou hast bin towards me.] ver. 26. thou wilt shew thy selfe froward [i. their 26
 obstinacie is the cause, that thou as it were, forgetting thy wonderfull cle-
 mency, dost deale hardly with them and thunder out iudgements against the:
 or else it may be vnderstand, as me iudge & suppose, god notwithstanding dea-
 ling alwaies iustly, though he ouerwhelm w. condēnatiō, see Pro. 3. 34.] ver. 27. 27
 wilt saue [i. deliuer] & pze people [i. & afflicted ones] & wilt cast down [i. ouer-
 throw & bring to nought] & proud lookes [i. the proud people, for mans pryde
 bewzaileth it self in & eyes & countenance, & therfore he put eyes for men, one

- 28 part for the whole) ver. 28. Thou wilt light [*i. bring to a better state, & make to shine forth*] my candle [*i. my prosperity, which seemed to be as it were a candle put out*] the Lord will lighten my darknesse [*i. bring my aduersitie into prosperity, for the scriptures vse to vnderstand by darknes aduersity, and by light prosperity*] ver. 29. By thee [*i. by the power or strength from thee*] ouer a wal [*vz. of a citie, & Geneva note is good*] ver. 30. The way of God [*i. eyther the maner & he vseth towards his children, whom he neuer ceaseth to aid: or Gods way else is put for workes, q.d. they are so sound that nothing can be blamed in thee: whatsoeuer God doth, he doth trustily, and iustly perfozmeth whatsoeuer he promiseth*] the word of the lord (*i. his promises*) is tried in the fire (*i. is most perfect & pure: q.d. as metall tried by fire hath no dross, so hath Gods word no falshood or corruption in it, see Psal. 12.6. he is a shield*)
- 31 (*i. he saueeth and keepeth them as a shield doth soldiers*) ver. 31. For who is, &c. (*q.d. none, & by consequent seeing none can deliuer but he alone, none must be trusted in but he alone, such epiphonemata or acclamations are vsuall to thee that haue tryed Gods helpe and ayd*) ver. 32. girdeth me with strength (*i. maketh me strong & able, so that I haue strength in my loines, & rounde aboute me, euen as it were a girde*) & maketh my way vpright (*i. maketh the order of my life vnblameable, teaching me an vpright and a holy kind of life: or else he maketh euery thing that I take in hand, to prosper: this latter I rather allow, as most agreeable to this place*) ver. 33. He maketh my feet like Winds faete (*i. not only swift, if I haue occasion by flight to prouide for my selfe, or to pursue my enemies flying before me, but steddy also, if I come into any dangerous places*) and setteth me vpon mine high places (*i. places of sure defence appointed for me to defend me from the violence and rage of my enemies.*)
- 34 Ver. 34. He teacheth my hands to fight (*i. if I haue to do with mine enemies in the field, he teacheth me singuler skill in warre, to defend my selfe, and to hurt my foe*) so that a Bowe of brasse (*q.d. yea hee giueth me so greate strength, that a bowe of brasse or Steele*) is broken with mine armes (*i. with the power and strength that hee giueth mee, or else, with mine armes indeede, because there is much power and strength in the armes.*)
- 35 Verse 35. The Shielde of thy saluation (*i. a helpe for my deliuerance, Shielde being put for helpe and defence, because men helpe and defend themselves with Shielde, and saluation for deliuerance, as often times before we haue had these wordes so vled: his meaning is that God did defend him against dangers with his ayd and help, as it were with a shield, that cannot be pierced, and set him free also by the same ayd out of daungers and troubles*) thy right hande (*i. thy might and power*) hath stayde me (*vz. from sliding or falling: it is a metaphoricall speeche taken from mans maners, who reach them that are sliding, their right hand, i. the best meanes they haue to stape them from it*) to increase (*vz. in honors, credit, wealth, and all maner of goodnes*)
- 36 Ver. 36. Thou hast enlarged my steppes (*i. thou hast brought to pass that whether soeuer I go, I goe into a large and ample place, & is fraily and*

without

without feare, yea I haue a plain & ready way. This is often in the Psalmes, by straitnes to signifie affliction and danger, and by enlarging to signifie libertie and frædome: hee meaneth then, that God had set him at libertie, straightened the way befoze him, and drawne him out of extreme daunger & dispaire] vnder me [i. either for me, or else as I go: he meaneth that hee did now tread as it were vpon a sure ground] mine heeles [i. my fæte: a part of the fæte being put for the fæte.] ver. 37. I haue pursued mine cñemies [vz. 37 in the battaile, & I haue not turned againe [vz. from pursuing them in the field. ver. 38. Wounded them [i. mine enemies as ver. 37.] that they were not able to rise vz. because their wounds were so deadly] they are fallen vnder my fæte [i. they are brought in subiection vnto mee, as ver. 44. This phrase also is so vsed Psal. 8. 6.] ver. 39. Thou hast girded me with strength [sæ ver. 32. and it is a reason why he so mightily preuailed against his enemies] to battaile [i. against I was to fight, or euen in y very time of the battaile: whatsoeuer it be, his meaning is, that he was apted & fitted by God to that purpose] that rose against me [vz. to annoy and hurt me, and were in dæd rebels. ver. 40. Thou hast giuen me the necks [i. as some of y Jewes expound it, thou hast caused my enemies to turne their backs vpon me, because the neck is behind: but I take it moze simply thus: thou hast giuen the life of mine enemies into my power, so that there needeth nothing, but to chop of their heads, or cut their throates, as it were, if I will: and that which followeth in this verse, furthereth in my iudgment this sense.] ver. 41. They [i. the wicked ones my enemies] cried [i. seemed to pray earnestly, but not of a true affection] but there was none to saue [i. to deliuer, vz them out of their feare and paine] euen vnto the Lord [vz. did they cry and call, but hee answered them not [i. he regarded not their dissembling prayers.] ver. 42. Then [i. after that the Lord had reiected them and their prayers, sæ ver. 7. of this Psalm] did beate them, as smal as the dust befoze the wind [i. I did wonderfully ouerthrow them in respect of their number, which I thinke the word smal importeth: and these of them that remaineth were as light, as the dust, which we knowe to be very smal and light] I did tread them flat [i. I did quite and cleane subdue them, as the clay in the strætes [i. and made no moze account of them, then men do of durt vnder their fæte.] ver. 43. From the contentions of the people, [he meaneth either Saul, or the rest of the Israelites, that tooke part with him against David: or else that God appeased the seditions and rebellions of his people, that lifted vp them selues against him vnder Absolon, and other rebels, and this I rather incline to] thou hast made me the head [i. the ruler and gouernour, for so head is many times vsed in Scripture] of the heathen [as the Ammonites, Moabites, &c. which dwelt round about him: he meaneth, that by Gods aide, he had brought vnder those people that befoze had discomfited Israel, and made them now tributaries to him] whom I haue not knowen [i. whom I haue not allowed of, or else, with whom I haue had no familiaritie, or acquaintance, because

the

the law forbad it with some people, as with the Amalichits. Exod. 17. 14. and others in sundry places of the lawe.] ver. 44. As soone as they heare [vz. of me, and the fame of my name.] and the latter part mend thus: strangers shal lyingly yeld themselves to me, [i. they shal in hypocrisie pretend a subiection, and not of a sound and willing mind.] ver. 45. Shal shrink away [vz. from their companions and friends] and feare [i. shal be stricken with feare] in their priue chambers [i. in the places of their greatest ease and assurance.] ver. 46. Let the Lord liue [not as though God coulde at any time die, or be the better for the Prophets wish vnto him, but hee meaneth by this prayer and wish, that hee would haue God alwaies to shew his power that thereby there might be a plaine difference put in the ries of men, betwene him and the dead Idols of the Gentiles,] and blessed [i. praised] my strength [see ver. 2. of this Psalmie] of my saluation [i. deliuerance from distresses in this life, and the giuer of eternal life. see Psalm. 3. 8.] bee exalted [i. lifted vp on high and prayed [vz. amongst men.] ver. 47. To auenge mee [vz. on his and mine enemies, and this David speaketh as a magistrate.] ver. 48. Hast set mee vp [vz. in a high and sure place, safe and sound] that rose against me, [see verse 39. of this Psalmie] cruell man hee meaneth some one who was as it were standard bearer to the rest, but yet so that vnder him, hee meaneth all those that tooke part with him.] ver. 49. Among the nations [i. openly and before them] and as it were in the middelt of them, so must it bee vnderstood if it bee referred to David. It may appeare also, by Rom. 15. 9. that it is a Prophecy of Christes kingdome, and of the calling of the Gentiles: and so hath this sense: I, that is Christ, but yet in the person of my faithfull people, but chiefly ministers, whom I haue ordeined, for the calling of the Gentiles, will praise thee among the Gentiles: so that if you referre it to David, it is a promise, if to Christ, and the calling of them Gentiles, it is a prophecy] among the nations, or gentiles [so the Jewes vsed to call all the people of the world besides themselves.] ver. 50. Giueth he [i. God] vnto his king [he speaketh of himselfe in the third person, calling himselfe Gods king, because he was by the Lord annointed to, and through his power established in the kingdome] to his annointed [he putteth the signe of his mauguration into the office of the king, for the king: for Kinges, Priestes, and Prophets were annointed by the lawe [whereby also the Prophet sheweth that hee thrust not in himselfe into that high and great office] for ever. [If you referre this to David and his posterity, ever is here taken for a long tyme: but if you referre it to Christ, and those that appertaine to him, it is put for all eternity.]

Do. Ver. 1. Teacheth, that it is no slender loue, that wee owe to the Lord. ver. 2. Teacheth vs to hang vpon him alone. ver. 3. Prayer is the meane, to set vs free from the force of our enemies. ver. 4. 5. Declare the manifold and grieuous extremities that gods children many times are brought to. ver. 6. Teacheth

Teacheth vs in our distresses to call vpon God onely: and sheweth also howe
graciously the Lord accepteth the supplications of his seruant. In that dis-
cription of Gods wrath, which is comprehended from ver. 7. to the end of the
15. there is comprehended matter of comfort to the godly, that they are vn-
der his protection that hath all creatures at his commaundement for their
good, and matter of terror to the wicked, because they set them selues against
him that doeth whatsoever pleaseth him in heauen and in earth. ver. 16. 17. 16 17
Shew gods goodnes towards his seruants, in deliuering them from mani-
fold dangers. ver. 18. Sheweth out the malice of the wicked, who spie their
times (vz. the day of aduersitie) wherein they may doe most mischiefe. ver. 19.
Gods fauour the only cause of all goodnes to vsward. ver. 21. 22. Teacheth, 19 21 22
that we ought alwaies to haue the law of God before our eies, and care and
conscience to performe y same. ver. 25. 26. Expresse Gods goodnes towards 25. 26
his children, & his iudgements towardes his enemies. ver. 27. God is nigh
vnto his own, though their miseries be neuer so many, it sheweth also Gods
iudgements againt the wicked, and namely the proud persons: it teacheth
also, to cary lowlines and curtesie, euen in our countenances. ver. 28. Tea- 28
cheth vs to haue an assured perswasion of gods goodnes towardes vs. ver. 29.
Declareth that our sufficiencie to do any thing is of God. ver. 30. 31. is a no-
table commendation of gods excellent maiesty, and of the truth, and certain-
ty of his holy word. ver. 32. 33. 34. 35. 36. Teach that God is all in all for vs, ei- 32
ther to inable vs to the performance of his good things, or to preuent & put
from vs evil and hurtful things, the same matter is declared. ver. 37. 38. 39. 37
40. Ver. 41. The Lord heareth not the wicked mens prayers. ver. 43. Tea-
cheth that God exalteth whom it pleaseth him, and inlaigeth the boundes of
kingdomes. ver. 46. Teacheth thankelgiuing for mercies receiued. ver. 48. 48
God alone is he that deliuereth his out of al distresses. ver. 49. We shoulde
neuer cease prayling of God, yea and that before many, for his infinite be-
nefiters. ver. 50. God is gracious to the godly, and their godly posterity to 50
many generations.

Psalme. 19.



This Psalm hath three principal partes. In the first the Pro- 1 Di.
phet sheweth that Gods excellent maiesty sheweth forth it
self, in the heauens generally, and particularly in the sunne,
from ver. 1. to the end of the sixt verse, In the 2. he commen- 2
deth the law of God, and the knowledge that may therby be
attained farre beyond the consideration of the creatures, fro
ver. 7. to the end of the 11. In the third, he earnestly prayeth to bee delruered 3
from his sinnes, and to be kept backe from performing any thing that might
displease almightie God, from ver. 12. to the end of the Psalm.

The title of this Psal. is expounded before, see Psal. 4. ver. 1. The heauens 50
[. not only the heauens themselves, & the most excellent workmanship therof,
but

- but al the things therein contained, as Sunne, Moone, Starres, &c. Declare
 [i. plainly set out, euen as it were by speach] and the firmament [i. the skie,
 and al that which in our iudgement ouerspreadeth vs, whereof also in the
 Hebrew tongue, it hath the name.] The worke of his hands [i. that he hath
 made them, and not so onely, but the excellencie thereof also meete for so ex-
 cellent a workman, to whom handes are attributed for mans weaknes sake.
- 2 ver. 2. Day vnto day [i. one day that goeth befoze, declareth the same, to the
 day following, and that not so much for the daies sake, as that man by a co-
 tinual reuolution and successe of the daies, man might bee instructed of the
 power and prouidence of almightie God: and by day hee meaneth in this
 place the day artificiall, which after some is counted from the Sunne ri-
 sing to the Sunne setting, or after other some consisteth of xii. houres] vte-
 reth [i. after their maner speaketh] the same [i. Gods glozy & power] & night
 vnto night [he speaketh of the artificial night: which wordes also proue that
 the word day must be vnderstood of the day artificiall] teacheth knowledge
- 3 [vz. touching Gods power and goodnes.] ver. 3. There is no speach nor
 language [vz. in them, meaning as men vse to speake, and yet notwithstanding
 we vnderstand them as it were speaking vnto vs. see Rom. 1. 20. Psal.
 8. 1. 3.] mend the latter part of this verse thus, and yet not without these [i.
 speach or language] is their voyce vnderstood [he meaneth that though they
 haue not mans voyce, yet do they sufficiently shewe forth Gods praise: by
 what meanes he noteth in the next verse.] ver. 4. Their line [i. the stretching
 out of the heauens, as a line] is gone forth through all the earth [i. hath ex-
 tended from one end of the world to another] and their wordes [he speaketh
 as though they did speak] into the ends of the world [i. vnto the furthest part
 thereof. q. d. there is no part of the world nor people, but it is ouercouered
 with this excellent workmanship: which serueth very well for the Prophets
 purpose, to amplifie Gods goodnes and power] in them [i. in the heauens, or
 regions of the aire] hath he [i. God] set a tabernacle [i. appointed as it were
 a dwelling place] ver. 5. Which [vz. sunne commeth forth vz. at the first,
 arising or appearing thereof aboue our Horizon] as a bridegrome out of
 his chamber. [This is one similitude, seruing to expresse the glozy and ex-
 cellency of the sunne: hee resembleth the hyding of the sunne out of our sight,
 to a secret chamber prepared for the bridegrome till it please him, to make
 him selfe knownen, and the appearing of the Sunne, to the bridegrome com-
 ming out of his chamber in his glozy and excellency] and reioyceth like a
 mightie man, to runne his race. [This is an other similitude, to expresse the
 swiftnes of the sunne which also is noted in the beginning of ver. 6. q. d. when
 the sunne is once vp, he goeth his race, with a ready, chearful, & ioyful mind,
 euen as a mighty strong man, runneth with a chearful, noble, & couragious
 mind, to the goale or marke set befoze him in the race, resembling the Sunne
 to a mightie strong man, and the swift passage therof round about the earth,
 to the speedy hast of one that runneth in a race, noting also by the word reioy-
 cing

King, the readines & willingnes, that this dumbe creature hath [as it were]
 to performe the course set it of God.] ver. 6. His going out [i. the rising of
 the sun] from the end of the heauens [i. from the East, where the sunne riseth
 and his compass is vnto the endes of the same : by the endes of the heauens,
 hee vnderstandeth the foure quarters of the world, and all their parts. q. d.
 the race of the sunne, which he doth so swiftly performe, is from the East vn-
 to y west, in which course notwithstanding he visiteth y South & the North]
 and none, or else nothing [hee meaneth men, or any thing else whatsoeuer.
 For there is nothing, to which the heate of the sunne commeth not, I meane
 that quickning heate which all things feele, not onely the rootes of trees,
 plants, &c. But al things else, that be hidden as it were in the bowels of the
 earth, as golde, water, stones, &c.] ver. 7. It perfit [vz. nothing may be ad-
 ded to it without marring of it. Prouerb. 30. 6.] Conuerting [i. turning from
 euil to good] the soule [i. the whole man inward and outward: but yet he spea-
 keth of the inward because that reformation, and amendment, must first bee
 begunne there] the testimony [i. the lawe, vsing an other terme tending to
 the same ende, and it is called testimonie, because it witnesseth to vs, what
 God woulde haue vs to doe] is sure [i. true and can neuer faile and giueth
 wisdom vnto the simple [i. it maketh them, that haue little or no skill at all
 in knowledge many times to exceed their teachers, see Psal. 119. 99. and by
 wisdom he meaneth not worldly wisdom, condemned, Rom. 8. 6. but the
 wisdom of the spirit commended there.] ver. 8. The statutes [i. the law: an
 o. her terme put for the lawe, declaring that God hath decreed and appoin-
 ted the same for vs to walke in] are right [i. void of any iniustice or corrupt
 dealing] the comendement [one number for an other, vz. the singular, for the
 plural: an other terme put for the law, because God thereby commaundeth
 vs to y doing, or leauing vndone of this or that] is pure [i. free from any cor-
 ruption whatsoeuer] vnto the eyes [vz. of our mindes.] ver. 9. The feare of
 the Lord [i. the reuerence, religion and seruice of God after some: but I take
 it to be vsed here for the law, which is called the feare of the Lord, because it
 teacheth rules and reasons, howe and wherefore he should be feared] is clean
 [vz. without any spot or shew of euil] and indureth for euer [i. is not subiect
 to alteration and chaunge as mens lawes and ordinaunces are: the perpe-
 tuitie whereof, teacheth vs stedfastly to continue in the same all the daies of
 our life.] The iudgements [i. the lawe still, which is called iudgements, be-
 cause it containeth, and pronounceth iudgements against the breakers ther-
 of: and here is a part of the law put for the whole: it may also be called iudg-
 ments, because that thereby he sheweth what he iudgeth maite to be done]
 are truth [and therefore can not be accused of subtilty or falshood: and it is
 moze forcible in that hee sayth they are truth, then if hee should say they are
 true, because that speech noteth, that nothing besides or without them, is
 truth but maie lying.] ver. 20. Sheweth the preciousnes of the lawe. If we
 would desire stoe or profit, we must preferre it before the finest golde that
 hath

- hath beene oftenest tried: if present vse and pleasure, before hony & the hony
 I I combe. ver. 11. made circumspect [vz. in his walking, being taught what to
 do, and what to flee from: and here Dauid speaketh of himselfe in the third
 person, yet so that it doth apperteyne to all Gods children.] There is great
 reward [vz. through Gods mercy, for so doth the word rewarde import, and
 12 not of our merit, as the papists imagine.] ver. 12. Who can vnderstand his
 faults [i. knoweth them, as it were particularly, either for the multitude of the,
 or because ignorantly we comit many things which we take to be no sinnes]
 secret faults [i. sinnes not only hidden from other men, but from my selfe by
 14 reason of my ignorance, and yet al knowne to the.] ver. 14. Wordes of my
 mouth [i. the words I shal utter with my mouth] meditatio[n] of mine heart [i.
 the things I shal meditate in my hart: he wisheth that his thoughts & words
 might be such, as might be regarded before God, and answerable to his pro-
 fession: and he speaketh nothing of doeds and works, because this necessarily
 followeth, that when the meditations & thoughts of the heart together with
 the words be good, then doeds also wil be good] redemer [vz. through Christ
 & none other, speaking here not only of deliuerance fro dangers, but from sin,
 & that which sinne bringeth with it also, vz. eternal death and destruction.

Do.

Out of the sixe first verses we may learne to behold & knowe the maiestie,
 power & goodnes of God in his creatures: secondly that as they in their kind
 expresse & preach these excellent things, so yea much more should men, that
 God hath created after so feareful & wonderful a sort, & that not euery man
 in himself, but also to be gods instrument to worke the same in others. [Out
 of the 7. 8. 9. 10. 11. We learne generally by the excellent comendation of gods
 law, reuerently to esteeme it, & vnfeignedly embrace it out of ver. 7. Where it
 is called perfect, wee haue an answer to the papists, that accuse it of some
 want, by bringing in vpon it their vnwritten verities and traditions: and in
 these words conuerting the soule, that ordinarily it is possible, y any should
 repent, and haue fayth without the hearing of gods word, as Rom. 40. 17. and
 in these words, is sure, there is a doctrine of comfort to the faithfull, because
 gods wil neuer faile them, & of terror to the wicked, because gods iudgmēt[s]
 shal assuredly ouertake them, and in these words, giueth wisdom vnto the
 simple, we haue not only a notable effect of the law set forth, but an argumēt,
 to conuince the papists in this that they accuse y word of darknes, as though
 none could profit by it, but the learned sort, ver. 8. True ioy is to be set from
 gods word: as also true light of knowledge & vnderstanding. ver. 9. Noteth y
 propertie of gods word, & the exact perfection that is in the whole & in eue-
 ry part thereof. ver. 10. Teacheth in what great estimation, we ought to haue
 the word, and with what a holy hunger and thirst we should desire the worde.
 ver. 11. Teacheth two things: first that wee can neuer bee truly wise, but by
 learning gods word, secondly that for our better incouragement to the doing
 thereof, the Lord setteth great rewards before vs, and indeed graciously in
 good time giueth vs the same. ver. 12. Teacheth that our sinnes are innume-
 rable,

rable, secondly that we must pray pardon of them generally, & particularly, of these, which we haue committed either of ignorance or of knowledge, and yet remember them not. ver. 13. Teacheth vs to pray against the power and rule of sinne in vs. ver. 14. That we should haue care and conscience, ouer our wordes and thoughts, that they might be approued before God.

Psalme. 20.



This Psalm hath specially 2. partes. In the first, there is a prayer for the king for whose welfare the people promise ioyfulness and thankfulness, from ver. 1. to the end of the fifth. In the second, they do assure themselves of Gods fauour, and of their enemies ouerthrow, and protesting for themselves that God shal be their aide, and praying again for their king, from ver. 6. to the end of the Psalm.

The title is expounded before, Psal. 4. ver. 1. heare the [i. the prayer that thou makest, granting thy requests] of Iaakob may be here taken, either for the person of the Patriarch, who worshipped god with great religion, which God also was present to him in al his afflictions: or else it may be put for the whole people of Israel, who came of Iaakob: both the wayes are vsuall in the old & new testament.] ver. 2. Fro the sanctuary [i. from a place in the arke so called in which God gaue visible tokens of his fauor & defence] out of Sion [this was the place, wherin the arke, which was a visible token of gods aide & defence was receiued, he putteth the place & the arke therein contained for assured fauor & aid of God. Some vnderstand by sanctuary, heauen, & by Sion y visible place of god in his church, what soeuer it is, the prophet meaneth nothing, but aide & assistance to be giuen from god.] ver. 3. Let him remeber, or as Immanuel readeth, let him smel, meaning by y metaphor, a gracious acceptation of his sacrifices, as Gene. 8. 21. [vz. With fauor graciously accepting] al thine offerings [he meaneth by offerings, the exercises of religion, ioyued with them, as confession of sins, prayer &c. and turne [vz. by fire as it were sent fro heauen.] Thy burnt offerings into ashes [declaring thereby that he alloweth thy seruices as he did to Aaron, Leuit. 9. 24. & to Eliab. 1. king. 18. 38.] Ver. 4. According to thy hart [i. as thy hart wisheth & desireth] all thy purpose [i. whatsoeuer thou purpolest, he meaneth & describeth here a king, y asketh nothing, but by the direction of gods spirit, & what God himself hath prescribed,] ver. 5. Immanuel readeth this verse as it were a continuance of the peoples prayer: & this is a reason to moue god graciously to yeld to their prayers. In thy saluatio [i. in that thou sauest, & deliuerest from dangers, vz. our king: & so haue we had saluation sundry times vled before.] And set by the banner [like vnto those that triumph after a victory is gotten, hee putteth the signe of ioy, for ioyfulness it selfe] in the name [this word is taken here, as ver. 1. of this Psalm] persourme all thy petitions [i. doe that, that thou hast prayed for: and this is a good place to ppooue, that by offerings,

1 Di.

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Se.

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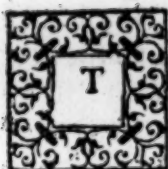
- 6 offerings.] ver. 3. Must bee vnderstood praierers also.] ver. 6. know I [a so-
daine chaunge of numbers, speaking in the person of one, thereby to note
the vnitie and consent of the people to this praier, as though they had beene
alone, and vttered it al with one mouth.] His annointed [that is his King,
whom he hath established. See Psal. 2. 2. Psal. 18. 50.] heare him [see ver. 1.
of this Psalme] from his sanctuarie [Immanuel readeth from the heauens
of his holines, meaning from heauen where his holines dwelleth which I
well like of] of his right hand [i. power and strength: this is spoken of God
according to man, because man commonly hath most strength in his right
hand: and it is called mightie helpe, because it is such, as none is able to-
7 withstand.] ver. 7. Is a comparison betwene the faithfull, and the vnbele-
uers: these trust in outward meanes of all soyes, for that is vnderstoode by
chariots and horses, and so robbe God of his glozy, the other cleaue to, only
Gods vertue, power and grace: (for so is the word name taken, as ver. 1. & 5.
8 of this Psalme) and giue him the whole glozy. ver. 8. Brought downe & fal-
len, [vz. notwithstanding all the trust that they had in the outward meanes:
9 q. d. they that sayd they would do al things, by mans meanes and strength, &
therefore are lifted vp in pride and lustines, are notwithstanding all these i-
maginations of their owne, brought downe and fallen, i. lie flat by the fall
they haue receiued, by setting themselues against God] but we are risen, and
stand vp right [q. d. notwithstanding the great miseries and afflictions wher-
in we were, we are become strong and mightie, rising vp from vnder the bur-
then of them.] ver. 9. Saue Lord [vz. vs and our king, pursuing vs continu-
ally with thy fauor: in such short kind of speeches, there is great grace in the
Hebrew tongue.] Let the king heare vs. This is diuersly read, and accor-
ding to the seuerall readings hath seuerall sentences. Immanuel readeth the
king himselve will heare vs, applying it to Christ, and the assurednes that the
faithfull men haue, that he will heare their praierers: other some take it to be a
quick passing from the second person to the third: q. d. O king, whose office
kings in the earth haue in part communicated to them, hearken vnto vs so of-
ten, as we shal seeke thine ayde: me thinketh that the Geneva text, and note
is as plaine, as any of these.

Do.

Uer. 1. And so forth, teacheth people to pray for their magistrates: it tea-
cheth also that the day of affliction is a notable time to pray in: also, that no
ayde is to be had but from God alone. ver. 3. Teacheth that kinges shoulde
be giuen to religious exercises. ver. 5. The prosperity of the king, is the flo-
rishing of the people, and on the other side, the welfare of the people is the
kinges glozy. Uer. 6. Teacheth those that pray, to haue both before and
after their prayer, an assurance of obteyning. ver. 7. Sheweth that Gods
children must not at any time, trust in any thing saue in God alone, what-
soeuer the wicked doe, whose strength and purposes GOD ouerthroweth.
ver. 8. Declareth Gods iudgements against the vngodly, and his fauour
to his children. ver. 9. Teacheth vs to vse earnest prayer in affliction:
for

for that both hee meane by these termes, in the day that we do cal [vz. by] the.

Psalme 21



This Psalm hath two principall partes. In the first the Prophet sheweth what great benefites and blessings, the Lord had bestowed vpon him, before he came to the kingdome, and in that time also, after that he was established therein: from ver. 1. to the ende of the 7. In the second part he prophesieth of gods great and wonderfull power against his enemies, and of their better ouerthrow and confusion, from ver. 8. to the end of the Psalm.

The title is expounded before Psalm. 4. Ver. 1. In thy strength [vz. which] thou shalt bestow vpon him, to stand against, & to ouercome al his enemies] pea how greatly [q. d. it can not be expressed in thy saluation] in that deliuerance that thou shalt bestow vpon him, & his people, giuing them victorie ouer their enemies, & in this verse David speaketh of himself in the third person.] ver. 2. His hearts desire [i. whatsoeuer his heart could wish, see Psalm. 20. 4.] Hast not denyed him [i. hast yelded and graunted vnto him, for by not denying the Hebrewes vnderstand, euen as it were performing] the request of his lippes [i. whatsoeuer he prayed rightly vnto thee for, vsing in that prayer his lippes, and other instruments natural, whereby the voice is framed.] ver. 3. With liberall blessings [i. with abundance and fulnes of all good thinges, some particulars wherof, he reckneth in the verses folowing] & diddest set a crowne of pure gold vpon his head [i. diddest appoint him to be king most good and glorious: vsing setting of the crowne vpon his head, which is but a signe, as anointing was, of his entrance into the kingdome, for the full possession & inioying therof.] ver. 4. He asked life [vz. in this short life] a long life [i. more long then he desired] for euer and euer [i. pea not only life in this life but eternal life also.] ver. 5. His glory [i. the glory that thou hast giuen him & laid vpon him] is great [i. is very much enlarged] in thy saluation [i. through or by, the deliuerances and victories, that thou hast bestowed vpon him] laid vpon him [euen of thine owne good wil, and in despite of his foes, that would haue hindered him therefrom.] ver. 6. Thou hast set him [i. appointed him] as blessings [vz. vnto thy people, & he vseth the plurall number, by which he noteth the wonderfull abundaunce of gods graces bestowed vpon the people by him] for euer [i. for a long season, as we haue had it sundry times before.] With joy of thy countenance [i. through the grace and fauour, that as it were with a pleasant countenance, thou hast shewed him.] ver. 7. The king trusteth [the prophet sheweth here, the meanes whereby the king shal be established, vz. by hope and trust in God] he shall not slide [vz. from the prosperous successe of his affaires and state.] ver. 8. Thy hand [here David speaketh to God] meaning by hand power, & also by right hand in this verse he meaneth the same thing] shal find out [i. ouertake and lay hold vpon, though thine enemies would think to hide theselues from it.] ver. 9.

Like a fire ouen [he meaneth that God wil through his wꝛath make them to burne stil as a fire ouen doth, and so in the end consume and ouerthrow them, as an ouen cōtinuallꝝ heat must needs be spoiled, by which maner of speech he noteth two things, first that there shal be no intermission of plagues and punishments, secondly that these punishments shal not tend to their bettering but to their confusion, yea to the confusion of their posterity, as hee noteth in the next verse] the fire [vz. sent from heauen, as vpon Sodom and Gomorrah: or else by fire vnderstande most vehement afflictions, which is vsuall also in the Scriptures.] ver. 10. Their fruite [i. their children and posterity] from the children of men [i. from amongst men and their posterity, so that when other men and their seed shal flourish, these wicked ones and their posterity shal decay.] ver. 11. Against thee [hee meaneth chiefly God, but with al Gods anointed, in setting themselves against whom, they set themselves against God.] But they shal not preuaile [vz. in their mischieuous intents & imaginations, for they deale against him, that wil ouertake them in their owne euil.] ver. 12. And the strings of the bow [vz. with arrows in the, the bow being already bet, sē Psal. 7. 12. &c.] ver. 13. Be thou exalted, O Lorde, in thy strength [i. shewe thy dignitie and power in helping the king: performe some thing that may set out thy might and strength, that we may haue occasion to prayse thy power, and iustly to say, that thou onely art mighty and powerfull.

Do.

Ver. 1. Teacheth, wherein kings shoulde specially glory, vz. in Gods strength, and not in their owne. ver. 2. 3. &c. Declare not only gods goodnes to magistrates, but teach them, that the more they haue receiued, the more carefully they shoulde walke in the obedience of his will. ver. 3. Teacheth, that God doth vs much good befoze we aske any good thing of him, which expresseth his wonderfull mercy. ver. 4. Teacheth that God sundry times giueth more to his children, then they demaund. ver. 5. Teacheth both wherein the true glory of kings and kingdomes consisteth, and also from whom it commeth. ver. 6. Declareth wherein kings shoulde take their greatest delight and pleasure, vz. in Gods fauour, sē Psalm. 4. 6. 7. Ver. 7. Sheweth that the way to haue kings surely seclde in their seate, is to trust in God onely and his mercy. ver. 8. Declareth that none of Gods enemies though they neuer so closely hide themselves shal escape Gods power and iudgements. ver. 9. 10. Declare Gods horrible punishments, vpon the wicked and their posterity, the Lord punishing the sinnes of vngodly fathers vnto the third and fourth generation. ver. 11. Teacheth the pride of wicked mens heartes, who dare oppose themselves against God: it sheweth also that all the counsels and purposes of the wicked shal be frustrate. ver. 12. Sheweth that the vngodly shal not escape unpunished. ver. 13. Teacheth vs by prayer to commend Gods cause and his owne glory into his owne hands, which when he hath once made manifest, it teacheth vs further, to praise him therefore.

Psalme

Psalme. 22.



I should appeare, that when David made this Psalm, hee was in wonderfull perplexitie and distresse, which maketh him so confused in his wordes, sometimes complaining that hee was forsaken, sometimes setting out his owne misery, sometimes praying for deliuerance, sometimes describing the naughtines of wicked men, sometimes encouraging himselfe and others to thankfulness &c. So that hardly it can be wel deuised: notwithstanding me thinketh it comprehendeth those parts, first he setteth out his owne miserie, and describeth at large, the wicked mens dealing against him, from ver. 1. vnto the .8. In the second hee praieth deliuerance, promising himselfe, and prouoking others to prayse the Lord, for that his meriey, from ver. 19. to the end of the Psalm.

Some thing is in this title, which is not in others going before, as bypon *Aijeleth, Hashahar*, which though some thinke to be the beginning of some common tune, according to which this Psalm was song, and may well stand so, wherof somewhat hath been said in the title of Psal. 7. Yet I take it otherwise, interpreting the Hebrew wordes, in or at the dauning of the day, notwithstanding I know some interpret the, the hind of the morning, at which time it may appeare, that the priests and Leuites did sing Psalmes. see 1. Chron. 9. 33. also 1. Chron. 23. 29. 30. And compare these two places together. ver. 1. My God, my God [diuers parts of this Psalm are applyed to Christ in the newe Testament, and namely amongst the rest, the first part of this verse in that hee sayth, my God &c. he declareth his faith] why hast thou forsaken mee [not that God doth euer forsake his, but that it seemeth vnto the when aide is delaied: Christ blseth the same wordes, but he uttereth it in respect of the weaknes of his humanity, & yet without sinne] from mine health [he meaneth it not so much, of any bodily sickness he was in as God seemed to be far off from deliuering him from his particular griefs wherof he speaketh in this Psalm] the wordes of my roaring [i. from wordes that I utter with wonderful outcries, by reason of y great griefe I am in.] ver. 2. I cry [i. I pray earnestly, both day & night, yea I cease not] but thou hearest not [i. grantest not my petitions, & so forth in the rest of y verse.] ver. 3. But thou art holy [vz. in al thy waies and works, remaining alwaies like vnto thy self.] although my prayers be not heard, yet thou art good, the fault is in me, & not in thee. The praises of Israel [i. the place where y people of Israel sing prayles vnto thee, meaning either Sion, or some other place, where the arke and Tabernacle was.] ver. 5. Called vpon thee [i. in faith prayed vnto thee, meaning that saying so often as they called vpon him, & trusted in him they were heard & deliuered, he marvelled much why he calling vpon him, & trusting in him, should not be graciously heard likewise.] ver. 6. But I am a worme [i. I am accounted as a thing of no value or price] & not a man [vz. in y iudgment of y wicked: he meaneth by these two speeches, that he was cast down below al men, & as it were cut off from the number of beasts, so much wet they

- about to debase him] a shame of men [i. one whom men are ashamed of to behold] and the contempt of the people [i. such a one, as al the people, and the basest amongst them, contemne and despise. see Iob. 30. 9. 10. &c.]
7. **Uer. 7.** By making a snowe, and nodding the head, the Prophet understandeth, all the gestures that the vngodly vse, in scoffing and deriding gods people, see Mat. 27. 39.]
8. **Uer. 8.** Are the wordes of the wicked: *q. d.* where is the God vpon which he stayed himselfe] let him saue him [i. deliuer him out of our handes] seeing hee loueth him [i. seeing God beareth a good wil towards him as hee sayth: *q. d.* hee thinketh God loueth him, but because he doeth not deliuer him, he loueth him not at all. Satan hath no dart more deadly, then this, when hee goeth about by himselfe and his instruments, to spoile vs of the hope wee haue in god, turning al gods promises into mockerie.]
9. **Uer. 9.** But thou &c. [by benefices past, hee assureth himselfe of deliuerance, from dangers present, and in time to come] diddest draw me out of the wombe [he meaneth that by Gods speciall power and goodnes he was bozne] thou gauest me hope [vz. that thou wouldest nourish and defend me] at my mothers breasts (i. when I did sucke, and could not defend or helpe my selfe.)
10. **Uer. 10.** I was cast vpon thee (i. committed vnto thy prouidence and protection) from the wombe (i. so soone as I was bozne & came into the worlde, not denying also but that by his goones hee was preserved continually before) thou art my God (vz. that doest defend nourish, & succour me.)
11. **Uer. 11.** Be not farre &c. (*q. d.* seeing I haue heretofore receiued so many benefices from thee, do not now depart from mee, yea I so much the more earnestly craue thy helpe and presence now, first because affliction is nigh, secondly because there is none that can help me but thou.)
12. **Uer. 12.** Many (this word noteth the multitude of his enemies) yong (this word noteth their lustines & courage) bulles (this word is wel expounded in the Geneua note (i. are before, and behind, and on euery side) by which we may see that his troubles were great, and almost impossible for him to escape out of them) mightie (this word noteth their force and power) bulles of *Bashan*. (This is the name of the countrie, which did appertaine to the people of the Iewes: and was full of pastures, whereof mention is made at large Deut. 3. 1. 2. &c. And by bulles of *Bashan*, hee meaneth very fat and mighty ones, such as *Bashan* did feede, see Deut. 32. 14.)
13. **Uer. 13.** They gape vpon me &c. (*q. d.* they come vpon me with open mouth to deuoure me, euen as a deuouring & roaring Lion doth for his pray. see Amos. 3. 4. 1. Pet. 5. 8.)
14. **Uer. 14.** Amend thus, I am powred out like water (he meaneth by this maner of speech, that he is as it were almost past al recovery, as of whom no more account is to be made then of water spilt vpon the ground) my bones are out of ioynt (in this verse hee doeth by large maner of speeches declare the greatnes of the feare & grieve he was in as he did before Psal. 6. 6.) Mine heart is like waxe (i. soft and tender) it is molten in the midst of my bowels (hee now sheweth in what respect his hart is like wax, & by these words he describeth his faintheartednes.)
15. **Uer. 15.** By strength (i. my naturall moisture, whereby life & strength is maintained) is dried vp like a potsherd (i. is wonderfully decayed, and

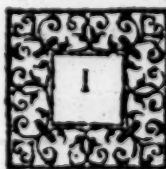
and there is almost no more moisture left in mee then in a potsherd] and my
 tongue cleaueth to my iawes [i. I am brought very lowe and weake, so that I
 can not wagge my tongue in my mouth, as it were] into the dust of death [by
 these wordes he meaneth the graue, & the earth of it, which is so called because
 none are there laid but dead folkes. His purpose is to declare, that through the
 vehemency of his afflictions, all hope of his life in a maner was taken away.]
 ver. 16. For dogges [before ver. 12. 13. He compared his enemies to bulles and
 Lions, now he resembleth them to dogs, for their snarling at him, and biting of
 him] and the assembly [i. great troupes & multitudes] they pearced my hands
 and my fete [this is spoken of David in respect of the daungers his enemies
 kept him in, as though he had had no fet to flee away, nor hands to defend him
 selfe: but in Christ it was most truly perfozmed indeed, as appeareth. Ioh. 20.
 25. Where mention is made of nailes.] ver. 17. I may tel al my bones [i. I am
 so fallen away with grieve and anguish, that I haue nothing left but skinne and
 bone.] Yet they behold me and looke vpon me, [vz. with great pleasure & ioy,
 whereas if they had any compassion they should pity my case.] ver. 18. They
 part my garments among them. [If we referre it to David, then he meaneth,
 by garments other things that he possessed, noting that they dealt with him &
 his goods, as they that in some victoꝝy had gotten a pray: but if we referre it to
 Christ, then is it to be vnderstood of his ordinary apparell and garments in
 deēd, as appeareth. Ioh. 19. 23. 24.] And cast lottes [both to auoide contention, &
 that euery one might know his share and poztion.] ver. 19. Farre off [vz. from
 me, lest I be swallowed by and drowned.] ver. 20. My soule [i. my life, as wee
 haue often times had it before] from the sword [i. from peril of violent & cruel
 death: vnderstanding by the instrument that the wicked vse to execute his
 rage and wꝛath by, the thing it selfe.] From the power of the dogge [i. of mine
 enemies and wicked men. see ver. 16. Of this Psalm the singular number put
 for the plural.] ver. 21. Lions mouth. [see ver. 13. of this Psalm] and answere
 me [i. graciously here me and graunt my request] from the hornes of the Uni-
 coꝝnes [i. from the present and perillous daungers of mine aduersaries. It is
 Davids maner as sufficiently appeareth in this Psalm, to resemble his ene-
 mies to beasts. Unicoynes are very wild beasts, and as some write of them, wil-
 hardly or not at al be tamed.] ver. 22. Thy name [i. thy vertue, power & grace,
 as Psalm. 20. 1. 5. 7.] Unto my brethren [i. to the Israelites; that are of the same
 nation and religion with me, see Rom. 9. 3.] In the middett of the congregati-
 on [i. openly & before thy people assembled to praise thee.] ver. 23. Seed of Iaa-
 kob, put for posterity, and when hee saith, seed of Israel, hee meaneth the same
 thing, for Iaa-kob was called, Iaa-kob, and Israel. If you referre it to Davids
 time, then it belongeth to the Jewes, If to Christ and his time, then to all the
 faithful.] ver. 24. The affliction of the poore [i. the trouble and anguish that he
 was in, the prophet meaneth, that God did not lesse regard the good people, for
 their pouertie and affliction, as commonly men do, but rather made the grea-
 ter account of them] hid his face [vz. as men are wont to do, who for iustsom-

- ness as they say, but in niseness in deed, can not behold those that are in affliction] he called [i. prayed] he heard [i. accepted him and his prayers.] ver. 5. By praise shall be of thee [i. thou art and shalt be the cause of my foundation of my praises, by reason of the wonderful mercies that I haue receined from thee.] In the great congregation [i. when the greatest multitude shall meet to prayse thee, he noteth that he wil do it publikely as before. ver. 22.] By vowes [they were wont, when they were in any danger to bowe a peace offering to the Lord, to be performed after their deliuerance out of it, so did Iephre, which was done to testifie their thankfull mindes, for the benefites receiued] before them [i. in their sight] that feare him [i. worship and serue him, meaning God, of whom he speaketh now in the third person, whereas in the beginning of this verse he had spoken of him in the second.] ver. 26. The poore shall eat [he regardeth the maner that the people had, in banquetting at their sacrifices of which you may see an example. 1. Sam. 1. In Helkanah, and his familie, in these sacrifices he promiseth to exercise his charitie towards his godly brethren, whom hee vnderstandeth here, by poore, shewing that his offerings shall be so plentiful, that euery one shall be satisfied] they that seeke after the Lord [vz. of a single hart to serue and worship him] pour heart [he chaungeth the person] shall liue for ever [q.d. the hearts that had bene before, as it were dead through afflictions, shall through manifestation of Gods grace and goodnes be marueilously remoued] ver. 27. is a prophecie of the calling of the Gentiles. q.d. this grace shall stretch not to the Iewes only but to the Gentiles, who beholding the wonderful works that God hath done for his people, shall come to true religion, which they neuer tasted of: al the ends of the world [i. the people dwelling in the bittermost coasts of the earth, putting the places containing, for the partes con'ained] shall remember themselves [vz. howe long they haue bene in blindnes and superstition: and where he speaketh of al, he meaneth of a very great nuber] & turne to the Lord, [vz. from their dead Idols, as S. Paul. 1. Thes. 1.9.] ver. 28. For the kingdome [q.d. it can not be but that the gentiles shall come to the Lord, for he that hath the kingdome in his owne hande, will drawe them to his worship and seruice.] ver. 29. The Prophet declareth that of al states some shall come to worship God with him, and be partaker of those sacrifices which hee would offer to the Lord [by them that be fat in the earth, he meaneth, the rich & mightie men] shall eat [vz. of the sacrifices] & worship [vz. God by giuing him thanks] al they that go downe into the dust [i. such as are through affliction so humbled, that there seemeth to be little oddes betwene them & the graue, in the 15. ver. of this Psalm he called it dust of death] shall bow before him [i. serue and worship him in his sight: the outward signe of worship, put for worship it selfe] euen he that can not quicken his owne soule [first marke the chaunging of the number from the plural to the singular, next vnderstand by soule life, as before ver. 20. in this Psalm, thirdly by quickning of the soule vnderstand, him that being at deaths doze, as it were, is not able to prolong his life one minute of an houre: q.d. euen those that seeme to be as it were dead, and not able to do any

any thing for themselves shal through god be restored againe, & come to wor-
ship him, with the rest of y^e faithful.] ver. 30. their seed [i. the godlies posterity] 30
for a generation [or rather as Immanuel readeth it, in every generation, mea-
ning that these shalbe alwaies called and counted the seed of God, and a people
whom he wil alwaies take care of, and delight in.] ver. 31. They shal come [i. 31
the fathers and their posterity] and shall declare [i. set out, & as it were from
hand to hand deliuer ouer] his righteousness (i. the faithfulness that hee vseth in
the defence of his, wherof Dauids deliuerance gaue certaine p^{ro}ofe: for by de-
liuering him out of dangers & violences, he shewed himselfe iust) vnto a peo-
ple that shalbe bozne (i. vnto their posterity and stocke) because he hath done it
(i. declared his righteousness and faithfulness in deliuering and p^{re}serving of
me.

Ver. 1. Gods children are many times, in their afflictions, brought almost
to dispaire. ver. 2. God doth not alwaies immediatly heare, even the heartie
p^{ra}iers of his seruants, ver. 3. Sheweth that though God do not alwaies heare
the p^{ra}iers of his seruants, yet he alwaies remaineth holy and iust. ver. 4. God
fathers are in good things to be followed, also trust in God to be deliuered out
of danger, through him, as a notable meane to obtaine it, for God neuer desti-
tuteth his. ver. 5. P^{ra}ier is necessary and meete in the time of affliction. ver. 6.
Gods children are wonderfully abased in the sight of wicked men. ver. 7. It is
no new thing, that the children of God, are made scoffing stocks to the people.
ver. 8. The vngodly do not only despise gods children, but euen his owne holy
maiestie. ver. 9. 10. Teach vs to hang continually vpon God, in whom we lue,
moue, and haue our being. ver. 11. The more that troubles increase, y^e more need
we haue to be earnest with God. ver. 12, 13. Set out the rage and cruelty of the
wicked. ver. 14. 15. Describe the pitiful state of gods children. ver. 19. In all our
distresses we must haue recourse to the Lord. ver. 22, 23. Teach not onely to be
thankful our selues, but also to stirre by others thereto. ver. 24. Setteth out
Gods wonderful mercy, that neuer refuseth his, no not in their greatest misfe-
ry. ver. 27. Is a prophetic of the vocation of the Gentiles. ver. 29. God hath of al
sorts and conditions some that feare him. ver. 31. Teacheth care for posterity.

Psalme. 23.



his Psalme hath two parts, first he doth darkly, as it were in an 1 Di
ilegorie: declare gods goodnes and mercy towards him, from ver.
1. to the ende of the 4. In the second hee declareth the same thing 2
more plainly, assuring himselfe of gods goodnes likewise in time
to come, from ver. 5. to the end of the Psalme.

This title is expounded before. Psalme. 4. Ver. 1. My shepheard (vnder
this similitude, he mindeth to set out the great care y^e God had ouer him) I shal
not want (vz. any thing that he seeth to bee good or needfull for me.) ver. 2. Hee 2
maketh mee to rest (the Prophet proceedeth in this metaphoz, shewing Gods
care

care ouer him, noting thre things to expresse it by: first the sweete and quiet rest
 hee giueth vnto his, as Psal. 127. 2. secondly plentifulnes of food, vnderstood by
 these wordes, greene pastures: and thirdly comodiousnes of place to drinke at, &
 to refresh himselfe ment by these wordes, the still waters, v^z. void of dangers, &
 yet hauing certaine cold aire comming from them to refresh,] ver. 3. He resto-
 3 reth my soule [i. he bringeth my life, which through weakenes was as it were
 at deaths doze, backe againe] paths of righteousness [i. in righteous waies, &
 by right conuersation] for his names sake [i. for his goodnes and mercy sake.]
 4 ver. 4. Though I shoulde walke [v^z. either through ignoraunce or weakenes]
 through the valley of the shadowe of death [i. through most manifold & manifest
 dangers, so that I were very nigh to death] I will feare no euil, [v^z. that can
 come vnto me] for thou art with me [v^z. by thy power and presence to defend
 and comfort me] thy rod and thy staffe [he putteth the instruments that shep-
 heards vse hauing care ouer their flockes, for the care that God had ouer
 him, and he ioyned the rod and staffe together, because some shepheards vsed a
 rod, and some a staffe, but God vsed both: 7. d. the care that thou hast ouer mee,
 which farre exceedeth the care of a most watchful and diligent shepheard, cau-
 seth me that in the greatest dangers, I neither doubt nor dispaire, but am wo-
 5 derfully comforted. I make this difference betwene rod and staffe, that rod is
 put for some smal wandes, wherewith shepheards vse to driue their shepe, and
 now & then strike them: and yet hurt them not, and staffe is put for shepheards
 staffe that hath his hooke vpon it, by which he catcheth and ruleth the that some-
 times would go astray.] ver. 5. By table, vnderstand al necessary things for no-
 rishment to be set vpon the table, which is a vsual *Metonymia*: & by anointing
 his head with oile, and the running ouer of his cup, vnderstand abundance of al
 things not only seruing for necessity but pleasure, he alludeth to the custome of
 those countries and times wherein he liued, which was not only to vse oile for
 finenes & colines sake, as Mat. 6. 17. 2. Sam. 12. 20. but also at feasts & banquets:
 as Luk. 7. 36. 37. 38. For which cause also they that mourned abstained from an-
 6 nointing with oile, as 2. Sam. 14. 2.] ver. 6. Doubles [this noteth y^e prophets
 great assurance of Gods goodnes] kindenes and mercy [v^z. from God] shall
 follow me [i. be present with me and vpon mee] a long season [i. all the daies of
 my life, as in this very verse before] in the house of the Lorde [i. in the place
 where the tabernacle is, and God himselfe worshipped, from which to be bani-
 shed what a great grieve it was, see Psal. 84. 1. 2. &c. and yet this hindereth not
 but that it may be vnderstood also of eternal life.

Do.

Ver. 1. Teacheth this, that if we be rightly perswaded of gods goodnes & pro-
 uidence, we shal want nothing, that is good & mete for vs. ver. 2. Sheweth that
 God is he alone y^e giueth vs rest, plenty, & deliuerance from daungers. ver. 3.
 Declareth, first that God hath the issues of life and death in his owne hands:
 secondly that he is the authoz of al wel doing in vs, and thirdly that he bestoweth
 these graces vpon vs, for his owne mercies sake only. ver. 4. Assured faith and
 confidence in gods goodnes & almightie prouidence, surmounteth al the diffi-
 culties

enities of this life whatsoeuer. ver. 5. God giueth vnto his children many times plenty of all thinges, not only for necessity but also for pleasure. Ver. 6. declarereth that it is no presumption to be fully assured of the continuance of Gods grace and fauour towards vs: it teacheth vs also what delight we should haue in the seruice of God.

Psalm 24.



This Psalm hath two principall partes. In the first the Prophet declarereth that though all the people of the worlde be vnder Gods gouernment, yet those only whome hee frameth to goodnesse, are his spectall and peculiar ones, from verse 1. to the end of the 6. In the second parte he preparereth this people, to submit themselues willingly to God, and his holy ordinances from ver. 7. to the end of the Psalm.

The Title is expounded before. Ver. 1. he declarereth that God is Lord of all thinges whatsoeuer, and yet notwithstanding God only hath chosen some certain people to be particular vnto himself, which noteth not only his unspeakable good will towards them, but setteth out their obedience towards him. Ver. 2. Founded it [vz. the earth or the worlde] vpon the seas [i. he hath placed it aboue them, as may appeare, Gen. 1. 9. Exod. 20. 4. and so must the latter part of this verse also be vnderstood, by which meanes also the earth or worlde is become habitable.] Ver. 3. mountayne of the Lord [i. Sion where the ark was, and is called the the Lords mountayne, because it pleased him there to dwel: some vnderstand it of the mountayne Moriah, in which the Temple was builded by Solomon, and this is not amisse also] in his holie place [i. eyther the Court of the Tabernacle, or the Temple when it was built, but I rather encline to the first sence.] Ver. 4. innocent hands [i. hands that haue not ben giuen to bloodhead or any hurt, see Isaiah 1. 15.] and a pure hart [i. a hart purged from manifold corruptions, by these markes he discerneth the true Israelites from false and counterfeit, see Psalm. 12. 2. Hath not lift by his minde [i. hath not graped after, or attentiuely set his affection vpon: it seemeth to be a borrowed spæche, taken from such as lift by their eyes, that they may diligently beholde a thing, see Psalm. 123. 1. 2.] vanitie [i. vayne and vnprofitable thinges, or elle (as it is also many times vled in Scripture) for wickednes and wicked thinges] nor sworne deceitfully [he meaneth eyther in respect of himself, vz. not taking an oth without an vpright, reuerent, and sincere mind: or elle, which I rather allow of, in respect of others, vz. to deceaue them as it were vnder pretence and religion of an oth.] Ver. 5. Blessings put for a great and wonderful blessing: for such a sorte the word seemeth to carry with it] and righteousnesse [some take it for mercy, and so both the Greeke text reade it in this place. I suppose that by righteousnes the holy Ghost meaneth in this place the fruit or reward of righteousnesse, or else gods benefits and goodnesse, by which the Lord pro-
ueth

ueth himselfe faythfull and righteous) saluation [this worde is taken here not only for deliuerance from daungers as often times before, but for eternal life also, which God graciously bestoweth vpon those that are his. ver. 6. this is the generation [those are the men and persons, for generation is here taken for men] that seeke him [vz. with their harts and vnsaignedly, that they may worship him] seeke thy face [i. haue an earnest desire to behold thy louing countenance] this is Iaakob (such kind of pepole are true Iaakob and true Israelites. for Iaakob is not here put for the name of y Patriarch: or for those only that discended of him according to y flesh, but for those that followed his faith & obedience.] ver. 7. Lift vp your heads, ye gates (in this sence, the Prophet speaketh to the gates of the place, into which the ark should enter (whether it were the temple or some other place it is not certayne) but he biddeth the gates lift vp their heads, meaning by heads the vppermost posts of the gates, that went ouer from one side to the other, & he calleth these gates euerlasting doores, not that they should, or could continue for euer, but for a long season, meaning by y speech the stabilitie of the place or temple wherinto the arke should be brought In doctrine y faythful are hereby admonished to prepare theselues to receaue Christ, y he may dwell in their harts by faith, their bodies being the temple of the holy spirit] king of glory (i. a most glorious and renowned king, speaking it of the Lord, who shewed his glory and presence, from between the Cherubins in the arke.) ver. 8. who is this, &c. [the demaund or question of the faithful people] the Lord strong and mightye [this is an aunswere to the former question, whereby for the strengthening of their faith they are admonished that God armed with inuincible power, commeth to defend his people, and to beat downe his enemies.] ver. 10. The Lord of hostes (i. he whom al hostes both heauenly and earthly do obey, and therefore most strong & mighty) Ieuen in battaile (i. not only in warlike strength, but in the very pinch and brunt of battaile.

Do. Ver. 1. describeth the largenelle of Gods gouernment, so that nothing is exempted therfrom for though he speake only of the earth and thinges contayned therein, yet he mindeth not to exclude the heauenly creatures. Ver. 2. Setteth out Gods power and prouidence. Ver. 3. Teacheth men to haue regarde to ioine themselves to his church in this life, and to haue a speciall care of eternal life. Ver. 4. Teacheth the brideling of our hands, the reformation of our harts, the subduing of the vaine and wicked affections of our minds, and to take heed that we abuse not an othe, so that to sweare is not forbidden, as the Anabaptists imagine, but to sweare deceitfully and wrongfully. ver. 5. setteth out gods goodness, plentifully rewarding the holy indeuours of his childezen. ver. 6. Teacheth that care and zeale to worship God must be in his childezen. ver. 7. 9. Teacheth men to be prepared to receaue the Lord when he commeth to them. ver. 8. and 10. is a particular description of Gods power and glory, which serueth for comfort to his childezen, because he will deliuer them, and for terror to his enemies, because he will punish them.

Psalme 25.



In this Psalm, the Prophets prayers are wonderfullye intermedled, and therefore it canne be hardly well diuided. Sometimes he prayeth deliuerance fro his enimies, shewing what fruit shall come thereby to him and others. ver. 1. 2. 3. 15. 16. 17. 18. 19. 20. 21. sometimes he prayeth the Lorde to instruct and teach him, and others also in y right way shewing how God dealeth with his childe. ver. 4. 5. 6. 8. 9. 10. 12. 13. 14. and sometimes he confesseth his sinnes, praying pardon for them, and shutteth by this Psalm, with a prayer for the Church, ver. 7. 11. 18. 22.

The title is expounded before. Cler. 1. My soule [i. hart and all that is within me, his words shewing that in the outward he gaue himselfe to the Lordes seruice, and this speech proueth that his inward man was ioined therewith.] ver. 2. Let me not be confounded (vz. by receiuing a repulse at thy hands) ver. 3. mend thus : yea let none that trust in the be confounded: and loyne it to y former thus : q. d. I pray not only for my self, but for the rest of the faithfull that transgresse [vz. against me in resisting my kingdom, & that without any cause on my behalf giuen them, and so doth the Chaldee paraphrase expound it] ver. 4. shew me thy ways [vz. by o. in which thou wouldest haue me to walk, meaning by waies y order of life which God himselfe prescribeth, & the same he meaneth by his paths as we haue had it before] ver. 5. Lead me forth (vz. without danger of mine enimies) in thy truth [i. as thou hast promised to shielde mee from them] and teach me [vz. the same thy truth, teaching me to finde it and seele it by experience] the God of my saluation [i. such a one as I synd a present helpe to saue me fro, and in al dangers] all the day [i. continually, & with an untwearied constancy] Cler. 6. Remember thy tender mercies, that I maye seele them now, as thou hast shewed them alwayes hertofore.] ver. 7. The sins of my youth [i. those that I did commit in my youth] nor my rebellions [vz. agaynst thy maiestie] euen for thy goodnesse sake, q. d. though my sinnes deserue the withdrawing of thy fauor, yet think vpon thy mercy, and not vpon my iniquities.] ver. 8. Gracious & righteous (i. merciful to penitent persons, and vprighte in the execution of his iudgements. David bleseth these termes to strike vpon himselfe thereby to praier) sinners [i. all, one and other, for none are without sin] in the way, o. rather the way, for so it is in the Hebrue text, meaning a conuersation y God himselfe alloweth of, for so it is ver. 9. though al do not imbrace it] ver. 9. in iudgement [i. with a thorow iudgement, meaning thereby aduisedly & rightly: it seemeth to be a metaphor taken from them that guide others, & shew the way.] ver. 10. paths of the Lord (see ver. 4. of this Psalm) are mercy and truth (i. are most mercifull & faithfull, because that in the, God giueth testimony vnto the of his mercy & truth, meaning by truth gods faithfulness in performing that which he promisseth) his couenant & his testimonies [i. his Law, which

which is called his couenaunt, because that thereby God maketh a couenaunt
 or bargayne as it were with vs, that we should keepe his law, for testimonies
 11 see Psalme 19. 7.] Verse 11. For thy names sake [i. for thy glory and mercies
 12. 13 Verse 12. The way [see verse 4. of this Psalme.] Verse 13. His soule [i. his
 14 whole man, a part put for the whole] Verse 14. Secrete of the Lord [i. the law
 of the Lord which is called secret, because we cannot understande it of oure
 15 selues without light from him.] Verse 15. Mine eyes [vz. not of my body only
 but of my fayth and soule] are euer toward the Lord [i. are earnestly lifted vp,
 and stedfastly fixed vpon him, as Psalme 123. ver. 1. 2.] my feete [i. me my selfe, a
 16 part for the whole] out of the net [i. out of the snares and daungers that myne
 enemies haue layde to catche me in.] Verse 16. Turne thy face [i. thy fauou-
 rable and louing countenaunce] for I am desolate [i. utterly destitute of helpe
 17 unlessse thou helpe, as Psal. 22. 11. 20.] and poore [i. maruailously afflicted, and so
 haue you this worde sundry times vsed in the Booke of Psalmes.] Verse 17. The
 18 sorowes of my harte [i. The griefes and sorowes that touche and
 possesse my harte] are enlarged [i. multiplied to a wonderfull number, so that
 19 I am hardly able to thinke vpon them with my hart.] ver. 19. with cruell hatred
 [i. with hatred that will neuer be appeased, but by committing some crueltye
 20 agaynst me.] ver. 20. Soule put for whole man, as ver. 13. before in this Psalm.]
 ver. 22. Israell put for the faithfull Israelites, and Gods church, as Psalme 14
 7. Psal. 125. 5. Psal. 131. 3.

Do. Verse 1. Teacheth that prayer must be made to God onlye. Verse 2. that
 seruice cannot bee performed but by trust in God. ver. 4. We are ignorant
 euen the best of vs in Gods worde, till the Lord lighten and teache vs. ver. 5.
 We must continuallye hang vpon God, by an assured fayth. ver. 6. Gods
 mercye is the onely thing that the faythfull must cleaue vnto. verse 7. Our
 sinnes must be confessed, and pardon thereof earnestly prayde for. verse 8.
 God calleth all to repentaunce and amendment. ver. 9. In those in whome
 God beginneth good things, he will go forward with them vnto the end. ver. 10.
 God is gracious and faythfull vnto those, that walke in the obedience of his
 law. ver. 11. The greater our sinnes be, the more neede we haue of mercye, and
 to come to the Lord by prayer for the healing thereof. ver. 12. God will adde
 blessing vpon blessing, and knowledge vpon knowledge, to those that loue and
 feare him. ver. 13. Yea the Lord will heape all manner of temporall blessings
 vpon him. ver. 14. is the same which verse 12. ver. 15. We must continuallye
 wayte vpon the Lord, and be certainly assured that he will deliuer vs from dan-
 ger. ver. 16. The more we are destitute of all worldly helpes, the more neede
 haue we to come to the Lord, and to learne to hang vpon him alone. verse 18.
 Prayer for remission of all sinnes is commended vnto vs; See Hosea 14. 2.
 ver. 22. We should faythfully remember in our Prayers, the state of Gods
 Church.

Psalme 26.



This Psalm hath two principal partes. In the first, he setteth out his innocency towards Saule, declaring that he was so farre off from working wickednesse, that he coulde not abyde wicked mens company, from ver. 1. to the end of the 5. In the second part he setteth out his loue to Gods workes & word, promising thanks for Gods goodnes towards him, from ver. 6. to the end of the Psalm.

The title is expounded before. Ver. 1. Judge me (i. take knowledge of my cause, and declare thy selfe to be my defender, agaynst the slaunders of mine enemies) in mine innocency [i. innocently and without doing hurt (vz. to Saule, or these my enemies that pursue me without cause, as Psalm. 7. 5. Psalm. 15. 3.) not slide [vz. from that stedfast hope that I haue, that God will defend me and my iust cause.] Ver. 2. Proue me [vz. to know my innocency, and that I am vniustly accused.] Ver. 3. I desired thee before to be my iudge, and now I willingly offer the same] and trie me [vz. whether there be any malice in me towards Saule, see Psalm. 7. 8. Psalm. 17. 3.] examine [vz. euen as goldsmiths doe their moste fine Golde, for it is a metaphoꝝ taken from them] my reins and my hart [i. my inward affections and thoughts, as Psalm. 7. 9.] Ver. 3. Mine eyes [vz. of my minde and soule] haue I walked in thy truth (i. lead such a conuersation as thy truth requireth, meaning by truth Gods word, because it alone comprehendeth all truth.) Ver. 4. with bayne persons [i. wicked and vngodly men whiche is a good place also to proue vanity to be taken sometimes for wickednesse, as before, Psalm. 24. 4.] Ver. 5. of the euill [vz. men, meaning such as accustome themselves to worke euill, and to hurt others.] ver. 6. I will wash my handes in innocency [i. I will indeuour to liue most vprightly and purely towards thee and before men, see Iob. 9. 30.] and compasse thine altar [i. offer aboundance of sacrifices vnto thee, giuing here two excellent testimonies of his vpright dealing: one good behauiour towards men, and the other sincere seruice of God.] ver. 7. that I may declare [vz. thy goodnesse towards me, and my obedience towards thee.] ver. 8. The habitation of thy house [i. euen the very place where thy arke resteth, which seemeth to be as it were thy house, because of thy continuall abode and presence there, meaning that if he loued the place so wel, he loued the people and the exercises better, and the Lord best of all] and the place where thy honor dwelleth [this is nothing but a repetition of that which goeth before, meaning by Gods honour his arke, before which he was honoured: vnlesse we would expound it thus, that we should by place vnderstand the Arke, and by honor, Gods maiestie and honour manifested there.] ver. 9. gather not my soule with the sinners [i. when thou punishest the vngodly, destroy not me with them, vnderstanding by sinners, notorious sinners, as before psal. 1. 5] with the bloody men [i. them that giue themselves to crueltie, murther, & blood.

10 bloudshed, ſee *Psalm* 5. 6.] *Ver.* 10. In whose handes is wickednesse (*q.d.* whatſoe-
uer they doe is wickednesse) and their right hand is full of bribes [*i.* they are
moſt ready (for the right hande is commonlye moze nimble then the other) for
their owne gayne sake by bribery or otherwise, to commit all naughtinesse.]
11 *ver.* 11. I will walke [*i.* behaue my ſelfe] in my innocency [*i.* innocentlye & with-
out hurt] ſee *ver.* 1. of this *Psalm*] redēme me (*vz.* from thoſe ſlaunderous
12 ſpeeches and dangers that I ſeeme ſubiect vnto.) *ver.* 12. amend thus: my foote
ſtanding vpon playne ground (*i.* when I ſhall be brought to a moze ſure & ſafe
condition (for in plaine ground there is ſure footing) in the congregations (*vz.*
of thy people and ſaints aſſembled to praife thee.

Do. *Ver.* 1. Whoſoeuer truſteth in the Lord ſhal not be confounded. *ver.* 3. Gods
goodneſſe toward vs, ſhould reſtrain vs from doing euil to others. *ver.* 4. 5. E-
uil company is perilous, and therefore would be auoyded, as *Psalm* 1. 1. *Ver.* 6.
God dealing towards men, and zealous ſeruice of God muſt continuallye bee
profleſſed & practiſed by his children. *ver.* 8. The place where God is ſerued
and the exerciſes of his religion, muſt be carefully frequented. *ver.* 9. It is a good
way to ſhun the puniſhments which light vpon the vngodly, to auoyde their
company and naughtinesſe. *ver.* 10. is a liuely deſcription of the peruerſeneſſe
and naughtines of vngodly people. *ver.* 12. inſtructeth vs to bee thankfull to
God, and that openly befoze men for his bene fits beſtowed vpon vs.

Psalm 27.

Di.

1



2

This *Psalm* hath two ſpecial parts, In the firſt part the Pro-
phet ſetteth out the ſtrong fayth and confidence that hee had
in God, aſſuring himſelfe that God would deliuer him out
of all his dangers, from *ver.* 1. to the end of the ſixt. In the ſe-
cond part he prayeth the Lord ſtill to ſhewe himſelfe fauou-
rable and gracious vnto him, in deliuering him fro the force
and power of all his enemies, from verſe 7. to the end of the *Psalm*.

St.

1

3

The Title is expounded already. *Ver.* 1. my light (*i.* he from whome alone I
haue in al things good ſucceſſe and felicity) and my ſaluation [*i.* hee that deli-
uereth me from al daungers, vſing light and ſaluation the things themſelues
for deliuerance from afflictions (which in the ſcriptures are many times ment
by darknes) and al ſorts of dangers] whom ſhal I feare? [*q.d.* none, for by ſuch
interrogations, the Hebrewes doe wonderfully deny] the ſtrength of my life [*i.*
the vpholder & maintainer therof, bringing good things to it, and putting euil
things back fro it, for *h* is the vſe of ſtrength in the body] *ver.* 2. Came vpon me
(*vz.* with violent & cruel minds) to eat vp my fleſh (*i.* moſt cruelly to deuoure &
conſume me, after *h* maner of wild beaſts.) They ſtumbled (euen for weakenes
and faynheartedneſſe) & fell (*vz.* ſo *h* they could not riſe vp again to moleſt me,
mening *h* they were deſtroied.) *ver.* 3. though an hoſt (ſee *Psalm* 3. 6. it argueth a no-
table ſtedfaſt perſwaſion in *h* Prophet, & he meaneth by theſe wordes, hoſte and
warre

warre, [euery thing that may be terrible and fearefull in this worlde] in this
 (i. that the Lord is my light, and my saluation, as verse 1. of this Psalm.)
 ver. 4. Haue I desired (vz. by earnest prayer, that I will require (vz. agayne, 4
 and agayne. 7. d. I will neuer leaue off, till I haue obtayned it) dwel in y^e house
 of the Lord (he bleth the word dwelling for continuall presence, and the house
 of the Lord, for the sanctuary, or tabernacle, see psal. 23. 6.) the beautye of the
 Lord (i. the wonderful works he doth, and the famous gifts he giueth, by which
 he is made beautifull and excellent, or his beautie is declared to the sonnes of
 men) and to visit (i. to be often present in) his temple (i. the place where y^e ark was
 as psal. 5. 7.) Ver. 5. He shall hide me (i. keepe me safe and sound in his Ta- 5
 bernacle (it is not here to be taken for the sanctuarie or arke, but for the place
 of Gods abode and visible presence, whereby the Prophet meaneth safetie, for
 where the Lord is with his, there is safetie and assurance from dangers which
 the Prophet meaneth also by the wordes following, in y^e secret place of his pa-
 uilion, containing vnder these speeches the assurance he had being shrouded vn-
 der Gods protection) & set me vp vpon a rock (i. such a place as my enemies can
 not come too to hurt me, meaning still his safetie.) ver. 6. Lifte vp mine heade 6
 (i. exalt me, see psalme 3. 9. sacrifices of ioy (i. sacrifices to testifie my ioyfulness
 for my deliuerance.) ver. 7. crie (i. pray earnestly) heare me (i. graunt my re- 7
 quests, for otherwise it cannot be, but that God heareth.) Ver. 8. Seke ye my 8
 face, [i. in distresse come to me for fauour and grace: so that he maketh Gods
 commaundement, in the which also is closely comprehended a promise, as De-
 ut. 4. 26. the ground of his prayer] mine hart answered (i. y^elded to that truth,
 and alwayes thought vpon it) vnto thee (i. thy sayings and wordes.) verse 9. 9
 Therefore (9. d. seeing I come, and that according to thy worde and promise)
 hyde not thy face (i. withdraw not thy fauour, but make me sensibly to seele, thy
 vertue and goodnesse in my deliuerance) nor cast thy seruant away [vz. with-
 out helpe and succour] in displeasure [vz. agaynst him] God of my saluation
 (see psal. 18. 46.) Ver. 10. My father and my mother [i. not only my parentes,
 but all other whatsoeuer, yea all mans ayde and comfort] forsake me [i. desti- 10
 tute and fayle me] gather me vp [i. graciously receiue me into his protection,
 and defence, see Math. 23. 37.] Ver. 11. Teach me (see psal. 25. 4. 5.) right path 11
 [i. righteous conuersation and byright dealing] because of mine enemies [see
 psal. 5. 8. He meaneth such enemies as did looke into his life, to see whether
 they could finde any thing blame worthy therein.] Ver. 12. Vende thus, for 12
 false witnesss would stande vp against me (vz. if thou shouldest so deale with
 me, and so I might easily be cast away) speake cruellie [i. cruell and vniust
 things, that so by their speeches I might perish.] ver. 13. to seele and tast, 13
 & as it were to haue experience of] the goodnes of the Lord [i. such good things,
 as he hath promised me] in y^e land of the liuing [i. here in the worlde where men
 liue, and I my selfe haue a portion of that life with them, see psal. 116. 9. Isaiah
 38. 11] Ver. 14. He exhorteth himselfe specially, but yet also others wholly to de- 14
 pend vpon the Lord,

Ver.

Do. Ver. 1. Assured sayth in the Lord expelleth all feare of men. ver. 2. God foundeth the cruell purposes of the vngodly. ver. 4. It is a notable thing to be present at the publike assemblies and exercises of Gods Church. Earnestnes also and continuance in prayer for good things is commended vnto vs. ver. 5. God is an assured place of refuge for all his. Ver. 6. God graciously rayleth his after they haue bene cast downe: for the which it is their duty to yeld him hartye prayse. Ver. 8. Gods commaundement and promise, are two principall spurres to prayer, yea the very ground thereof. Ver. 9. the godly many times haue such earnest affections in prayer, that they can hardly content themselves with any wordes to expresse their mind withal. Ver. 10. God is more sure and fast to his children, then all naturall parents and friends whatsoeuer. Ver. 11. Prayer for byright conuersation according to Gods word, should be muche v-
 sed. ver. 12. We may pray to be deliuered from the rage and lust of our aduer-
 saries. ver. 13. If Gods promises were not, we should many times sink downe
 vnder the burthen of our calamities. ver. 14. It is good for vs to stirre vp our
 selues and others, to a liuely trust, and an assured hope in the almighty, for we
 are all dull and weake.

Psalme. 28.

Di.

1

2



This Psalme hath two especiall parts. In the first the Prophet beseecheth the Lord to heare his prayer for himselfe, and a-
 gaynst the vngodly, whose naughtinesse also he doth in part
 set out, from verse 1. to the end of the fift. In the seconde he
 prayleth the Lord for his mercies, and declareth also the as-
 sured perswasion he had in Gods mercy, concluding with a
 prayer for the Church, from verse 6. to the end of the Psalme.

Se.

2

3

4

The title hath bin already spoken of. ver. 1. Doe I crie [i. pray earnestly] O
 my strength [i. thou from whom all the strength that I haue commeth] be not
 deafe [i. doe not cast away and neglect my prayers, eyther as though thou
 heardst not at all, or wouldst not heare: for as the deafe cannot heare, so there
 are some, that though they can, yet will not] if thou answer me not [i. graunt
 not my petition] I be like the that goe downe into the pit, [i. like dead men that
 are buried, for he putteth the word Pit, here for the graue, meaning that hee
 and his glory should utterly perish from among men.] Ver. 2. When I holde
 vp my handes (the signe of prayer vled for prayer, see Psal. 141. 2. Exod. 17. 11.)
 toward thine holy oracle [i. towards the place where thy arke was, fro whence
 thou hast promised helpe to them that call vpon thee: it may be also taken for
 heauen.] ver. 3. Draw me not away, &c. [vz. to death, in the time that thou exe-
 cutest vengeance against the vngodly, see Psal. 26. 9. Psal. 27. 12.] speake friend-
 ly [i. words that pretend friendship & goodwill] when malice is in their hartes
 [i. they imagine mischief though they speake fayre, see Psalm. 12. 2.] ver. 4. Be
 me aneth that seing they had multiplied iniquitie, the Lord would in his iustice
 repay

repay them home for it] their rewarde [i. a rewarde meete for them and their wickednesse.] ver. 5. Workes of the Lord (i. his iudgements against other wickednesse, and the order of his prouidence) breake them downe [vz. as men doe olde, rotten, and ruinous houses, for such a metaphoꝝ is vsed here] and builde them not vp [i. let them be without hope of repaying or establishment. ver. 7. the Lord is my strength & my shield (see Psal. 18. 2.) my hart trusted (i. inwardly I was fully perswaded and hoped rightly (for the hart is it that God specially respecteth, and is the seat of all our affections good and euill) my hart shall reioyce [i. inwardly I will be glad] with my song will I prayse him (i. openly also will I testifie my ioy and thankfulness.) ver. 8. Their strength (vz. that went forth with me to warre, acknowledging that the meanes that men haue, are but the instruments of Gods power) the strength of their deliuerances [i. the only worker of the deliuerances] of his annointed (that is which his King hath receaued, see Psal. 18. 50.) ver. 9. Saue thy people [vz. from the rage of their enemies] blesse [i. poure plenty of blessings vpon that people, that thou hast chosen to be a peculiar inheritaunce vnto thy selfe] fæde them [i. be as it were their sheapheard, of which see psal. 29. 1. noting his care & watchful gouernment of the] & exalt the [vz. aboue their enimies, as psa. 27. 6. for ever [i. continually.

Ver. 1. When God seemeth not to heare, then must we be most earnest. ver. 2. we must inforce our voice, holding by our hands &c, and all that we can doe, to prouoke vs to earnestnesse in prayer. ver. 3. It is not good to partake in punishment with the wicked. We must learne also to take heede of dissembling either in word or hart. ver. 4. 5. We may pray against the malicious contemners of God and his truth. Ver. 6. We owe thankfulness to the Lord after that he hath heard our prayers. ver. 7. Consideration of Gods goodnesse towards vs in former times, is a good meane of hope in time to come. ver. 8. God blesseth þ good, and those that take part with the. ver. 9. In al our prayers, we should be mindfull of the prosperous and good estate of the whole church.

Psalme 29.



This Psalme hath thre parts. In the first the Prophet admonisheth rulers and Princes to feare the Lord: & this is contained in the two first verses. In the second part he setteth out the effects of thunder, which is an argument of Gods wonderfull maiestie and power, from ver. 3. to the 9. In the thirde part he sheweth what effects thunder and other workes of God worke in his children, promising prosperitie & goodnesse to all those that feare the Lord with a right affection, from verse 9. to the end of the Psalme.

The title is expounded before. ver. 1. Sons of the mighty (i. Princes & noble men, who many times by reason of their birth & wealth, swell as it wer against god) giue vnto the Lord [this doubling doth note, first that this belongeth vnto god alone, secondly how unwilling men are, to giue him that which is his right]

- glory & strength (vz. euen that which you your selues haue, & acknowledge
 2 that that which you haue you haue from him alone.) ver. 2. due vnto his name
 (which you do not, if you claime either the whole or part, & by name he meaneth
 god himself, & al that is in him, as maiesty, power, excellency, &c.) in y^e glorious
 sanctuary (i. in the tabernacle of witness, in wh^{ch} god sundry times gaue playne
 3 declaration of his glory and maiesty.) Ver. 3. The voice of the Lord (i. the thun-
 der which is called his voyce, because he alone sendeth it out) is vpon the wa-
 ters (i. as some expound it, is heard vpon the waters, but I suppose it would ra-
 ther be turned thus, is about the waters, meaning the waters that be vphelde
 in the firmament by Gods almightie power, because the thunder is in a higher
 region of the ayre, than the cloudes in which the water are containd) the God
 of glory (i. he to whome all glory is due) maketh it to thunder, (i. is the author
 of it) The Lord, or better, the Lords voice is vpon the great waters, as before
 in this verse, and he calleth the waters in the cloudes greates, both because of
 the abundance of them, and also because of the force thereof, as may appeare in
 the vniuersall flood, Gen. 9. and the reason why I expound this verse, is because
 4 he sayth afterwards verse 10. God sitteth vpon the flood.] Ver. 4. Is mightye
 [i. declareth greates might in his maiestie] is glorious [i. expresth his great
 5 glory.] ver. 5. The voice [i. the thunder and those things that eyther go before
 it or follow it, as lightnings, the thunderbolt, storme, tempest, &c.] the Cedars
 of *Lebanon* [i. most high and excellent Cedars, for that place yeldeth the best,
 6 the most thick, and those that lasted longest.] Ver. 6. He maketh them [i. sundry
 mountaines or places, whereof he nameth two in this verse, it may also be vnder-
 stood of the shaking of the trees] to leape [i. to moue and stir muche vp and
 downe] like a *Casse* [vz. that is unruly, and for pastime, as you would say, can
 hardly stand still] *Lebanon* also and *Shirion* [these are the names of two places
 for *Shirion* see Deut. 3. 8. 9.] like a yong *Unicozne* [i. very lustily and nimblye,
 for the Unicoznes, but specially their yong ones, be slender and light bodied,
 and much giuen to leaping or skipping.] ver. 7. Deuideth the flames of fyre
 7 [i. lightnings so called, because they seme to vs and are indeed flaming & fire,
 now the thunder deuideth them, because it immediately followeth one flash of
 lightning, & goeth before another] ver. 8. the wilderness to treble [i. after some,
 8 the beasts of the wilderness, by *Metonymia*, or which I take to be more plain,
 by reason of y^e which followeth, it maketh y^e very ground, & earth of y^e wilderness
 to shake as it were] the Lord [vz. by his power & thundering voyce] the wilder-
 ness of *Kadesh* [i. that most great and horrible wilderness, wherein y^e children of
Israel wandred xl. yeres before they came to y^e land of promise, of which, & of the
 9 cruel beasts therein, mention is made Deut. 8. 15.] ver. 9. Maketh the hinds [who
 naturally bying forth with great difficulty, as Iob 39. 4. 5. 6.] to calue [vz. be-
 fore their time, which argueth the thunder to be a very terrible thing] discoue-
 reth the forrest [this place hath thre sences: some expound it thus, y^e by forrests
 they vnderstand y^e beasts in the forrests, which thorow thunder euen for verpe
 scare come out of their couertures: others vnderstand by forrest, y^e mere ground
 of the

of the forrest, which is layd open by the ouerthrow & casting downe of trees in thunder and tempest: others vnderstand by discovering y^e forrest, the laying of it euen as it were, by taking away the leaues thowthunder & storme, and to this latter for mine own part doe I incline] in his temple [i. in the place wher he is publickly serued] doth euery man [vz. of his faithfull seruants] speake of his glory [vz. by beholding his excellency in these his workes, though y^e vngodly wil not acknowledge the same] ver. 10. The Lord sitteth [i. beareth sway and exerciseth a gouernment] vpon the flood [the singular number for the plurall, meaning by floods all waters eyther in the firmament or vnder the earth] King [i. Ruler and gouernour ouer all things whatsoever,] ver. 11. Giue strength [i. indue them with might and strength to defend themselves, and to annoy their enemies] blesse his people with peace [i. giue them plentifull and prosperous success in al things,

Out of ver. 1. we learne that great men ought to worship the Lord, & that in the glorious sanctuarie [i. in the publique places of Gods assemblies] yea the more great they are, the more forward they should be in this, because their examples may very much prauayle. Out of ver. 3. & so forth to the 9. we learne to feare God in his workes & iudgements: for if his creatures as y^e thunder, &c. are so full of power, what is his own maiesty and being. ver. 9. It appertayneth to his childezen publickly to set forth his prayles. ver. 10. Setteth out gods eternall prouidence and continual gouernment. ver. 11. Containeth two things vz. a promise of plentifull blessings vnto Gods people: it sheweth also further the fountayne from whence these good things flow, vz. God and his goodnesse.

Do.

Psalm 30.



In the first part of this Psalm the Prophet not only promisseth that he himselfe wd be thankful to the Lord, for benefices receaued, but also exhorteth other men to do the like, from ver. 1. the end of the 5. In the second he sheweth how sodayne the fall is from prosperitie to aduersitie, beseeching the Lord graciously to prolong his daies, promising for that and other graces hartly thanks, from ver. 6. to the end of the Psalm.

Dis

2

The title is, a Psalm of David [i. which David did sing at the dedication of his house] vz. vnto the Lord, i. to holines acceptable & agreeable vnto the Lord, for before it had ben defiled with Absalon his wickednes as appeareth 2. Sam. 16. 22. thus doe some expound it: but I rather take it to be made at the dedication of the house of Cedar which he made: for it was a custome prescribed by law, as appeareth Deut. 20. 5. that at the setting vp of new houses, this order of dedication should be obserued, in whiche thankfulness (as it should seeme) was yeldd to the Lord for the worke finished, & prayer made for the continuance of his goodnes ver. 1. magnifie the [i. greatly praise the] exalted me [i. lifted me vp, & set me free, from wonderful dangers and deaths doze,

Se.

1

- as it were. It is a metaphoꝝ taken from them that fell into some pit or ditch,
 2 and were drawne out againe.] Ver. 2. I cried vnto thee, and thou, &c. (9. d. So
 soone as I prayed, thou graciously didst graunt my request) restored mee [vz.
 to my kingdome and state, after some, but I rather take it to health & sound-
 3 nesse after some great sicknesse that he had.] ver. 3. My soule [i. He and my
 life, who were at the graues brinke] thou hast reuiued me from the that goe
 down into the pit [9. d. I was euen almost with them y are buried, but yet thou
 graciously broughtst me fro their company, & restoredst me to life. Pit is put
 4 here for y graue, as psal. 28. 1.] ver. 4. Before, or as Immanuel readeth, at y re-
 membꝛance (i. when you doe remember his holines & goodnes towards you, for
 the Lord maketh himself to be had in remembꝛance by his works, and sheweth
 himself praise woꝛthy in the same: & therfore the Prophet woulde haue the re-
 membꝛance of his holines [i. of al his goodnesse bestowed vpon his childꝛe, put-
 ting one excellent thing in god for all the rest, to bee continual amongst his
 5 faythfull people.] ver. 5. For he [i. God] but a while in his anger [i. his anger
 and wꝛath towards his is very shor] but in his fauor is life [i. not only length
 of dayes here in this life, but all other good things whatsoeuer.] maye abyde
 [vz. with his seruants and childꝛen, and this is an exposition of that whiche
 went before, vz. that his wꝛath was and is very shor] to those that are his.]
 6 ver. 6. In my prosperitie [i. when I had al things according to my minde, & in
 mine own iudgemēt seemed out of dāger] I sayd [i. I thought in my harte, as
 psal. 14. 1. for it is not likely that Dauid woulde speake these wordes with his
 tongue] neuer be moued [vz. from this prosperous state.] ver. 7. my mountaine
 7 to stand strong (i. thou establishest my kingly authoritie by thy power, & madest it
 to stand, in my iudgement as stedfast as a mountaine] hidest thy face [i. with-
 drawest thy fauor and presence] & I was troubled [i. so soone as I perceaued it
 I was in maruailous anguish & affection of spirit. ver. 8. Then (i. when I was
 8 thus troubled and afflicted.] ver. 9. In my blood [i. in my life, epyther already past
 9 or to come] go down to the pit [i. die and be buried, see ver. 3. of this psalme]
 shall the dust [i. man dissolued into dust, see psal. 6. 5.] thy truth [i. thy faithfulness
 11 and stedfastnes which thou vbest in performing thy promises.] ver. 11. thou
 hast turned (vz. after praier made vnto thy maiesty) my sack (i. sackcloth: which
 was a signe of mourning and heauinesse, putting it for heauinesse and sorrow)
 girded me with gladnes (i. compassed me in on euery side with it, see the lyke
 phrase psal. 18. 32. meaning that he had abundance of ioy.

Do. Ver. 1. God is to be praised for the defence of his seruants, & the cōfution
 of his foes. ver. 2. the Lord is nigh to y hartly praier of his seruants. ver. 3. whē
 we are in greatest distres, the doth god most mercifully deliuer, y all the glory
 may be giuen to him. ver. 4. we must prouoke others to praise god for his good-
 nes. ver. 5. containeth a difference between gods wꝛath & mercy, & that euen in
 respect of him. ver. 6. Men in prosperitie may easily be deceaued, and puffed vp
 in hope of assurance aboue measure. ver. 7. withdrawing of Gods fauour for a
 while, maketh vs see our wretchednes & misery. ver. 9. Desire of life vpon earth
 must

must be referred to the aduancement of Gods glory vpon the same, or else it is not right. Ver. 10. in distresse we must flee to the Lord for succour only. ver. 11. God graciously heareth the prayers of his seruants, and deliuereth them from all their græfes, ver. 12. teacheth that we ought to be continually thankful to God for his mercies.

Psalme 31.



This Psalme hath three principall partes. First he sheweth his stedfast trust in the Lord, desiring the Lord in mercy to deliuer him from his enemies, for which he promisseth thankfulness from ver. 1. to the end of the eighth: in the second part he setteth out, his poore and miserable state, desiring the Lord in mercy to deliuer him, from the proude and cruell men, from ver. 9. to the end of the 18. Thirdly he declareth Gods wonderfull goodnesse towards his seruants, whom he exhorteth to put their trust in him, and to loue him continually, from ver. 19. to the end of the Psalme.

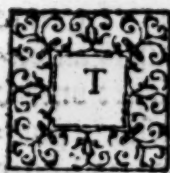
The title is expounded before. Ver. 1. be confounded [vz. by or among my enemies, which I shall be, if thou forsake me] in thy righteousness [i. according to thy righteous promise, which is then declared to be righteous, when it is performed.] ver. 2. a strong rock [i. in steede of a strong rock and high, see Psal. 27. 5.] and an house of defence [i. in steede of such a one and as sure] to saue mee [i. to defend and deliuer me, vz. from the forces of mine enemies.] ver. 3. Rock and fortres, see Psal. 18. 2. [for thy names sake [i. for thy own glory & honor] direct me, and guide me [vz. going before me, and shewing me the way] ver. 4. For thou art my strength [9. d. Without thee I can doe nothing, neither truste I in any thing but in thee alone] ver. 5. Into thine hand [i. into thy mighty power and protection] I commend my spirit [i. life, body, soule, and all that I haue] thou hast redeemed [vz. out of distresse and bondage wherin I haue bin heretofore] God of truth [i. most true and saythful God in performing þ which thou hast promised] ver. 6. I haue hated [i. wonderfully disliked & loathed] that giue theselues [i. that take delight, pleasure, and trust in deceitful vanities, he meaneth by vanities any thing that may cal men to trust in God, & he calleth them deceitfull, because that though for a time they may seee vs with glorious ostentation, yet in fine they wil deceaue vs] ver. 7. in thy mercy, a sodain chaunging of the person] thou hast seene [vz. euen vnto this daye.] ver. 8. hast not shut vp [i. giuen me ouer] in the hand [i. power and might, see psal. 27. 12.] my feete [see Psalme 25. 15. he meaneth that the Lord had brought to passe, that he might freely & without feare go in and out, see Psal. 18. 19.] Ver. 9. Mine eye my soule and my belly are consumed with græfe [he meaneth by this, not onely that his sorow had continued a long while, but also wrought wonderfull effects in him, vz. brought dimnes to his eyes, as psal. 6. 7. & weaknes to his stomack for I take the word soule to be vñd here for þ power & part of life, which desi-

reth foode, ſee *Psalm*. 38. 10. *Psalm*. 102. 4. and by belly, he meaneth that parte which
 ſhould concoct meat: noting that he neither had appetite to eat, nor ſtrength to
 10 concoct and digeſt, by reaſon of his great græfe. *Ver.* 10. he noteth what great
 11 græfe he ſuſtained in reſpect of himſelf & his own body *Ver.* 11 he ſheweth what
 he indured from others *I was a reproch* [i. I was ſcoꝛned of all, and forſaken
 of them] and a feare [i. I was a feare, meaning that al his acquaintance were
 12 afrayde ſo much as to looke vpon him.] *Ver.* 12. I am forgotten, as a dead man
 out of munde [he meaneth not that they did not thinke vpon him, for all their i-
 magination was how to worke him miſchiefe: but this, he was euen as a dead
 man, who hath no familiaritie nor acquaintance with thoſe that are alſue, and
 of whome he could receiue neyther pleaſure nor proſite] like a broken veſſell
 [i. of which, or of whom there is no regard had, becauſe it is eſteemed vnprofi-
 13 table.] *Ver.* 13. feare was on euery ſide [vz. of me: he meaneth that he was as
 15 it were beſet with feare.] *Ver.* 15. By times [i. the dayes and yerres of my life]
 are in thine hand [i. are gouerned by thy power and prouidence, which is great
 comfort to me, becauſe they cannot deſtroy me, though they conſpire agaynſte
 16 me] hand of my enemies [i. power & force.] *Ver.* 16. Make thy face to ſhine [i.
 ſhew thy ſelf fauorable vnto, as *Psalm*. 4. 6.] & ſaue me [i. deliuer me out of theſe
 17 dangers.] *Ver.* 17. and the latter part amend thus: let the wicked be cut off whẽ
 they are going down into þe graue [i. when they are redy to die, let them not be
 reſtoꝛed to life and heath againe, as ſundꝛie men are, but let them then dy and
 18 periſh.] *Ver.* 18. Lips put for mouth, yea and for the liers themſelues: a part for
 19 the whole.] *Ver.* 19. Layd vp [vz. as a moſt excellẽt and rich treaſure] euen before
 the ſonnes of men [theſe wordes may haue diuers ſences. If you referre it to
 theſe wordes, Done to them, meaning the godly, then they muſt be vnderſtoode
 thus: that God openly, and in the ſight of mē had poured forth great bleſſings
 vpon them. If you refer it to theſe wordes, That truſt in the, then it may haue
 this ſence, that the godly make more account of God, then of the greateſt and
 mightieſt in the worlde, for ſo had we theſe wordes vſed before, *Psalm*. 4. 2. Laſtly
 referring it to theſe wordes, That truſt in the, it maye haue this ſence, that
 Gods children are not afrayde or aſhamed, to put their truſt in God, and to
 ſerue him. The firſt and the laſt I beſt like of.] *Ver.* 20. Priuily [vz. in reſpect
 20 of men, and yet openly to God, for he ſayth afterwards in thy preſence. But by
 hidding them priuily he meaneth nothing, but ſure keeping and defence, and by
 preſence, he vnderſtandeth Gods fauour and loue] from the pryde [i. from the
 effects that mens pride bring forth, though it be neuer ſo great, as bꝛaulings,
 contentions, bloodſhead, &c.] in thy tabernacle (ſee *Psalm*. 27. 5.) from the ſtriſe
 of tongues [i. from bꝛauling and quarrellers wordes, which prouoke ſtriſe, as
 21 *Proverb* 15. 1.] *Ver.* 21. In a ſtrong citie, amend thus: placing me as it were in
 a defended citie [wherby he meaneth that God had ſet him ſafe and ſound from
 his enemies, as they that are in a moſt ſtrong and ſafe citie, that can not bee
 22 ſurpriſed.] *Ver.* 22. in my haſt [i. when I was moued to haſtines thꝛowre the
 trouble of my ſpirite] I am caſt out of thy ſight [i. thou maदेſt no more accouẽt
 of me]

of me, then of one that was in thy disfauour. Uer. 23. The faythfull [vz. those that trust vnto him, and hold fast their fayth giuen them.

Uer. 1. Those that trust in God shal neuer be confounded. Uer. 2. God is only the defence of his seruants. Uer. 3. Gods own goodnesse is the only cause wherefore he doth vs good. Uer. 4. The wicked priuily imagine mischief against the godly. Uer. 5. Feeling of gods goodnesse in time heretofore, should perswade vs that we shal feele it hereafter. Uer. 6. We must trust in nothing, but in the Lord only. ver. 7. It is no small comfort to Gods children, that God hath an eye ouer them, and their afflictions. ver. 8. God alone preserueth his children from the rage of their enemies, and if they come into thy aldome, setteth them at liberty when it pleaseth him. ver. 9. the afflictions of Gods children in this life, are very long in respect of time, and greuous in respect of greatnes. ver. 11, 12. It is no new thing, that those whiche should most loue men, do many times either for feare or flattery of others, make lesse account of them. ver. 13. Greate men are many times enemies to Gods children, also Gods children haue their passions of feare, when they are in dangers. ver. 14. It is a singular thing to haue fayth in the hart, and true confession of God & his goodnes in mouth. ver. 15. God hath numbred our dayes, and neyther can we passe them, nor our enemies abridge the. ver. 16. Gods fauour and mercy the only cause of deliuerance from dangers in this life, and of eternal saluation also. ver. 17. that wee maye sometimes pray against the vngodly, and ver. 18. likewise. ver. 19. Settesth out Gods vspeakeable goodnes towards those that are his. ver. 20. It is God alone that kepeth his children safe, from the outragious deedes and wordes of the vngodly. ver. 21. Thankes must be giuen to God for benefites receaued. ver. 22. Many of Gods children in hart, both thinke and speake that they should not as Psal. 30. 6. Uer. 23. We must prouoke others as wel as our selues to praise the Lord: there is also contained the unlikely reward of the faythful, & the wicked. ver. 24. There is none that trusteth so much in God, but he hath made of continual incouragement thereto.

Psalme 32.



His Psalme hath three parts. In the first the Prophet reckoneth by their blessednesse, that are fully assured of the full forgiveness of all their sinnes: and this is in the two first verses. In the second he sheweth what greife both of body and soule he was in, til such time, as by sincere confession of his sinnes he felt that great benefit, declaring also what profit came to him and others thereby, ver. 3, 4, 5, 6, 7. In the third he exhorteth all to liue godly, shewing that they that liue otherwise haue iust occasiō of sorrow, & the godly of spiritual reioysing. ver. 8, 9, 10, 11

The title, A Psalme of David to giue instruction (vz. to al sorts of men but chiefly þ faithful) ver. 1. forgiveness. 2. to take away, þ they are not any more thought vpon, Ier. 31, 33, 34. Is couered (so that not so much as prints or steps much lesse

- 2 the fleshinesse of sinne appeare.] ver. 2. imputeth not [i. calleth not his sinne or iniquitie into an account, but burieth the same in perpetual forgetfulness] and in whose spirit [i. soule and inward man] there is no guile [i. subteltie, he meaneth by this speech, such men, as did of a sincere mind turn vnto God, & truly loue him, which hypocrites do not, though they make a shew thereof] ver. 3. whē I held my tongue, from humble & sincere confession of my sinnes] my bones [i. my strength, which indeed consisteth in the bones, for the bones vphold the body it selfe, and strengthen al the parts therof] I consumed (i. wasted and weare away) or when I roared, amend it thus, in my roaring [i. when I was carped away with the feeling of some present aduersitie, though not with true touch of my sinne, I cried & roared like a wild beast, rather then poured forth gronings and complaynts beseeching a man.] ver. 4. For thine hand [i. thy iudgement & mighty power] is heauy vpon me [i. in a manner pesselth me downe] day and night [i. continually, and without any ceasing almost] and my moysture (i. the naturall moysture of my body, whereby life is mayntained) is turned into the drought of Summer (i. as in the time of summer, when the sunne is most hot, the moysture of the earth is dryed vp, so fareth it with me, meaning that Gods iudgements and his owne griefs had wrought that effect in him.) ver. 5. I acknowledged (i. confessed) hid I (as Adam, Iob 31. 33. & as my natural corruptiō would teach me) for I thought (vz. thus with my self) against my self (q. d. Vea though it be against my selfe) the punishment (he meaneth both y punishment and the sinne it selfe, for he respecteth y first verse of this Psalm, where he affirmeth not only times to be forgiven, but that it was wel with such mē, and they were blessed in neede.) ver. 6. When thou mayst be found, (which is specially the time of need, as psal. 50. 15. and marke that he sayth in the beginning of this verse therfore : q. d. Because thou hast shewed thy selfe so mercifull to others, & namely to me, the godly shall repair vnto thee by prayer) great waters (i. manifold dangers, as psal. 18. 16. psal. 69. 1.) him (i. the faithfull & godly man, by one vnderstanding all the rest.) ver. 7. Thou art (this is the speech that the godly shall vse, when they praye vnto the Lorde) my secreete place, (vz. into whiche I will withdrawe my selfe, to be sure and safe from mine enemies, see psal. 18. 45.) with ioyfull deliuerance (i. thou doest bestowe deliuerances vpon me, which are ioyfull vnto me, and minister matter of greate mirth vnto others also. ver. 8. in the way (see psalme 25. 8. He meaneth an vpright way and godly life) I will guide thee with mine eye (i. I will not onely teache thee, but also, ouerlooke or ouerse thee, that thou mayst profite in goodness.) ver. 9. He noteth that rebellious persons agaynst God, bee as brute beasts, (see Isaiah 13.) and deuyd of all heavenly vnderstanding be ye not, &c. (i. Be ye not dull & brutish as beasts, & he nameth some whom they had y greatest vse and experience of) doest binde (i. rule and gouerne) come nere thee (vz. with their mouth, to hurt & harme thee, the Prophet meaneth, that hee would haue them diligently to applye themselves to the consideration of Gods gouernmente, and to profite thereby, least otherwise going forwarde in their

rebellion against God, they inforce him to vse the bridle of his might to tame their fearcenes.] ver. 10. Many sorowes [i. plagues and punishments sent from God, which are called sorowes, because they make those vpon whom they light sorowfull] mercie [vz. from God] shall compasse him [vz. on euery side, noting thereby the abundance thereof.] ver. 11. In the Lorde [vz. because hee is your strength and helper] byright in heart [vz. towards God and man.]

Ver. 1. 2. Teach that true felicitie in this life, consisteth specially in these two partes vz. forgiveness of sinnes, and sanctification towards God & man. ver. 3. Sheweth that cloaking or close keeping of sinne, bringeth forth better fruites. ver. 5. Teacheth humble and vnfeigned confession thereof, forgiveness alwaies following it. ver. 6. Teacheth the faithfull alwaies to haue recourse to God by prayer: also that God sundry times deliuereth his children, from manifold dangers. ver. 7. God is al in al vnto his seruants. ver. 8. Euery faithfull man, should haue care and conscience diligently to instruct others. ver. 9. Beware of stubbornes in sinne for besides that it maketh men brutish, it draweth Gods iudgement vpon them. ver. 10. The unlikely reward of the wicked and the vngodly from the Lord. ver. 11. Exhortation, yea euen to those that haue made good proceedings in godlines, is very necessary.

psalme 33



This Psalm hath two special parts. In the first the Prophet exhorteth good people to be thankful, shewing sundry causes that shoulde moue them thereto as his power, prouidence, faithful performaunce of his promises, and such like, from ver. 1. to the end of the 4. In the seconde, hee sheweth that all thinges in respect of God bee as nothing, shewing what a fatherly care that great God hath continually ouer his children, and paying also the continuance and increase thereof, from ver. 12. to the end of the Psalm.

This Psalm hath no title, such a one is Psalm. 10. Ver. 1. In the Lorde [see Psalm. 32. 11.] it becommeth [this is a reason to induce praises to God, set from their duty] byright men [see Psalm. 32. 11.] to be thankful [vz. to God, for all his benefits.] ver. 2. instruments of tenne strings [the proper name of this instrument is not expresse, but it should seeme to be very melodious, by reason of the number of strings.] ver. 3. A new song [i. not a common song, but a very rare and exquisite one] chearefully [for such countenances the Lord loueth in his seruice.] ver. 4. Al his workes [i. whatsoever he doth] are faithful [i. true & firme in respect of him from whom they come, and profitable vnto vs.] ver. 5. He loueth [i. he so fauoureth, that he performeth] righteousness, and iudgment [I make this difference in this place betwene these two termes, that righteousness should be referred to the good people vnderstanding thereby faithful performace of all his promises made to them, and iudgement, to the vngodly meaning]

- meaning the punishments that he will powre forth vpon them: and yet, which I thinke also wil not be a misse for this place, in consideration, that iudgement consisteth of two partes: *vz.* of acquitting and clearing the intent, and of condemning the guilty, it may be referred to the faithful also] is full [*i.* hath wonderfull plenty of the testimonies and tokens of Gods mercy.] ver. 6. Worde of the Lord [*i.* his commandement or effectuall speech, as Psal. 148. 5.] Heauens [*i.* not onely heauens, but the earth and al creatures whatsoever: some creatures, or a part of the workmanship, for the whole] and al the host of them [if you referre it to the heauens alone, he meaneth Sunne, Moone, Starres &c. but if you referre it to the whole worke of creation, hee meaneth then all the seuerall creatures] the breath of his mouth [*i.* by his word only, see Iob. 15. 30.]
- 7 ver. 7. He gathereth [*i.* he hath sundred them, & appointed them their place, as appeareth Gene. 1. 9. and euer since hath as it were kept them in that compasse and so wil do, of all which hee speaketh in the present tense] the depth [*i.* the waters that seeme to haue no bottome] in his treasures [*i.* hee hath shut by the depths to be kept in a certaine place, euen as it were his treasures, or amongst other his treasures. ver. 8. Al the earth [*i.* al the people of the earth, by *Metonymia.*] ver. 9. He spake &c. *q. d.* he did with a becke, as a man would say, create al things, see ver. 6. of this Psalm.] It was done [*i.* al the worke of his creation]
- 11 and it stood [*vz.* firme, sure, and vnmouable.] ver. 11. the counsell of the Lord [*i.* whatsoever he hath purposed and decreed] stand [*vz.* sure and stedfast, yea neuer to be ouerthrowne] y thoughts of his heart [the prophet speaketh herof]
- 12 God according to men, and as they are able to conceiue of him.] ver. 12. Blessed is that nation [*q. d.* seeing it is so, that man can do nothing, and God is all in all, O blessed are that people, that hath the Lord for their God, that is, for
- 13 their iudge and gouernor.] ver. 13. All the chilozen of men [*i.* all men whatsoever, and not only their persons but their deeds and workes, as ver. 15.] ver. 14.
- 14 from the habitation of his dwelling [*i.* from heauen, as 1. king. 8. 30. 43.] ver. 15.
- 15 He fashioneth [*i.* he not only made, but now directeth and disposeth their hartes and the thoughts of the same.] ver. 16. Is not saued [*i.* deliuered from danger, or getteth the victory] by the multitude of an host [*i.* by an host consisting of very many people] deliuered [*vz.* from the danger and power of his enemies] by great strength [*vz.* of himselfe, or others for him, teaching that all is done and
- 17 gouerned by the Lord.] ver. 17. A horse is a vaine helpe [*q. d.* a horse can not helpe] And we may vnderstand by horse, al aide & succour that man can haue) deliuer any) *vz.* that rideth vpon him) by his great strength [*i.* by any thing that
- 18 is in him, courage, swiftness, &c. see Iob. 39. 22. 23. &c.] ver. 18. The eye of the Lord [*i.* his fauourable countenance and goodnes] is (yea and shalbe continually.) ver. 19. Their soules [*i.* their liues from death [*i.* from all manner of daunger and destruction that might bring death with it] and to preferue [*i.* saue and nourish them aliue, as he did Elijah, by rauens] in famine [*i.* in the tyme when other people shall be oppressed with great want.] ver. 20. Our soule [*i.* our whole life and being, our inward, and our outward man] wayteth for the Lord [*i.* patiently

ently carryeth the Lord, and his leasure. 9. d. seeing God doth thus and thus for his children, as he had declared before, ver. 18. 19. This is it, that we do and will do, at the daies of our life, (trust in him with patience) Our helpe (i. he that helpeth vs) and our shield: see Psalm. 3. 30. Psalm. 11. 2. Ver. 28. Our heart (a principal part, for God specially regardeth the heart, put for the whole man: 9. d. we will reioyce &c.) in his holy name (i. in his vertue, power, and grace, as Psalm. 29. 1. And God is called holpe, because there is nothing in him but holines, nay he can not away with wickednes, Psalm. 5. 4. 5.) Ver. 22. As wee trust in thee (vz. that thou wilt shewe vs mercy, not meaning, that they would haue no more mercy shewed them, then they had trust.

Ver. 1. The consideration of the duty we owe to God, should stirre vs by to thankfulness. ver. 3. God loueth chearfulness in all the exercises that are to be performed towards him. ver. 4. Whatsoever God doeth is righteous & good, and therefore they are to blame, that will dislike of his doings. ver. 5. God giueth plentiful testimonies of his mercy to the ende hee might thereby prouoke men to continual thankfulness. ver. 6. Confirmeth this article of our faith, God is the maker of heauen and earth. ver. 7. Gods prouidence guideth al his creatures, and namely and particularly the Seas and great waters. ver. 8. The consideration of Gods prouidence and gouernment, should strike a feare of his maiesty into the hearts of al people. ver. 9. The Lord needeth not great power either to build vp, or destroy. ver. 10. There is no witte, nor wisdom of man can take place against the Lord. ver. 12. True felicity consisteth in this, that God doeth loue those that are his, and defend the same. ver. 13. 14. Declare that nothing can be hid from Gods presence and knowledge, the same doth ver. 15. Ver. 16. 17. Teach that we must only hang vpon the Lord, and that no outward meanes, can doe any thing, without his special blessing. ver. 18. Setteth out gods fauour and goodness towards his children, so doth ver. 19. Ver. 20. Teacheth vs patiently to abide the Lordes leasure. ver. 21. Teacheth vs ioyfulness and thankfulness to the Lord for his mercies. ver. 22. Teach vs to pray for the continuance of Gods mercy towards vs, and others.

Psalme. 34.



This Psalm may be deuised into three partes. In the first the prophet promisseth that he will praise the Lord, exhorting others to do the like, shewing sundry causes why they shold so do, from ver. 1. to the end of the 7. In the second hee exhorteth the faithful, to feare the Lord, and to leade a holy life before men, shewing what fruits shall followe the same, from ver. 8. to the end of the 14. In the third, he declareth the exceeding good will of God towards his children, and his heauy iudgements against the vngodly. from ver. 15. to the end of the Psalm.

The

- Se. The title. A Psalm of David [i. which David made] when he changed his behaviour [i. when being wise and witty, hee faigned himselfe to be madde, as 1. Sam. 21. 13. Before Abimelech [he is called in Samu. Achith, & named there king of Gath which was a city of the Philistines: but here he calleth him by a name comon to al the kings of that coutry, as Pharao was to the Egyptians, and Cesar is to the Emperours.] Who drove him away [vz. from his presence and country.] ver. 1. Alwaies [i. in the time of prosperity or aduersitie: q. d. in what state soeuer I shall be, I will praise him] his praise shall bee in my mouth continually [i. I wil praise him and that with my mouth [i. the wordes of my mouth, without ceasing.] ver. 2. My soule [i. my inward man, for hee had before said, that he would do it with his mouth: or else take it for the whole mā, a part put for the whole] shall glory [i. much reioyce, and euen as it were boast] in the Lord [i. of him, and the help that he hath giuen me] and be glad [vz. not only for me, but also for themselves, because that by my example, they shall conceiue good hope of like deliuerance.] ver. 3. Hee speaketh to the humbled and faithfull people, willing them to ioyne with him in the prayse of God, that so his prayses may be more large and publike.] ver. 4. I sought [i. had recourse vnto him by prayer, vz. in the time of my affliction] heard me [i. yelded to my petition and granted it] out of al my feares [he putteth the effect for the cause, meaning dangers which made him afraid.] ver. 5. They [i. the humble & faithfull of whom before ver. 2.] shall looke vnto him [i. diligently and carefully attend for aide and succor from him, see Psal 123. 2.] And runne to him [vz. with hast in their troubles, and boldnes in respect of obtaining] and their faces shall not be ashamed [i. they shall not hang downe their heads and countenances for shame, as they were wont to do, but shall lift vp their heads, and looke on high and go vnto God without any doubting.] ver. 6. The Prophet sheweth what ground these good men shall haue of their prayers, vz. his particular example, and deliuerances bestowed vpon him.] This poore man [vz. David, in y time of his greatest pouerty and affliction] cryed [i. praied earnestly vnto the Lord] and saued him [i. deliuered him, see ver. 4. of this Psal.] ver. 7. The Angel [i. angels one number for an other. For the word Angel, is in this place the name of the kind of them, as you would say, and therefore must not be referred to one alone, but to many] pitcheth round about them [i. dooth not only watch diligently ouer them, and care for them, but defendeth and saueeth them against y force of al their foes, yea, and as he saith in the last part of this verse: deliuereth the, vz. out of their dangers: not that the Angels haue this of themselves, but because they are furnished with such power from god, for the comfort of his children.] ver. 8. Cast ye and see [vz. with the mouth of your mind, and the eyes of your faith for otherwise Gods goodnes can not be perceiued: it is a metaphorical speech, from bodily to spiritual thinges.] ver. 9. Serue the Lord [i. addice your selues wholly to his seruice, a part of Gods shorship put for the whole, as ver. 11. of this Psalm.] For nothing wanteth [vz. that God who knoweth what is better for them, then they themselves, seeth to bee meete and good for them.] ver. 10.

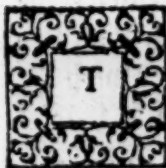
ver. 10. The Lions, [or rather the yong Lions that are of great force, and ready
 to catch or deuoure a pray: vnderstand it, either of the beastes themselves,
 or else of rauenous men which in power are like to Lions, the latter, by reason
 of that which followeth in this verse, seemeth to be most agreeable] do lack
 for al their cruelty and rapine] and suffer hunger [i. many pine away & miser-
 ably perish] seeke the Lord [see ver. 4. of this psal.] Ver. 11. He speaketh vnto
 the godly: calling them children, to declare how dearly he would loue them,
 that would learne Gods true religion.] hearken vnto mee [vz. not onely with
 your outward eares, but with your mind embrace that sound doctrine, that I
 shall propound vnto you.] ver. 12. Desireth life [vz. good and blessed, both
 here in this worlde, and in eternall glory] long dayes [i. long life, the dayes
 wherein men liue being put for life it selfe] o see i. to haue experience, trial, and
 tast as it were of those things which may make this life good and pleasant, a
 metaphoz from one sense to an other.] ver 13. Keepe thy tongue from euill
 [vz. speech: he meaneth that men should take heede that they offend not with
 their mouth, nor words proceeding out of it, as Dauid in an other place saith of
 himselfe, he was vtterly purposed that his mouth should not offend: so that he
 meaneth that men must beware of backbiting, slandering, lying, fil:hy talking,
 and idle words] lips [he putteth tongue and lippes, which are natural instru-
 ments, wherby the voice is framed, for wordes vttered by them] no guile [i.
 no manner of disceate whatsoeuer, nor for any cause.] ver. 14. Euill [i. al ma-
 ner of euill whatsoeuer] and do good [i. carefully strue to performe al good and
 holy duties] seeke peace [i. in deuor to liue peaceably with al men, as Rom. 12.
 18.] And followe after it [vz. if thou see it going away. q. d. vse all the meanes
 thou canst to entertaine and vphold it, yea pursue it, and that with egerne-
 sse, rather then lose it, or depart from it.] ver. 15. Hee speaketh of God according to
 man, vnderstanding by eyes, fauor, and goodnes, and by eares the ready incli-
 nation in God to heare the prayers of his] vppon the righteous [vz. for their
 good, that so he may graciously prouide for them] their cry [i. their earnest
 prayer.] ver. 17. see ver. 6. of this psal.] Ver. 18. the Lord is neere [vz. by his
 maiesty, power, and helpe, either in respect of himself, or else by his creatures
 which he hath at commandement] by contrite heart, and afflicted in spirite, the
 Prophet meaneth all one thing, vz. them that be ouerwhelmed with euil, and
 as it were in extremity, so that they are in a manner killed, as it were with the
 greatnes of their calamity, and are at the point of yelding vp their life, in whō
 notwithstanding these afflictions worke, that they are not of a lofty minde, ei-
 ther against God or man, but humble rather and lowly. see psal. 51. ver. 17.]
 Saue such [i. deliuer them out of their dangers, and in fine bring them to e-
 ternal blessednes.] ver. 20. Hee keepeth all his bones [i. God defendeth his in
 part, and in whole for by bones which are a part of man, he meaneth the whole
 man] not one of them is broken [vz. without Gods will, as Mat. 10. 29. 30.
 Meaning by broken, hurt or perished howe little soeuer it bee.] ver. 21. But ma-
 lice [or mischief rather that they haue done against God and his children: or

as Immanuel readeth, affliction, *vz.* sent from the Lord which I very wel like of, for as he had shewed in the other verse Gods care ouer his: so here hee sheweth his iudgements, against the wicked, and so it is an amplification by the contrary.) ver. 22. Redemeth [*i.* from death, and al dangers] the soules [*i.* the liues.]

Do. Ver. 1. Because Gods goodnes is continuall, our thanks should be continuall. ver. 2. Gods goodnes towards vs, and our thankfulnes to God, should bee meanes to draw on others to a spiritual ioy. ver. 3. It is good to exhort one another to holy duties, and to ioy all together in the exercises of Gods seruice. ver. 4. God graciously heareth his childrens prayers, and mercifully deliuereth them out of their daungers. ver. 5. 6. Gods mercy to some one of his children, should be not only a spurre to prouoke the rest to come to the Lord, but an argument of assured hope that they shall obtaine and receiue deliuerance at Gods hands. ver. 7. The vnspokeable goodnes of God appeareth in that, that not onely hee himselfe watcheth ouer vs, which is all in all, but for the strengthening of our faith, giueth vs a garb of Angels. ver. 8. Trust in God is the meane to true blessednes. ver. 9. All good thinges belong to those, that sincerely serue the Lord. ver. 10. Gods children, are many degrees in better case, then the wicked and vngodly. ver. 11. Wee are to teach others according to the measure of giftes that wee haue receiued. ver. 13. The tongue, lippes, and wordes must bee rightly gouerned, and all subtilty must bee auoyded. ver. 14. All euill must bee shunned, and all good performed, and namely a peaceable and quiet conuersation must bee pursued. ver. 15. 18. Expresse Gods careful prouidence and watching ouer his children. ver. 16. 21. Set out his iudgements against the vngodly. ver. 17. God graciously heareth the prayers of his seruantes. ver. 19. Though this be the portion of Gods children to suffer many afflictions, yet they need not to be discouraged for God standeth by them, to deliuer them out of all. ver. 20. Expresleth Gods prouidence ouer his. ver. 22. The way to auoyd al dangers, is stedfast trust in the Lord.

Psalme 35

Di. 1



2

This Psalme specially propoundeth two things, first the prayer that the Prophet made against his enemies declaring what good shall come thereby, both to himselfe and others. ver. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 17. 18. 19. 22. 23. 24. 25. 26. 27. 28. Secondly a discription of the malicious and harde hearted nature of the wicked men, who neither for the misery that the Prophet was in, nor for the kindnes hee had shewed them, would pity his case, but proceeded notwithstanding to al maner of outrage against him. ver. 11. 12. 13. 14. 15. 16. 20. 21.

Se.

2

The title is expounded before. ver. 1. He prayeth the Lord to defend him and his cause against those that pursued him euen to death as it were. ver. 2. Lay hand vppon thy shilde [hee speaketh to God, as though hee were a mighty warrior]

warrier or captaine] for mine helpe [i. to defend and helpe me.] ver. 3. **Stop** 3
the way [i. let myne enemies that they rush not in vpon me, to doe mee out-
rage.] Say vnto my soule, [i. make me to feele inwardly, by the mighty wor-
king of thy grace] saluation [see Psalm. 3. 8.] Ver. 4. After my soule [i. life, vz.
to take it away] let them be turned backe [as men that are discomfited in the
battaile, and haue an ouerthrowe. Hee continueth in his metaphoz taken from
warre, and vsed before. ver. 2. 3.] Ver. 5. As chaffe [see Psalm. 1. 4.] Hee mea- 5
neth that hee woulde haue them flee, and bee like to chaffe which can remaine
in no place safe and steadie by reason of the wynde.] The Angel [see Psalm.
34. 7. For as God vseth his Angels in the defence of his seruantes, so hee
doeth exercise his iudgements against the wicked by their ministry] scatter
them [i. their persons and their mischieuous practises.] ver. 6. Let their way 6
(vz. wherein they shoulde walke and by which they would thinke to escape)
bee darke [so that they may not see, which way safely to flee] and slippery [that
they may not quickly and with speede flie away thinking to escape] the An-
gel of the Lorde [see ver. 5. of this Psalmine] persecute them [i. pursue them with
griuous punishments from thee, for persecute, is not here taken in the il part
as vsing a tyrannie against them.] ver. 7. Without cause [vz. on my behalfe] 7
the pit [vz. which they dig to make me fall into.] And their nets [vz. which they
laid to snare and catch me withal, see Psalm. 7. 15. Psalm. 10. 9] for me [i. to catch
mee in] for my soule [i. life, vz. that they might take it away.] ver. 8. Vpon 8
him [either it is the singular number for the plural, this being a sodain change
of the number: or else by one that was chiefe amongst them, hee vnderstandeth
all the rest] into the same destruction [see Psalm. 7. 15. 16.] Ver. 9. My soule [i. 9
my heart and mynde, and all that is within mee, Psalm. 103. 1. In his saluation
[i. in the deliuerance that hee worketh for me and mine, see Psalm. 3. 8.] Ver. 10. 10
All my bones [a part of the body for the whole, as Psalm. 34. 20. He had sayd be-
fore that in the inward man, now hee sayth that in the outward man also, hee
will be ioyful in the Lorde, and the great deliuerances that hee hath wrought
for him, Psalm. 18. 50.] Ver. 11. Cruell witnesses [i. such as exercised al cru- 11
eltie] did rise vp [vz. against mee] they asked of mee [vz. by the way of de-
maund and questioning: hee meaneth that they did as it were examine, and
woulde haue had him to haue confessed, such thinges as he neuer knewe, much
lesse did.] ver. 12. For good [vz. which I did to them] to haue spoyled my soule 12
[9. d. so farre their euill towardes me extended, that they went about to take
away my life.] ver. 13. Yet I [vz. behaued my selfe otherwise] when they were
sicke [i. in some griuous calamitie, one kind vz. of sicknes put for many] clo- 13
thed with sacke [vz. in token of heauines and mourning for them, see Psalm.
30. 11. Gen. 37. 34.] I humbled my soule [i. I afflicted my life by abstinence from
meates &c. Now fasting is called humbling, not because that euery one that
fasted was humbled, but because it was an outward testimony, of that that ei-
ther was or shoulde haue beene within] and my prayer was turned &c. amen
it thus, and my prayer returned into my bosome [9. d. I did wish so wel to
them,

- them, that I would gladly haue my prayer to come to my selfe so that if I wished them any euill, I did as it were pray that the same might fall vpon mine
 14 owne head.] ver. 14. As to my friend, or as to my brother [i. I did al dueties of
 curtesie to them in their aduersity, so that my dearest friend or brother, coulde
 not well haue looked for any moze. I humbled my selfe [i. afflicted my self with
 mourning, yea mourning as one that bewayleth his mother [i. my mourning
 was so earnest and vehement, as his is that is wont to bewaile the death of his
 15 mother: which we know by natural experience to be very much. ver. 15. The ab-
 iects [i. the offscouring of the common people, see Iob. 30. 1, 2, 9.] I knew not [i.
 I did not so much as thinke of it, til it was performed] and ceased not [i. with-
 16 out ceasing.] ver. 16. With the false scoffers [vnderstand the worde that goeth
 before, v. they gathered themselues together, or assembled themselues, with
 the false scoffers &c.] gnashing their teeth against mee [i. raging against mee
 17 through most vehement anger, & shewing that their anger by gnashing their
 teeth, for he putteth the signe of great heat and anger, for anger it selfe. ver. 17.
 Behold this [v. and lettest thou this their wickednes alone unpunished] my
 soule [i. mee my selfe, or my whole man] from their tumult [v. which they
 raise by against me, vnderstanding by tumult, such things as fall out common-
 ly in tumults, as bloodshed, murther, &c.] my desolate soule. [see Psal. 22. 20.]
 From the Lions [i. from cruell and rauinous men: Psal. 34. 10. Psal. 22. 21.]
 18 19 Ver. 18. Great congregation [see Psal. 22. 25.] Ver. 19. Unjustly [v. in respect of
 any thing, that I haue done against them] toinke with the eye [as men some-
 times do, when they reioyce in some thing. Hee meaneth that hee woulde not
 haue them made glad, by any euil, that should come vnto him] without a cause
 20 (see ver. 7. of this Psal.) ver. 20. Imagine (v. first in their hearts, & afterwards
 expresse them with their mouthes) deceitful words [i. words to cloake and color
 their deceite] quiet of the land (David speaketh this of himselfe and those that
 tooke his part, who were charged to be rebels & disturbers of the peace, but
 he sheweth that they were otherwise, and by quiet, he vnderstandeth quiet peo-
 21 ple, that would haue bin glad to haue liued peaceably & quietly.) ver. 21. They
 gaped on mee with their mouthes (i. they did not onely speake against mee
 with an open mouth, that all men might heare them, but also made mockes
 at me with their gapings and mowings, see Iob. 16. 10. Psal. 22. 7. Isaiah. 57.
 4.) Aha, Aha (these are wordes of reioycing for the hauing of that they desired.)
 One eye (eye put for eyes, vnlesse we would say, that al the wicked are so ioy-
 ned together, that they seeme to haue but one eye, heart, head &c.) hath scene v. z.
 his ruine, and destruction, and the euils which wee hoped and wished shoulde
 come vpon him: such supplies you shall see made, though in an other sense, psal.
 54. 7. Psal. 59. 10. Psal. 118. 7. And in sundry others.) ver. 22. Seene it [v. their
 22 iniury, and outragious malice against mee (keepe not silence (q. d. seeing thou
 art a iudge, sit not still, but prepare thy selfe to exercise iudgement against
 them.) This and that that followeth. ver. 23. 24. Are spoken of God, according
 14 to man.) ver. 24. Reioyce ouer me (v. by reason of some calamities and afflic-
 tions

tions that thou shalt lay vppon mee. ſee Psalm. 30. 1. Ver. 25. O our ſoule reioyce
[vz. becauſe we haue that wee deſired.] Ver. 27. Loue my righteousneſſe [i.
fauour and beare good will to my righteous cauſe. ſee Psalm. 4. 1.] Which lo-
ueth (i. liketh of, and furthereth by wonderfull meanes) the proſperitie (i. the
proſperous eſtate in all reſpectes.) Ver. 28. Shall utter (i. ſpeake of) thy righ-
teouſneſſe (vz. which thou ſheweſt to thine in defending them, and to the vn-
godly in plaguing them for their wickednes) euery day (i. continually, and
without ceaſing, as it were.

Ver. 1. When men deale vniuſtly it is good to go to the Lord for our defence,
who is the God of all righteousneſſe. ver. 2. 3. If God be on our ſide, wee neede
not care who be againſt vs. ver. 4. 5. 6. Teacheth that we may pray againſt the
enemies of Gods church, as alſo ver. 19.) Ver. 7. Sheweth that ſuch is the cor-
ruption of the godlies nature that though they haue no cauſe to work miſchief,
yet they muſt do it. Ver. 9. We may reioyce in the ouerthrow of Gods enemies,
and in the deliuerance of his people. Ver. 10. Gods power onely worketh deli-
uerance, and that then when things ſeeme to bee moſt deſperate. Ver. 11. Cruell
and falſe witneſſes are neuer wanting to ac. uſe Gods ſaintes. Ver. 12. It is the
nature of the wicked to requite good with euill. Ver. 13. 14. Gods children ſpare
not to do good to al, yea to the vngodly. ver. 15. 16. Shew that it is no new thing
that the wicked of all ſortes conſent and agree together againſt the good. Ver.
17. God ſometimes deferreth the puniſhment of the vngodly, that he may in the
end pay them to the full. Ver. 18. Gods benefites require at our hands thankſul-
neſſe. Ver. 20. The hypocriſie of the vngodly is ſet out. Ver. 22. God ſeeth all
things euery where. Ver. 23. 24. Deliuereth the ſame doctrine that ver. 1. of this
Psalm. doth. Ver. 25. The enemies of God will reioyce in the deſtruction of the
good, when they haue perſormed it. Ver. 26. Is the ſame almoſt word for word
with ver. 4. Ver. 27. The godly ſhould reioyce in one anothers proſperity, and
praiſe the Lord for it. Ver. 28. And that not in heart, but in mouth alſo, and that
not once only but continually as it were.

psalme 36



This Psalm may bee deuided into three partes. In the firſt the
Prophet deſcribeth the maliciousneſſe, diſſebling, curſed ſpeech
and other great wickednes of the vngodly, from Ver. 1. to the
ende of the 4. In the ſecond he ſetteth out Gods great mercy
and goodnes towards all, but chiefly towards his children, &
that from ver. 5. to the end of the 9. In the third he prayeth for
the continuance of Gods goodnes towards his children, and the ouerthrow of
the wicked, forgettelling their deſtruction, from Ver. 10. to the end of the Psalm.

The title is expounded before, Psalm. 4. and Psalm. 18. Ver. 1. Wickednes [i.
that heape of wickednes which the vngodly man committeth] ſaith to the wic-
ked

1 Di.

2

3

Se.

ked man [i. telleth him, and others as wel as him] even in my heart [i. my hart
 and confidence also, bearing me record of this: and this would be read by a pa-
 renthesis] that there is no feare of God before his eyes [i. that hee feareth not
 the Lord in any thing he doth] 9. d. by the wickednesses which the vngodly com-
 mit, I iudge verely that hee hath not any feare of God at all: and that though
 sometimes he labour to come and disguise his vngodlines, yet I see it so plain-
 ly, that me thinketh I heare it speake.] Ver. 2. For he flattereth himselfe [i. al-
 loweth and liketh, yea praiseth himselfe] in his own eyes [i. in his owne iudge-
 ment, or else in the things that he doth: vsing the eyes which serue as directors
 in the performance of thinges, for thinges performed: in both these senses you
 haue the word eyes vled sundry times in scripture.] While [i. whereas in the
 meane season] worthy to be hated [vz. for the greatnes and notorietousnes ther-
 of.] Ver. 3. Are iniquity and deceit, [i. instruments and meanes to performe
 iniquity and deceite] hee hath left off to vnderstand [i. hee burieth that light of
 knowledge and iudgment that he hath] and to do good [i. he ceaseth from do-
 ing of such good thinges, as before in hypocrisie he performed.] Ver. 4. He ima-
 gineth mischief vpon his bed [i. he is so sharp set vpon wickednes, that hee
 spareth not to breake his slape to deuise of it.] He setteth himselfe [vz. both in
 his counsel and practise: 9. d. he endeavoureth by all the meanes he can to do euil,
 yea though it be neuer so notorietous.] Upon a way [i. vpon a course of life, and
 practises in the same.] Ver. 5. He bursteth forth into the commendation of gods
 goodnes, faithfulness, righteousnes, and iudgments, which he commendeth, for
 the excellency, depth, infinitnes and vprightnes thereof, that notwithstanding
 all thinges were so disordered amongst the wicked, as hee had before reiected,
 yet still God remained alwaies like to himselfe.] Thy mercy [i. the goodnes &
 kindnes, that thou shewest to all] reacheth vnto the heauens [i. is as high as
 the heauens, so that if the vngodly would think they could stop it from others,
 it is no moze possible for them, then to reach to the heauens] and thy faithfulness
 [vz. which thou vbest in performing thy promises] vnto the cloudes [ex-
 pound this, vnto the heauens as in the first part of this verse.] Ver. 6. Thy
 righteousnes [vz. which thou exercisest towards al, both good and bad, giuing
 vnto euery man that which is due vnto them] is like the mighty mountaines
 [i. stable firme, & cannot be altered, or else thus, is excellent and praise worthy
 as all thinges that come from thee are.] Thy iudgements [vz. which thou exe-
 cutest vpon all the earth, and namely vpon the vngodly route] is like a great
 deepe [i. are vnsearchable, and beyond the reach and compas of mans wit, as a
 depth without bottome can not be found. see Rom. 11. 33.] Doest saue [i. thou
 stretchest out thy prouidence not onely ouer men, but ouer beasts, and doest de-
 liuer them al, in dangers & distresses. see 1. Tim. 4. 10.] Ver. 7. Children of men
 [i. men and their race or posterity.] Trust vnder the shadow of thy wings [vz.
 to find comfort, ease, and reliefe: by shadow of Gods wings, he vnderstandeth
 Gods protection and defence, alluding as it shoulde seme, to pong chickens,
 that when the kye houereth ouer them, commit themselves to the defence, of
 the

the hens wings, by shrowding themselves vnder them, see Psal. 17. 8.] Ver. 8. 8
 They, [i. the godly] with the fatnesse [i. the plentye and abundaunce of thine
 house [i. of thy tabernacle, he putteth one benefite, which was a most euident
 signe of Gods fauor, for all his blessings, meaning that they should be filled,
 with the abundance of al good things, that were reserued, & did appertain to
 gods childzen that did hang wholly vpon him] out of the riuer of thy pleasures
 [i. out of those pleasures which come most plentifully from thee as from a ri-
 uer that neuer will be dry: all this verse is allegorical, vnderstanding by satis-
 fying, satnes, drinking, pleasures, and such like, abundance of al graces both bo-
 dily and spiritual. Ver. 9. With thee [i. in thy power, so that also thou dost co- 9
 municate it vnto others, and yet hast not the lesse thy selfe.] The well of life [i.
 ful and perfection of life: so that wee see that without him there is nothing but
 death: and he speaketh not here only of naturall life, but also of a spiritual life,
 and eternal life else where] in thy light [vz. which thou bestowest vpon vs of
 knowledge and vnderstanding] that we see light [men then are altogether blind
 if they be not lightened by this light.] Ver. 10. Know thee [vz. by the light of thy 10
 word, and the assured testimony of thy spirit] vpright in heart [see Psal. 32. 11.]
 Ver. 11. Feete of pride [i. the power and force of proude men, who are wont to 11
 tread al vnder their feete in contempt, putting a part of a man for the whole,
 and pride it selfe being a quality, for a proud person:] come against me [i. pre-
 uaille ouer me] the hand [i. the power & force] moue me [vz. from that rapen-
 nes and stedfastnes that I haue in thee.] Ver. 12. Shal not be able to rise [vz. 12
 for al their force and power, by which speach also he noteth, that their fall shall
 be without al hope of recovery.]

Ver. 1. Wickednes performed thrusteth men forwarde from one wickednes 12
 to another, euen to shake off al feare of God: it is therfore good to withstand the
 beginnings of euil. Ver. 2. Vngodly men flatter themselves in their sin, and the
 things that they do, calling good euil, & euil good: also it teacheth that we should
 hate sinne in our selues and others. Ver. 3. The vngodly are full of hypocrisie,
 they darken the light of knowledge that they haue, and are straungers from
 weldoings. Ver. 4. The vngodly spare no paine to perforce wickednes. Ver.
 5. 6. 7. Teach that it shal be good for vs often to meditate vpon his mercy, to
 keepe vs from dispaire vpon his faithfulness, to strengthen our hope and faith
 in him, vpon his righteousness, to prouoke vs to weldoing & vpon his iudgements
 to discourage vs from euil. Ver. 8. Teacheth vs to bide our curiosity, seeing
 Gods iudgments are vnsearchable, it teacheth vs also the generall prouidence
 and care that God hath ouer al things. Ver. 9. Teacheth vs to hang only vpon
 the Lord, and to trust in him alone. Ver. 10. Gods childzen shal haue abundance
 of all both corporall and spirituall blessings. Ver. 11. Man hath neither life nor
 light in himself, til it be communicated vnto him from God. Ver. 12. Teacheth
 vs that we ought to pray for Gods people. Ver. 13. That wee ought to pray a-
 gainst Gods enemies, and for our selues particularly. Ver. 14. Setteth out the
 ruine of all the wicked and vngodly.

Pfalme 37

Di. 1



His Psalme may be diuided into foure especial parts. In the first the Prophet admonisheth the godly, not to bee grieved at the wicked's prosperity, and the godlies calamitie, but rather to wayte, and that with patience, the end that the Lord hath appointed to both, from Ver. 1. to the ende of the 11. In the second part he describeth the wicked practises of the vngodly against the righteous noting with all Gods iustice in punishing the one, and his mercy in defending and blessing the other, from Ver. 12. to the ende of the 22. In the third he setteth out the excellent qualities wherewith Gods children are indued as notes of special comfort vnto themselves, to know that they are Gods children, intermingling now and then, exhortations to goodnes, and iudgements against the vngodly and their sãde, from Ver. 23. to the end of the 33. In the 4. because we can hardly tary the Lordes leasure, he repeateth againe his exhortation to patience: shewing the sodaine fall of the wicked, but the prosperous & continual good estate of his children, from ver. 34. to the end of the Psalme.

The title is expounded already. Ver. 1. Freat not thy selfe [vz. against God, or else bee not grieved] because of the wicked men [vz. that they flourish in wealth.] Be enuious [vz. against them that are wicked and wealthy.] The Prophet meaneth that he would not haue a godly man to freat against God, as though he did not iustly deuide to euery man his portion, or to griene himselfe, or to enuy at others, for the abundance of wealth and riches that other wicked men haue. Ver. 2. For they shall soone bee cut downe, and this is a reason of the former speach, meaning that neither they nor their prosperity shall long indure [like grasse [vz. with a sicke, and euen at one blowe] as the greene herbe [i. sodainely consume and come to nothing, see Isaiah. 40. 6. Math. 6. 30.] Ver. 3. Trust thou in the Lord [in these wordes is contained the seruice of GOD] and doe good [in these are comprehended mutuall duties one of vs towards another] dwel in the land [vz. without looking so much at the wicked rich men, hanging alwayes vppon God] bee fed [i. thou shalt haue all good things ministred vnto thee.] Ver. 4. Delight thy selfe [i. take thy greatest, yea and thy onely pleasure] in the Lord [and the good things that hee hath prepared for thee] thine heartes desire [i. whatsoever thine heart can wish.] Ver. 5. Thy way [i. thy selfe, life, and all thy affayres.] It to passe [i. whatsoever thou committest to him.] Ver. 6. Bring forth [vz. to light and knowledge] thy righteousness [i. thy righteous causes, as Psal. 4. 1. And thy holy conuersation] as the light [vz. of the day when the sun is vp.] and thy iudgment [i. iudgement pronounced on thy side, prouing the vprightnes of thy matters] as the noone day [i. most clearely, for then is the day most bright.] Ver. 7. Wait patiently [i. with patience carry his time] for him [i. at him, or because of him: q. d. let not his wealth, bee an occasion of grieve]

griefe and fretting to thee] in his way [i. in the things he taketh in hand.] ver. 8. Cease from anger [vz. either against God as Ionah. 4. 9. or against men] also to do euill [q. d. let not thy fretting cary thee to doe that which thou mayest not doe, see Ephes. 4. 26.] Ver. 9. Shall bee cut of [vz. from the earth, according to that hee sayth in another place, the vngodly shall not liue out halfe his dayes] wayte vppon the Lorde [vz. in hope and patience, as ver. 7. of this Psalm] inherit the land [i. shall liue long in this life, and afterwards be made partakers of eternal life.] ver. 10. Yet a little while [vnderstand, wayte in hope and patience] shall not appeare [vz. amongst men, because hee shall bee taken away, as by experience hee himselfe prooued, ver. 36. of this Psalm.] Looke [vz. to see, if thou canst see or finde] his place [i. the place where hee remained and dwelt] and hee shall not bee founde [vz. aliue and amongst men, see ver. 36. of this Psalm.] ver. 11. Make [see Psalm. 25. 9.] Possesse the earth, see ver. 9. of this Psalm.] Their delighte [vz. satisfied, as Psalm. 36. 8.] In the multitude of peace [i. with plenty and abundance of all good things, for so is peace many times taken in the Scripture, God doeth in his worde, many times promise vnto his chuloren long life, abundance, and whatsoeuer may bee wished, as it were in this life.] ver. 12. Practiseth [vz. all manner of mischiefe] and gnatheth his teeth, see Psalm. 35. 16.] ver. 13. Shal laugh him to scozne. [see Psalm. 2. 4.] for hee saith [i. the Lord knoweth] that his day [i. the day wherein hee wil take vengeance vpon the vngodly: which may be called Gods day, because hee then visiteth, or the wickedes day, because hee is then punished, and hee vseth day for time of visitation, as it is else where vsed in the Scripture.] ver. 14. By sworde and bowe, hee meaneth all the instruments, that the vngodly doe vse, to hurt the righteous by, see Psalm. 7. 12. 13.] Ver. 15. He sheweth that the weapons which they shall vse, shall not only not hurt the good, but destroy themselves.] ver. 17. The armes [i. their strength, and whatsoeuer they haue to leane to, as wit, wealth, &c.] shalbe broken [i. destroyed and brought to nought.] Upholdeth [i. mainteineth and succoureth] the iust men. q. d. though they bee neuer so weake.] ver. 18. Knoweth [i. not onely foresaith, but also alloweth, and maketh prosperous, as Psalm. 1. 6.] The dayes [i. the times that hee hath allotted them, whether they be prosperous or aduerse times] shal be perpetuall [i. in this life shalbe long, and in the life to come eternall.] ver. 19. Not confounded [vz. as though they were frustrate of their hope.] Haue inough, see Psalm. 84. 10. Ver. 20. As the fatte of Lambes [i. cleane consumed, so that nothing of them shall remayne: it is a metaphoe borrowed from the fat in sacrifices, which was wont to bee consumed with fire vppon the Alter.] Euen with the spoke [i. as sodainely as the smoke shall they consume away so that hee noteth by the first speach their vtter destruction, and by the latter, their sodaine destruction.] ver. 21. Expresleth what neede the vngodly shalbe in, and what plenty the righteous shall haue.] ver. 22. Inherit the lande [see for the expounding of this verse, ver. 9. of this Psalm.] Ver. 23. The paths of man [i. the way, life and conuersation of godly men, for by one hee vnderstandeth all the rest] are

directed by the Lorde [vz. to his owne honour, and the good of his children
 and though it bee true that this may be understood generally of al, yet for that
 which followeth, it is to bee applyed to the vertuous onely.] For he loueth [i.
 God alloweth, liketh of and prospereth, as Psal. 35. 27.] his way [i. his fashion
 and maner of life which is called his, not because man is the Author of it, but
 24 because hee is the instrument to tread in these paths.] ver. 24. Though he fall
 [vz. as one that were faynt hearted] cast off [vz. utterly or for ever from God,
 2. Corinth. 4. 9.] putteth vnder his hand [i. his power and might vz. to uphold
 him from utter falling away, which wee shoulde quickly doe, if God were not
 25 with vs.] ver. 25. I haue bene young and nowe am olde [q. d. in all the
 time of my life, from my chylthhoode vnto my grave heares, I can not remem-
 ber this one thing] the righteous [i. he that trusted in the Lorde, and by prayer
 sought succour at his hand] forsaken [vz. of God, though any want that hee
 felt] nor his seed [i. his posterity, and those that come of him] begging bread
 [i. thinges meete and necessary, for the nourishment of his life, and note that
 these temporall promises, are pronounced vpon condition either expresse, or
 necessarily to be understood, vz. so farre forth, as God the giuer of all good
 27 thinges shall see them to bee profitable for his glory, and the bettering of his
 children.] ver. 26. Enioyeth the blessing [vz. that his father left behinde him,
 through Gods blessing: he meaneth by blessing that portion of goods, that com-
 28 meth to the children of the righteous.] ver. 27. Flee from euil, see Psal. 34. 14.]
 for ever [i. a long season, if you vnderstande of this life, but perpetually if you
 vnderstand it of the life, that shalbe reueiled to the fannes of God.] ver. 28. Lo-
 28 ueth [see ver. 23. of this Psal.] Iudgment [see Psal. 36. 6.] forsaketh see ver. 25.
 of this Psal. and note that the rest of this verse, and that which followeth in the
 30 next is expounded before in this Psal. ver. 9. 22. 27.] ver. 30. The mouth of the
 righteous wil speake of wisdom [i. very wise and excellent thinges] talke of
 iudgement [i. matters that are by right and iust: we may vnderstand it of gods
 wisdom and iustice or else of such woordes and matters as passing betwene
 man & man, sauoz of wisdom, and by rightnes & so bring profit to others.]
 31 ver. 31. In his heart [vz. not onely to knowe, but also to obey the same, so farre
 forth as god shal assist him, for he alwaies carrieth with him that holy purpose]
 & his steps [i. his life and order of conuersation] shal not slide [vz. before men,
 and not before god, meaning that in respect of men, he shal not be to be touchen
 32 with any notorious crime.] ver. 32. Catcheth [see Psal. 108. 9. 10.] ver. 33. in
 his hande [i. in his power] nor condemne him [vz. by pronouncing an vniust
 sentence against him] when hee is iudged [vz. of vniust and wicked men. The
 Prophet meaneth that as God will not awarde a wrong iudgement like wic-
 ked men of the world, so he will deliuer his from such vniust sentences.] ver.
 34 34. Wayte so. [see ver. 7. of this Psal.] and keepe his way [i. the way that hee
 35 hath taught thee] thou shalt see [vz. their destruction and ouerthrowe.] ver. 35.
 Strong [i. mighty and of great authority like a greene bay tree: q. d. so fresh
 as though he would neuer haue dyed, for the bay is alwaies greene: by greene
 bay

say tree, he meaneth a tree, whose boughes and fruits are alwaies greene, and not dead: so that a man would thinke the vngodly could not so soone decay, because greene trees can not bee ouerthrowne, but with greater labour then dry and withered.] ver. 36. He [i. hee and al his prosperitie, se further for this verse, the ver. 10. of this psal.] ver. 37. His peace [i. continual quietnes here, and eternal felicity in the life to come.] ver. 38. Destroyed together [i. all, none of the being excepted, se psal. 35. 26.] And the end of the wicked [i. the end that they hoped and wished for] shal bee cut off [i. they shall neuer haue it.] ver. 39. Saluation [i. deliuerance from dangers in this life, and eternal glory in the life to come] their strength [vz. whereby they should defend themselves and wound their enemies.

36

38

39

De.

Ver. 1. Teacheth vs alwaies to be contented with Gods distribution of goods and wealth; and not to enuy them whom it please him to blesse therewith. ver. 2. The wicked mens ouerthrow cometh suddenly ver. 3. We are taught to performe dueties to God, our brethren, and our selues, and for our better encouragement, we haue a promise annexed ver. 4. 5. 6. Containe blessings to them that walke vprightly before God. ver. 7. Teacheth vs in al things, and namely in the execution of gods iudgements, to tarry in patience the Lords leasure. ver. 8. We must abstaine from anger and wrath. ver. 9. Sheweth the unlikely reward of the godly and the wicked. ver. 10. Setteth out the suddaine destruction of the vngodly. ver. 11. Containeth promise of blessings for the good. ver. 12. Setteth out the subtil & malicious nature of the vngodly against the iust, so doth ver. 32. ver. 13. Sheweth that the Lord wil consume al the wicked, both counsels & attempts. ver. 14. Deliuereth the same doctrine that the 12. doth, but yet somewhat more particularly. ver. 15. Sheweth that the wickednes which the vngodly shal deuise shal turne to their own hurt. ver. 16. Teacheth vs contentednes, with that which God giueth vs, though it be neuer so final. ver. 17. 18. 19. 20. 21. 22. Declare gods fauor & loue towards those that are good, & his iudgements against the vngodly. ver. 23. 24. 25. 26. Do teach not only howe good God is to his: but with what good qualities also the faithfull should bee indued, as pity, tenderheartednes &c. ver. 27. Christian conuersation consisteth of these two parts, hatred of that which is euill; and an earnest care to performe good things. ver. 28. God neuer desituteth his. ver. 30. Our talke shold be continually of good things. ver. 31. We should reuerence gods law, and continually strue to godlines of life. ver. 32. It skilleth not much howe man iudge, so God cleare vs. ver. 34. Is the same with ver. 7. almost. ver. 35. 36. noteth the flourishing estate and the suddaine decay of the vngodly. ver. 37. 38. 39. Set out iudgments against the wicked, and mercies to the godly, to the end that by the one we may be discouraged from wickednes, and by the other assured to vertue and welldoing. ver. 40. God is alwaies nigh to those that are his, also trust in the Lord, is a verable meane of our deliuerances from dangers.

Psalme. 38.

Di. 1



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This Psalme doeth chiefly propound three speciall things, first earnest prayers and supplications that the Prophet maketh, that God would turne away his wrath from him, and deliuer him from his enemies, ver. 1. 9. 15. 21. 22. In the second he sheweth by manifold words and circumstances, the great grief that hee was in by reason of his finnes, ver. 2. 3. 4. 5. 6. 7. 8. 9. 10. In the third he declareth, what his friendes, and his foes did against him, to the wonderful increase of his griefe also, ver. 11. 12. 13. 14. 16. 17. 18. 19. 20.

The title a Psalme of David, for remembraunce (i. which hee made, not such as a meane to put him in remembrance of his sinne, and Gods chastisements vpon him for the same, but also to admonish him of the deliuerance out of the same, through Gods goodnes, ver. 1. is expounded, Psal. 6. 1.) Ver. 2. Thine arrows (i. plagues, diseases, and griefes, that thou hast sent) haue light vpon mee (vz. violently and with great force, as appeareth by that which followeth in this Psalme) and thy hand (i. thy power and might, or else heauie iudgements exercised thereby) lyeth vpon mee (vz. very sore and grieuouly.) ver. 3. There is nothing found in my flesh (i. there is no part of my body, but it is very much diseased) in my bones (i. in the parts & members of my body) because of my sinne (vz. committed against thee, and the plagues and punishments, that thou hast layd vpon mee for the same. ver. 4. For mine iniquities (i. both my finnes, and the punishments vpon me for the same) are gone ouer my head (i. either are growne to a great height: or else which I rather allow of, they ouerflowe me, and as it were drowne mee, this being a metaphoz taken from waters, as Psal. 42. 7. Psal. 88. 17. Psal. 124. 4.) Meaning that hee was drowned or ouerwhelmed in his iniquities, and punishments for them, as one that were ouerwhelmed in a deepe water) and as a weightie burthen (this is an other metaphoz, taken from burthen, by which hee noteth the greatnesse and grieuousnesse of his sinne) to heauie for me (vz. to beare, yea, they doe as it were presse mee downe vnto the ground) ver. 5. My woundes (i. the sores that I haue, by reason of thy correction and punishments vpon mee for my finnes) are purrified (i. are growne to bee full of matter) and corrupt (vz. so that they are almost past mee: no doubt the prophet meaneth by these speeches to expresse both the greatnes of his griefe, and length and continuance thereof) because of my foolishnes (i. because of my sinne, in which respect also wicked men are sundry times in Scripture called fooles.) ver. 6. I am bowed and crooked (hee noteth the grieuousnes of his punishment, which by reason of length and bodily weaknes that he receiued by it, had as it were, bowed him together) very sore (i. very much) I go mourning all day (i. all the day long I doe nothing but mourne.) ver. 7. My reins (vz. of my back) are ful of burning (i. of wonderful great heat which the Phisitions take to

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be a signe of great sicknesse and dangerous weakenesse] there is nothing, &c.
[ſee ver. 3. of this Psalmine.] Ver. 8. ſore broken [vz. in my body, by reason of my
ſicknes : this is a maner of ſpeech, that we uſe in our tongue, when fleſh is much
abated, or ſtrength much decayed: the Prophet meaneth that he was as it were
conſumed and worne away] I roare [ſee pſal. 37. 3.] For the græfe of mine harte
[i. by reason of thorow the great græfe that I ſuſtayne ever in the inward mā.]
ver. 9. I poure [i. lay out] my whole deſire [i. whatſoeuer I wiſh or deſire] be-
fore thee [q. d. All the thinges that I deſire are manifeſt to thee, yea, the verie
ſighs and grones which I ſend out, ſometimes in my prayers, and ſometimes
in the græfe of my mind, are naked in thy preſence. But to what ende ſpeaketh
the Prophet this : vz. To teſtifie his affection to Godward, and how readye
he was to come to him by prayer.] Ver. 10. And the light of mine eyes [vz. ſay-
leth me, as pſal. 6. 7.] are not mine own [vz. to uſe them, as I was wont to do :
because the uſe of them was not ſo cleare and profitable vnto him, as in former
time they had bin, he ſpeaketh as though he had loſt them altogether.] ver. 11.
Stand aſide from my plague [i. by reason of my plague and ſickneſſe, they e-
ſtrange themſelves from me, which thing Iob alſo complayneth of.] ver. 12.
Lay ſnares [vz. to catch me] imagine deceit continually [vz. agaynſt me, that
they may by ſubtelty take me.] ver. 13. Heard not [i. made ſhew as though I
heard not the thinges they ſpake] as a dumbe mā which openeth not his mouth
[i. I replyed not againe vpon them, but quietly & patiently bare their wordes:
and that this is the right ſence maye appeare by verſe 14. and 15. following] ver.
15. for on thee O Lord doe I waite [he ſheweth a reaſon of his ſilence, q. d. I
am deafe and dumbe alſo at the reproches and iniuries that mine enemies laie
vpon me, because I hope that thou ſhortly wilt heare my prayers, and deliuer
me from this calamitie.] ver. 16. Leſt they reioyce ouer me [a reaſon to moue
God to heare, leſt otherwiſe his glory ſhould be blaſphemed by theſe wicked
men] my foote ſlippeth [i. when I am but likely to fall] extoll themſelves [i. liſt
vp themſelves both in wordes and deedes] Ver. 17. Redy to hale [i. to ſlide and
ſlip as mine aduerſaries would haue it, unleſſe thou Lord ſtrengthen mee] and
my ſorrow [vz. for that and other cauſes] euer before me [i. continuallye vpon
me, and in my ſight, ſo that I cannot forget it] verſe 18. Declare my payne [i.
largely by wordes and otherwiſe, as ſighings, &c. ſet out my græfe both out-
ward and inward] and am ſorry for my ſinne [which was the cauſe to put theſe
heauy iudgements vpon me.] verſe 19. Are alieue [vz. to worke miſchiefe, where-
as before they ſeemed to be as it were dead, and hee ſheweth by theſe 2 termes
Mighty, and many, that they haue power and number to perſorme the ſame.]
ver. 20. reward euill [ſee pſal. 35. 12.] follow goodneſſe [i. allow and labour to
perſorme the thinges that are good : the other two verſes are verie plaine, in
which the Prophet prayeth for preſent ayde, and ſpeedy deliuerance.]

Ver. 1. Gods wrath and indignation, is much to be feared. ver. 2. God verie
ſharply puniſheth many of his children. Ver. 3. Sinne draweth vpon vs won-
derfull iudgements. Ver. 4. We are not able to beare the multitude of our
ſinnes.

times, much lesse to satisfie for them. ver. 5. 6. 7. 8. shew, that sinne & the punishments of God therefore, doe bring vpon Gods children many times bodilpe sicknesses, and wonderfull infirmities. ver. 9. It is good for vs to lay out our causes before God. ver. 11. A mans enemies many times are they of his owne household, see Iob 19. 13. 14. 15. Ver. 12. Describeth the malice and subtilty of the vngodlye. Ver. 13. 14. Teacheth vs many times to bury euill wordes vttered against vs, and not to be redy to reprove euery thing spoken against vs. ver. 15. In God alone must we trust in al distresses. ver. 16. Our prayers to God must be effects of our hope: also the sliding of the Godly openeth the mouth of the wicked, and therefore we haue neede to pray that we may stand. ver. 17. It is good to feele our own infirmities, but withall to haue recourse to God, for strength to stande. ver. 18. 19. Declare that the more paine Gods children are in, the more doe the wicked insult and grow by in might and number. Ver. 20. It is no new thing that Gods children receiue euill for good: also that the enemies hate them, not for euill, but for goodnesse sake. Ver. 21. 22. Prayer to God, and to him alone, in the time of all our distresses is highly commended vnto vs.

Psalme. 39.

Di.



His Psalm may be deuided into two partes. In the firste the Prophet sheweth how that after a long debating in himselfe, whether he shoulde be silent or no, he burst out into prayer, describing the vanity and shortnesse of mans life, whiche being well considered, maketh him to confesse that hee trusteth only in the Lorde, from verse 1. to the ende of the seuenth. In the second he prayeth deliuerance from sinne, and from those punishments which were layde vpon him for sinne, desiring the Lorde to cease from wrath, and graciously to heare his prayer, from verse 8. to the ende of the Psalm.

So.

The title, to the excellent Musitian, Ieduthun. This is the name of one, who for his skill, was preferred before the rest of his stocke and familie: See 1. Chron. 16. 41. also chap. 25. 3. but yet he so nameth the chiefe man, that vnder the same he meaneth also, those excellent Musicians that were of his stocke and race. Verse 1. I thoughte [vz. in my selfe, thus] to my wayes [i. to the whole order and course of my life, and namelye that I liue not with my tongue [vz. in vttering ill speeches, vsing the tongue which is an instrumente of speache, for wordes or speache vttered thereby] my mouth bridle [or muffled, it is a metaphoz taken from wilde beasts, into whose mouthes, or ouer whose mouthes something is put, least they should hurt, see Psalm 32. 9.] while [i. so long as] the wicked is in my sight [i. it pleaseth God by wicked men to exercise me, least if I should speake any thing awry, they being presente, they should take occasion thereby to speake euill] ver. 2. I was dum [vz. for the time

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as Psalm 38. 13. or as a dumme man, *q. d.* I did not otherwise hold my tongue, then if I had bene dumme] euen from God [*vz.* words or matter: the Prophet meaneth that though he had a iust defence, and an honest cause to complayne, yet he put it all by in silence, and bare it patiently, as you may see one particular, 2. Samuel 16. 5. &c.] and my sorrow was more stirred [*vz.* by my silence discourting and dilating with my selfe, whether I were best to speake: meaning that by that meanes, his græfe was increased] others reads it thus, when my sorrow waxed rawe, [*i.* was not onely not healed, but by reason of newe calamities, waxed more behemente: the sence commeth all to one, though the wordes somewhat differ.

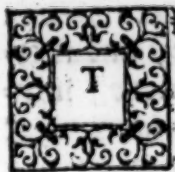
Verse 3. By heate of harte and hys kindled, the Prophet meaneth not onely the greatnesse of his græfe, as they that are greuoulye sicke, feele greate force and power of heate, but he meaneth also some motions that he had to impatiencye and fretting, to whiche fault they are very muche subiecte, that are hote and giuen to heate.] Verse 4. Myne ende [*i.* the tyme of his ende meaning the tyme wherein he should dye] of my dayes [*vz.* whiche I haue to lue] What it is [*i.* howe long, for by seuerall wordes in this verse, the Prophet meaneth all one thing [*vz.* to knowe howe long he should lue in this world, *q. d.* Seeing thou handlest mee so sharply, let mee at the least knowe howe long I haue yet to lue, and indure this payne: But this prayer was not good, because he required to know that whiche the Lorde had kepte close in his owne counsell.] Verse 5. My dayes [*i.* the dayes of my lyfe] as an hande breadth [*i.* very short, as a measure of foure fingers broad] yea myne age [*i.* the tyme of my life] as nothing [*i.* vnderstande, is, or else, thou hast made it as nothing] in respecte of thee [*i.* if it be compared with thee, that arte altogether eternall, in whose sight a thousand yeares are but as one daye: see Psalm 90. 4. 2. Peter 3. 8.] in his best state (*i.* that hee syther canne be in, or imagine himselfe to be in touching this life) altogether vanitie (*i.* nothing else but vayne, brittle, and transitorie.) Verse 6. I Dan (*i.* hee and his whole life) walketh in a shadowe (*i.* hath his conversation in this life quickely to passe awaye, as a shadowe doeth, meaning that there is nothing founde in mans life certayne, and that hee hath nothing but a vayne shewe) disquieteth himselfe (*vz.* by heaping and getting by goods) in vayne (*i.* without cause, the reason followeth in this verse, because he knoweth not who shall be his heire) shall gather, or rather receaue them (*vz.* from him, when hee shall departe from them.) Verse 7. And nowe [*q. d.* Seeing that all men are so vayne, whome should I trust in, or whome doe I hope in but in thee alone.] Verse 8. Rebuke (*vz.* by suffering myne afflictions to preuaile vpon mee) vnto the foolish, (*i.* wicked men, as Psalm 14. 1.) Verse 9. I should haue bene drunken, &c. [*q. d.* In steede of reasoning & disputing the matter with thee, as ver. 4. I should haue bin silent towards thee, as I was towards others, ver. 2. of this Psal.) because thou diddest it. (This is a reason, why hee should haue borne his afflictions)

- 10 afflictions patientle.) ver. 10. Thy plague (i. the punishmente and scourge that thou hast layde vpon me) consumed (i. as it were brought to nothing) by y stroke of thine hand (i. by the punishment and affliction which by thy power thou hast
 11 stricken me withall.) Ver. 11. With rebukes (i. plagues and punishments proceeding from thy wrath, which are called rebukes, because that the Lord by them doth as it were rebuke them for their euill) for iniquitie (vz. committed eyther directly or indirectly against thy maiesty, and by these termes, he meaneth not only sinne, but a iust and full punishment, such as sinne deserueth) as a Moth (these wordes may haue a double sence, eyther that God shoulde consume the wicked, as mothes doe precious garments, which best agreeth with this translation: or else that the beautie of all other excellent thinges in the vngodlye, should be destroyed thorow Gods iudgements as Mothes, in killing of whom there needeth no great strength, as Iob 4. 19. and this agreeth with Immanuel
 12 who turneth this verse far otherwise) Ver. 12. At my teares (q. d. Let my teares mingled with my prayers, moue thee to pitie me) for I am a straunger (another reason brought to moue God to mercy, taken from his miserable estate, see 1. Chron. 29. 5. Psal. 119. 19. where you shall haue almost the same wordes (as all my fathers (he meaneth of the faythfull and godly: The sence of this verse is, q. d. Hearken O Lord vnto my prayers by which I pray thee, that I may be deliuered from this great græfe wherein I am: I aske this at thy hands, not that I am very desirous of this life, but because I feele my selfe vnable of my selfe to abide such torments: for I am with thee, or before thee, or thou being witnesse of the matter, a straunger on the earth, neither doe I acknowledge my countrie to be here, wherein I follow my fathers Abraham, Isaac, Iaakob, &c. who because they tended towards thee, were not taken with this Woelde, wherein they were conuersant, but vsed themselues as strangers in another
 13 countrie, hauing alwayes a minde to their home) Ver. 13. From me (i. from plaguing me so greuously) my strength (vz. decayed, and as it were consumed thorow græfe and vexation) before I go hence (vz. out of this worlde, meaning before I dye) and be not (vz. aliue here on the earth amongst men.

Do. Ver. 1. It is good to strue to the brideling of our spech, speciallye in the presence of the wicked, who will insult ouer vs, if we slippe in our wordes. Ver. 2. It is a hard matter to abstaine from extremities, for if we are not too muche giuen to babling, we be ouerslow tongued to good thinges. Ver. 3. Impaciencie must be fought vgainst. ver. 4. Curiositie struing to know that which doth not appertain to vs must be bridled. ver. 5. 6. Describe y vanity & shortnes of mans life, and the vncertainty of his actions. ver. 7. God only is to be trusted vnto. Ver. 8. Prayer for deliuerance from sinne, & punishments due thereto, would be often made. Ver. 9. We should be well content with whatsoeuer God doeth. Ver. 10. We are not able to indure the least of Gods punishments. ver. 11. Setteth out two things: Gods iustice in correcting: and mans sinne that pulleth correction and punishment from God. Ver. 12. God in tyme of greatest affliction must be most earnestly and hartily called vpon. Ver. 13. If God with-holde
 not

not his wrath, we shall all be consumed for our finnes.

Psalm 40.



This Psalm may be deuised into three parts. In the first the Prophet declareth what great mercies the Lord had shewed to him, and what he will doe for them that trust in him, from verse 1. to the end of the fourth. In the second he sheweth the infiniteness of Gods workes, and his owne readinesse to serue the Lord, shewing howe he had published Gods goodnes and mercy: from ver. 5. to the end of the tenth. In the third part he prayeth for his owne deliuerance: wishing also as the ouerthrow of the vngodly, so the prosperity of the good, and faithfull ones, from ver. 11. to the end of the Chapter.

The title is expounded before. ver. 1. For the Lord (i. for him, and for help from him) inclined to me (i. shewed himself fauourable, as they do that bow towards one. Ver. 2. Horrible pit (i. pit, full of feare and horror, meaning by that speech most fearefull and great daungers) mirie clay (by these wordes he noteth both the greatnesse of his daunger, and the continuance therein, by the name claye, which is both weighty and also wil cleaue fast to, see Psalm 69.2.) Set my feet vpon the Rock (i. hath placed me where I may be safe from al iniurie, meaning a most safe place) ordered my goings (vz. in such sorte, that I am sure from stumbling or falling.) Verse 3. Hath put into my mouth (i. hath giuen mee an occasion) a new song of praise (i. newly to sing a song of praise vnto him, or take new song for a singular and exquisite song, see Psalm 33.3. Many shall see it (i. many shall know the benefices that God hath bestowed on me) and feare (vz. God the giuer thereof.) Ver. 4. Maketh the Lord his trust [i. that trusteth in him] regardeth not [i. maketh little or no account of, see Psalm 15.4. as though their force to be brought to feare them more then God] the proude [vz. those that boast themselves of the things they haue] turne aside [vz. from the truth] to lies [i. lying imaginations as before Psalm 4.2.] Verse 5. We ascribeth to Gods workes not only wonderfulness, but innumerablenesse in respect of man] count in order [no not yet out of order, because they are incomprehensible and infinit] to thee [vz. or before thee, that art the only dealer therein] thy thoughts [this the Prophet attributeth to God, that thereby he might & more easily set out Gods wonderfull affection and loue towards vs and ouer vs.] Ver. 6. Sacrifice and offering [betwaine these two wordes I make this difference, that Sacrifice respecteth sinne offerings, and the other voluntarie and freewill offerings, meaning by these two all other kinds whatsoeuer] thou diddest not desire [vz. in respect of obedience, as 1. Samuel 15.22. for otherwise God regardeth them as parts and partes of his seruice which he himselfe prescribed, but when hipocrites by cold ceremonies would thinke to appease god, without true godlinesse, then doth the Lord reiect them, as Psalm 50.8.9. &c.]

for

for mine eares hast thou prepared [or as Immanuel readeth, hast thou boared through. If you take the Geneva Text, there the note is good, if you followe Immanuel, then he meaneth acceptation and taking of him to be his faithfull seruaunt: this is applyed to Christ Heb. 10. 5.] Verse 7. Then sayde I: lo, I come [vz. readilpe and willingly, when I vnderstode thy will] in the roales of thy booke [i. in the law, and this he speaketh according to the Jewes both in tyme heretofore and at this day, who writ in parchment or paper, and afterwarde roled them vp, because they will longer last roled then folded] writ-
 8 ten of mee [i. concerning me.] Verse 8. Thy Lawe is within my harte [I doe earnestly, and from the bottome of my hart, reuerence, imbrace, and
 9 loue thy lawe, see Philip. 1. 8.] Verse 9. Thy righteousnesse [i. howe iust and good thou art, in the performaunce of thy promises.] Refrayne my lippes [vz. from declaring that] O Lord thou knowest [vz. that this is true that I speake
 10 and that I vtter it from my hart.] Verse 10. Is verpe well expounded in the
 11 Geneva note.] Verse 11. He beseecheth the Lord to shewe his mercye and truth towards him, and to make him by effects to feele the same.] Verse 12. Con-
 12 teyneth a reason why the Lord should shew him mercy, because hee is in suche great affliction] haue compassed me [vz. on euery side, within and with-
 out] my sinnes [i. both my sinnes, and the punishmentes that lye vppon me for the same, see Psalme 32. 4. Psalme 38. 2. 3. 4.] and hee meaneth by that
 whiche followeth, that they pressed him so downe, that hee was not able to lift by his heade, or as a man woulde saye to beholde the Heauens] then
 the heares of myne heade [i. they are innumerable] my harte [i. my courage,
 witte, counsell, &c. hath fayled me [i. hath hene as it were consumed, vz. by
 13 earnest thinking vppon them.] Verse 13. Let it please thee [Hee lieth to
 14 Gods good will, see Psalme 38. 2 1. 22. Ver. 14. Let them bee, &c. see Psalme
 15 35. (4. and 26.) where you haue almost the same words.] Verse 15. For a re-
 warde [i. as a meete and iust punishmente] of their shame [i. of their filthpe
 and shamesfull life, see Psalme 28. 4.] Aha, Aha, [see Psalme 35. 2 1.] Verse
 16 16. That seeke thee [vz. with a sincere and vpright harte, and that to serue
 thee] in thee [i. for thee, and for the gracious deliuerances that thou be-
 stowest vppon them] that loue thy saluation [i. like and reioyce in thy sa-
 uing health and deliuerances] saye alwayes [i. haue alwayes an occasion to
 say] the Lord be prayesd [vz. for the continuall mercy and goodnes, which hee
 hath shewed vnto vs.] Ver. 17. Though I be poore and needy [i. destitute of all
 17 mans ayde] thinketh on me [vz. to doe me good, or else prouideth for me, & my
 matters] thou art my helper and my deliuerer [q. d. I need not be proud, when
 I doe any thing well, for I doe it by thy helpe who art wont to deliuer me from
 troubles.]

Ver. 1. Patient abiding the Lords leasure, is neuer unrecompenced. Ver. 2:
 Do. God sheweth himself then most nigh to his children, when they are in the grea-
 test daunger. Verse. 3. By graces bestowed vppon his children, God deli-
 uereth two doctrines, the one, that those that haue receiued them shoulde prayse
 him

him, the other that those that haue not receiued them, should learne thereby to reuerence him, and put their trust in the truth of his promises. Verse 4. **G**od onely must be trusted vnto, as for proude and deceitfull persons they are to be abhoyred. Verse 5. Gods workes are past our reache. Verse 6. God preferreth obedience, specialllye in the hart, before outwarde Ceremonies. Verse 7. Teacheth vs chearefully when we knowe Gods worde, to obaye the same. Verse 8. Teacheth vs to reuerence the law and worde of God aboue all. Verse 9. 10. To set forth Gods goodnesse, righteousnesse, & truth, to the vttermost of our powers. Ver. 11. Continually to pray for the feeling of Gods mercy and truth. Verse 12. Describeth the grauousnesse of sinne, and the horrible effectes of the same. Verse 13. 14. 15. 16. We learne to make prayer as for our selues, so for others, and yet withall to pray against the malicious and obstinate enimies of Gods truth. Verse 17. God reiecteth none for his pouerty or neede, but the more he is in distresse, the readier is the Lord to helpe him, if he be his.

Psalme 41.



This Psalmie may be deuided into three parts. Firſt Dauid declareth what good estate they are in, that pitie the afflicted and needye in their calamities and distresse, from verse 1. to the end of the fourth. In the seconde hee describeth the mischieuous mindes of his enimies agaynst him, and the practises of his counterſeipted friends, from verse 5. to the ende of the ninth. In the thirde he prayeth vnto the Lord for deliuerance, and assuring as it were himselfe thereof, he concludeth with thankes giuing, from verse 10. to the end of the Psalmie.

The Title is expounded before. Verse 2. **K**eepe him [vz. from þ violēce and rage of his enimies] preserue him aliuē [vz. euen here vpon the earth from many daungers] hee shall bee blessed vpon the earth (hee shall haue abundaunce of blessinges powred forth vpon him in this life) and thou (vz. O God, a sodayne chaunge of the person) vnto the will (vz. that they should doe with him what they list, see Psalmie 27. 12.) Ver. 3. Upon the bed of sorrowe [i. when being sorrowfull and grieved hee doth for verpe weakenesse keepe his bedde: putting the place wherebpon the heauy harted partye lyeth, for the partie himselfe, and his wonderfull grāfe] thou hast turned (a chaunge of the person as before ver. 2. & of the time, by turning he meaneth changed) all his bedde (i. all the grāfe hee had vpon his bedde) in his sicknesse (i. in the time of his sicknesse. The Prophet meaneth þ God either had or would) for the Prophets vse to speake sundry times of things þ are to come, as though they were alredy done) restore him from sicknes to health, & from grāfe of mynde and body to soundnes both of body & soule. ver. 4. Therefore I saye (vz. because I saw thy goodnes towards others) my soule (i. me my self both in body & soule, a part

- 5 a part for the whole.] Verse. 5. Speake euill of mee [i. With euill to me, as may appeare by that which followeth in this verse, They desired his death] and his name [i. not only his glory, but his remembraunce] perish [vz. from amongst men.] Verse 6. He come [a sodain chaunge of the number, putting one eyther for some excellent one amongst them, or for many] to see me [vz. when I am sicke] he speaketh lyes [because he hath one thing in his mouth, and another thing in his hart, see Psalme 35. 15.] his hart heapeth iniquitie within him [i. he carrieth an innumerable number of mischiefs in his hart against me, which he declareth to his mates so soone as he is departed from me, and laboureth to put the same in execution] commeth forth [vz. from the place where he had bin with me] he telleth it [vz. to his companions.] Verse 7. Whisper together [i. hold their secret counsels and conspire against me, for by whispering he meaneth their secret speeches and practises] myne hurt [i. the hurt they will doe me.] Ver. 8. A mischiefe [i. some great affliction, punishment, or disease sent from God (which his enemies called a mischiefe prophane, as prophane men sometimes call it vengeaunce, Acts 28. 4.) hath light vpon him and taken such hold, that he that lieth [vz. grievously sicke vpon his bed, and in it] shall no more rise [vz. out of his bed, because they supposed hee shoulde dye of that disease.] Ver. 9. By familiar friend [this may be vnderstood eyther of Absolon or Achitophel, as 2. Sam. 15. or some other trustye one] which did eate of my bread [i. that came to my table, and did eate of the best vittails I had there] hath lifted vp the heele agaynst me [by heele we vnderstande the whole man, a part being put for the whole. The meaning of the Prophet is, that not onely he, whosoever he was, did set himselfe against him, but that also hee did it despightfully and contemptuously: for to lift vp the heele or foote, to the ende to trample vnder foete or to spurne, argueth contempt, despight, and crueltie.] This by our Sauour is applyed to Iudas, Iohn 13. 18.] Verse 10. Rayse me vp [vz. to my former strength and glory] so shal I reward them (vz. according to my kingly calling and office, rendring vnto them that they haue deserued.) Ver. 11. He bleth the present tence for the future which is vsuall also in scripture, because of the certaine perswasion that they haue, that the thing shall bee performed, and therefore, I know, is put for I shall know: and so, doth not triumphe, for, shall not triumphe, meaning it of those that be named before, or some such like.) Verse 12. Set me before thy face (i. haue me not only in continually, but in mercifull remembraunce, as those that are continually in the presence and fauour of Princes.) Ver. 13. Blessed (i. Praised, so you shal haue this word often vsed in the Psalmes) of Israel (i. of his faythfull people, see Psalm 14. 7.) world without end (i. for ever and ever.

Do. Ver. 1. 2. 3. Teache vs to pitié those that are afflicted, and for our better encouragement therein, the Lord hath set downe certaine promises, whiche hee will performe alwayes vnto vs, so farre forth as he shall see, to be for his glory and our comfort. Ver. 4. Sinne draweth all iudgements vpo vs, both in soule and body. Ver. 5. The vngodly wish the death of the faythfull. Ver. 6. The vngodly

godly are full of lying and hipocrisie. Verſe 7. They craftily conſpire the hurte and deſtruction of the godly. Ver. 8. They reioyce and clap their hands for ioye in his miſery and affliction. Ver. 9. A mans enemies are they of his owne houſhold as it were, and it ſo falleth out many times that where Gods childezen aſſure themſelues of greateſt friendſhip, there they find leaſt whiche teacheth vs not to hang vpon man. Verſe 10. We muſt ſtie to the Lord onely in all our diſtreſſes. Ver. 11. Gods deliuerance of his childezen, is a testimony of his fauour towards them. Verſe 12. All our ſufficiency to goodneſſe, is from God alone, and that of his mercy onely. Verſe 13. God muſt be continually prayſed for his louing kindneſſe, and we muſt alwayes giue a thoroꝝ and earneſt conſente thereto.

Psalme 42.



This Psalme conſiſteth of two partes. In the firſte the Prophet declareth what great deſire he had to ſerue God among the faythfull, whiche becauſe he coulde not perſorme, he ſheweth further into what great heauineſſe he fell therefore, from verſe 1. to the fiſte. In the ſecond he runneth to God praying comfort from him, and labouring by all meanes he coulde to comfort himſelfe ouer that heauineſſe and ſorrow, from verſe 6. to the end of the Psalme.

The title, to him that excelleth [this is expounded before Psalme 4.] a Psalme to giue inſtruction [this is expounded Psalme 32] committed to the ſonnes of Korah [not onely to be kepte as a treaſure, but to bee ſung alſo by that poſterity amongeſt whome it ſhoulde ſeeme that one Heman was the cheſe, 1. Chron. 6. 33. 1. Chron. 25. 1.] Verſe 1. Under a ſimilitude of the Hart, which by reaſon of naturall heate, much deſireth waters, as appeareth by them that haue written of the nature of them, David ſetteth oute his earneſt deſire to ſerue GOD before the Arke] after theſe, O GOD [i. after thy ſeruiſe and worſhip, and after the beholdinge of thy Maieſtye, a viſible token whereof thou ſheweſt in thy Tabernacle: and the worde of parting woulde be marked, by whiche David ſheweth, not onely the great paynes that hee hadde taken therefore, but euen that that little breath whiche hee had yet leſte, hee imploied that waye.] Verſe 2. My ſoule [i. my ſelfe wholly] thyſteth [i. earneſtlye deſyret, euen as thoſe that be almoſt ouercome with thyſt, wiſhe for drinke] euen for the liuing God [This terme hee uſeth, to put a difference betwene the God which he meant, and whom he ſerued, and the dead ſoꝛs of the Gentiles] before the preſence of GOD [hee meaneth by this the Tabernacle where God gaue viſible ſignes of his preſence, and not as though hee were or coulde be at anye time out of his ſight, ſee Psalme 139. 7. 8. &c.] Verſe 3. The Prophet meaneth, that by reaſon of abundance and continuance of teares that fell from him, he might

- be sayd to be fedde as it were therewith, see Psalm 80. 5.] while they [i. the
 Enemies] thy G D D [vz. in whome heretofore thou biddest trust : this is
 4 a most bitter bybaying of the godly.] Verse 4. These thinges [i. Both
 the reproches of the enemie, and my frequenting of the Tabernacle with the
 rest of Gods people.] I poured out my heart [i. my courage consumed as
 it were, and my strength wasted away, see Iob 30. 16.] hee meaneth in this
 Verse, that hee was as it were halfe deade, when hee remembred the ene-
 mies reproches on the one side, and on the other side, the wonderfull plea-
 sure whiche hee tooke in the holy assemblies, going before them as a Cap-
 taine or ringleader to the rest [i. that keepeth a Feast [vz. vnto the Lorde,
 wherein there was great mirth vsed, as maye appeare by sundrye places.]
 5 Verse 5. Cast downe [vz. into doubting and heavinesse] vnquiet within
 mee [i. meaning by reason of græfe] the helpe of his presence [i. the ayde
 and deliuerance] which his presence [i. his fauour and goodnesse hath gi-
 uen vs : for so is Gods presence often tymes vsed, and namelye in these
 6 Psalmes.] Verse 6. From the Lande of Iorden [i. I being in the Lande
 of Iorden, whiche is a place very much distant from Ierusalem, where thyne
 Arke is, or from the place where thou arte serued, so likewise is Harmonim,
 and the mount Mizar, which some take to be a place vnkowne euen to the
 Jewes themselues] whatsoeuer it is, this he meaneth, that hee was much
 greued, being in a countrie farre from the place where G D D was serued,
 to thinke that hee was deprived of the assemblies of his Saynts.] Verse
 7 7. One deepe [i. One greate and græuous affliction] calleth another
 deepe [i. exhorteeth as it were, another to come, that by accesse thereof my
 afflictions maye growe as it were to insupportance, as Psalm 40. 12.] by
 the noyse [i. in suche manner, and with suche greate noyse, as] thy Water-
 spoutes [i. thy Cloudes sende downe the rayne, see Iob 38. 25. and he iustly
 resembleth the Cloudes to Spoutes, because they both poure downe, and with
 hold agayne, as it pleaseth God to appoynte and rule] all thy Waues and
 floudes [i. great and græuous afflictions sent from the] are gone ouer me [i.
 8 haue in a manner overwhelmed me, Psalm 38. 4.] Verse 8. Will graunte
 [i. graciously giue, and make me to feele] the nighte [vz. of the day before
 wherein I haue felt his goodnesse] of him [i. both of him and his prayes, mea-
 ning that he would prayse him] the God of my life [i. the author of my life and
 9 being : for in him we liue, moue, and haue our being, Acts 17.] Verse 9. My
 rocke [see Psalm 18. 2.] forgotten me [see Psalm 13. 1.] Verse 10. He noteth what
 great græfe he endureth by the vngodlies speeches. Ver. 11. Is expounded be-
 fore ver. 12. of this Psalm.
- Do. Verse 12. Teache what an earnest long and desire we shoulde haue to serue
 God in the assemble of his Saynts. Verse 13. declareth what greate græfe
 we shoulde haue to heare G D D reproched, the same doth verse 14. Verse 15.
 that we shoulde labour to comfort our selues by all the lawfull meanes we
 can. Verse 16. and namely by hauing recourse vnto our G D D, who is the
 God

God of all comfort, 2. Cor. 1. Verse 7. teacheth two things, first that the latter end of one trouble with Gods children is the beginning of an other: secondly that we should not dispaire vnder the multitude of our afflictions. Ver. 8. We ought to be wel and assuredly perswaded that God will haue mercey on vs. Al the rest is touched before verse 35.

Psalm 43.



This Psalm may be deuised into two parts. In the firste the Prophet prayeth to God, to take the iudgement of his cause into his hand, and to graunt him his fauour, and this is in the three first verses. In the second he promisseth thankfulness to God, for that and other benefits, comforting himself what he could in his troubles, and this is in the two last verses of the Psalm.

This Psalm hath no Title, no more hath Psalm 10. and also Psalm 33. but it seemeth to be written vpon the same occasion that the 42. was, *vz.* that being driuen out of his Countrey by the violence of his enemies, and wanting the vse of Gods exercises, hee prayeth deliuerance from the one, and restitution to the other. Verse 1. Judge me [*i.* Pronounce sentence agaynst mine enemies, and cleare me] Iocentfull and wicked man [*i.* it may be that he meaneth Saule as the chiefe, but I rather take it to be the singular number put for the plurall, or else one moste notorious, put for all the rest of the vngodly: se for the more cleare exposition of this verse, 1. Samuel 24. 9. 10. and so forth to the ende.] Verse 2. The G O D of my strength [*i.* thou art he from whome I haue receaued all the strength I haue, and by that strength and power that thou haste giuen me, haste deliuered mee hitherto from all daungers] Why haste thou put me away [*vz.* from thee, hee exprested this Psalm 42. 9. in these wordes: Why haste thou forgotten mee? Thus flethe and blood debateth the matter with G O D, when they are left some small time in affliction] Why goe I so, &c. [These wordes are worde for worde, Psalm 42. 9. He meaneth, that notwithstanding the enemy did wonderfullly trouble him, yet hee shoulde haue rayled by himselfe, in the hope and comfort that he had or might haue, in the G O D of his strength.] Verse 3. Send [*vz.* to mee] thy light [*i.* thy gracious fauour] and thy truth [*i.* Faithfulnessse, and true performing of that whiche hee had promised, *q. d.* of thy fauour and goodnesse helpe them that are oppressed, and by that succoure sente them from thee, make them to feele the truth of thy promises] lette them [*i.* thy lighte and thy truth] leade mee [*vz.* to the apprehension of thy goodnesse and mercey] and lette them bring mee vnto thy halve Mountayne [*vz.* where thy Arke is, whiche was then Kiriath Iearim, a Towne set vpon a Mountayne, as it shoulde seme, 1. Samuell 6. 21.] and to thy Tabernacles [*i.* to all the places where the

centes shall bee pitched for thy Arke, for the temple was not builded till the raigne of his sonne Salomon. Now the Arke was sometimes at *Shiloh* 1. Samuel 4. 3. Sometimes at *Kiriath Iearim* as 1. Samuel 6. 21. Sometyms at *Nob*, 1. Samuel 21. 6. 7. Sometimes at *Gibion*, 1. Kings 3. 4. 2. Chron. 1. 3. and this is the reason, why it is called here, and in other places of the Psalmes, as Psalme 84. 1. Tabernacles in the plurall number, *vz.* because it was sette vp, at sundrye times in sundrye places.] Verse 4. Then
 4 [i. When this shall be graunted mee from G D D] I will goe [vz. with Sacrifices and offerings] vnto the altar of God [vz. that I may offer them thereon, in these wordes he promisseth, a willing, free, and thankfull seruice vnto God] the God of my ioy and gladnesse [i. hee that is the Authoz thereof, as verse 2. of this Psalme, hee is called the G D D of his strength : and by doubling the wordes, ioye and gladnesse, which meane all one thing, he meaneth the wonderfull greate and exceedinge ioye that G D D eyther had, or would giue him] vppon the Harpe [hee addeth this Instrumente, to bee as it were a testimonye outward, of his thankfulness, see Psalme
 5 33. 2.] Verse 5. As expounded before, Psalme 42. 5. 12. Hee is my presente helpe [i. ready at all assayes to helpe me, and to giue me wonderfull deliuerances.

D. Verse 1. We maye at Gods handes by prayer begge, defence against, and deliuerance from cruell, subtile, and wicked persons. Verse 2. It is good, the more the enemy rageth to cheare our selues in God. Verse 3. The feeling of Gods fauoure and the truth of his promises, two notable poyntes to comfort vs in all our distresses : also we must haue an earnest desire to the holpe and publique assemblies of G D D. Verse 4. Thankfulness both inwardlye and outwardlye, would be rendred to God for his mercies bestowed vpon vs. Verse 5. It is good for vs to comfort our selues in our afflictions, and patiently to tarrye the Lordes leasure, who wil neuer faile vs, if we hang wholly and stedfastly vpon him.

Psalme. 44.

D. This Psalme maye bee diuided into thre partes. In the firste
 1 the faythfull declare, what greate workes G D D in goodnesse had done, for their forefathers and them, from the firste
 2 verse to the ende of the eyght. In the second they shewe, howe that G D D, as it were hauing forgotten himself, had left them in moste miserable case to their enemies, from the ninth verse to the ende of
 3 the sixteenth. In the thirde, they shewe that for all their miseries they forgate not God, and therefore pray, and that earnestly for succour and relæse from him, from verse 17. to the end of the Psalme.

The Title is expounded before, Psalme 42. The authoz of this Psalme is unknowne, and the tyme to as of certaintye, wherein it shoulde bee written.
 not.

notwithstanding there is some probable appearaunce, eyther after the re-
 turne of the people oute of *Babylon*, or else in the time of their exyle. Verse 1.
 Hearde with our eares [i. assuredly and certaynly hearde] our Fathers [i. our
 Ancestors] haue told vs [vz. both by wordes and writing] in their dayes [i.
 in the times wherein they liued] in the old time [i. euen long agoe, that the
 people might the more moue God, to comfort them in their miserie, they rec-
 kon by his greate goodnesse shewed vnto their forefathers.] Verse 2. Driven out
 [vz. of the land which they possessed and inhabited] with thine hand [i. by thy
 power and might, as sundry times is the booke of Psalmes] planted them
 [i. surely set, and as it were rooted them] to growe [i. to multiplie and to in-
 crease wonderfully.] Verse 3. Inherited not [i. attayned not to the inheritance
 or possession of the land] by their owne sworde [i. by the weapons and armorie
 whiche they had] their own arme [i. their owne power and strength] saue
 them [i. deliuer them from daunger and distresses] but thy right hand, & thyne
 arme [i. thy strength, might, and power only] and the light of thy counte-
 naunce [i. thy moste mercifull fauour and presence, in whiche thou wentest
 befoze them, and shewest thy selfe fauourable vnto them, See for the prooue
 of this Exodus 15. 13. Ioshua 24. 12. 13. &c.] Verse 4. Thou art my King
 [these are the wordes of the people, that thorow Gods goodnesse inhabited
 the Lande of promise: and they saye, My King, because all the saythfull were
 but as one man] vnto Iakob [i. vnto the Israelites that came of Iakob,
 the Father of the Nation, for the Nation it selfe, see Psalme 14. 7.] Verse 5.
 Thorow thee [i. the might and strength that thou hast giuen vs] haue we
 thrust backe [vz. as Beastes doe with their hornes, for suche a worde he v-
 seth in this place, see Deuteronom. 33. 17. they meane that they had beaten
 backe and ouerthrowne those that assaulted them] by thy name [i. by thy ver-
 tue, power, and grace, as Psalm 20. 1. Haue we troden downe [vz. vnder our feet,
 noting by this spech both the weakenesse of their aduersaries, & the ouerthrow
 that they gaue them, despising them also as dust vnder their feet.] Verse 6.
 By Bowe and Sworde, he meaneth all maner Weapons and warlike In-
 strumentes whatsoeuer) and by sauing (he meaneth deliuering from daun-
 gers, speaking vnder the person of one (because all the saythfull are but one
 body) in the name of all the rest.) Verse 7. Saued vs (i. set vs free, and de-
 liuered vs, marke the sodayne chaunging of the number) from our Aduer-
 saries (i. from all their force and subtile practises) and haste put them
 to confusion (vz. in defending vs, and in ouerthrowing them.) Verse 8.
 will confesse (i. thanke, as often in these Psalmes and Luke 10. 21.) thy
 name (see verse seuen of this Psalme.) Verse 9. Farre off (vz. from hel-
 ping vs) puttest vs to confusion (i. makest vs ashamed, and that befoze thyne
 and our enemies, because thou doest not helpe vs) and goest not forth
 (vz. to battayle, fighting for vs, as thou was wonte to doe: and giuing vs
 victorie ouer all our enemies.) Verse 10. To turne backe (i. thorow faynt
 hartednesse, to flie befoze him) spople (vz. vs, and oure substance) Verse 11.

- Thou giuest vs [vz. ouer to the rage and crueltie of oure enimyes,] as Sheepe to be eaten [i. whiche shoulde bee presently killed, and presently deuoured, vnder whiche similitude, they set out the greate daunger and extremitie they were in] and doest scatter vs among the Heathen [this was an other punishmente, and that verie greuous to be amongst a people, among whome G O D was blasphemed, and they themselues to wante the exercises of Gods Religion.] Verse 12. Thou sellest thy people [by this manner of speache they mynde to declare, that G O D had them not in that estimation and regarde that he had their forefathers : q.d. We are vile and despised in thyn eyes, because wee are solde to the enimyes on euery side of vs, for a litle or nothing, neither yet arte thou thy selfe enriched by the sale of vs.] Verse 13. They meane, that G O D had giuen them ouer to their neighbours to bee mocked, and scorned, by all the meanes the vngodlye coulde deuise, as by ieailling speeches, laughing countenaunces, and gestures that sauoured of scoffing.] Verse 14. A Prouerbe [i. a common by-woorde, meaning that they and their name, were in greate reproche amonge the Gentiles, and they had them continuallye in their mouthes, so that their common sentences and speeches, were not more rise in their mouthes, than the calamitie and myserye of the Jewes] and a nodding of the heade [i. a continuall scoffe and mockinge stroke as it were, see Psalme 22, 7. 2 Kings 19, 21.] Verse 15. My confusion, [marke the todayne chaunging of the number, see for this purpose also Verse 6. of this Psalme] is daylye before mee [i. I euery day or continuallye beholde, and therefore can hardlye forget the confusion and shame that lyeth vpon vs] the shame of my face [i. the shame wherewith my face is, as it were, ouercovered, hath wroughte this effectte, that I am ashamed, or for shame I dare not looke vp.] Verse 16. This verse hangeth vpon the former, thus : q.d. I am altogether ashamed, by reason of the opprobrious speeches of the enimyes] for the voyce [i. for the wordes whiche they that slander vs and rebuke vs, utter agaynst G O D and vs] and auenger [vz. of themselues, and their owne causes, meaning thereby the crueltie and bloodinesse of these men : and this is to bee noted, that they speake of all their enimies vnder the name of one, and in the singular number, meaning notwithstanding all whatsoeuer.] Verse 17. They declare that by no troubles, they coulde bee drawne awaye from trust in G O D, and from that trueth of his Religion, whiche they had embraced] yet doe we not forget the [vz. as those that make litle account of the and thy Religion] neyther deale we falslye concerning thy couenaunt [vz. made with vs, they meane that they had inbeuoured to the bittermost of their powers, to abstayne from the breach thereof.] Verse 18. They declare what it is to breake Gods couenaunt : vz. in affection of minde to turne awaye from him, for that they meane by hart, or in action or conuersation openlye to violate, vnderstanding by steppes, outward behaviour, and by

by Gods pathes, the wayes, wordes, and law which hee hath appoynted them
to walke in, euen as it were a path beaten way.] Verse 19. Thou hast smit- 19
ten vs downe [i. cast vs downe as it were with a blowe. Marke howe he
ascribeth this to G D D, because the Chaldeans or other their enimyes,
whosoever they were, coulde doe nothing withoute him] into the place of
Dragons [i. into desolate and solitarie places, for they delight to dwel there,
or else into countries, the inhabitantes whereof are no lesse cruell then Dra-
gons: or as Immanuel reaveth, into the place of Thales, i. into the mosse
deepe Sea: whatsoever it is, they meane, that they were caste into mosse
horrible and greivous daungers] and covered vs [i. overwhelmed vs]
with the shadowe of death [i. with mosse manifest daungers, which seme
to bring nothing but death with them, see Psalm 23. 4.] Verse 20. If we 20
haue forgotten [i. made little account of, or nothing at all regarded, as
verse seuentene of this Psalm] the name of our G D D [i. his glorie, ho-
nour, worship and Religion] and holden by our handes [i. by prayer and
supplication soughte helpe of anye other than of the true G D D, whom we
worship, they vse the signe of one that worshippeth and seeketh helpe, for the
thing it selfe] to a straunge God [i. to an Idolt, eyther one or manye, nowe
this verse is ended in the nexte verse.] Verse 21. Searche this out [i. d. It 21
could not be but he would, and addeth a reason as a p^roofe thereof, because he
seeth, knoweth, and vnderstandeth euen the very secrete thoughtes and ima-
ginations of our heartes.] Verse 22. For thy sake [i. for thy causes, as the 22
vse of thy worde, the exercise of thy religion, &c.] are we slayned [vz. thorough
the crueltie of the enimyes, we yet notwithstanding willingly and cheareful-
ly bearing the same] as sheepe [vz. appoynted or made readie for the slaugh-
ter.] Verse 23. Up, why sleepest thou [in these verses following, they 23
praye God to haue pitie vpon them, and to giue them succoure, when God
for a time giueth vs ouer to the lust of the wicked, hee seemeth to sleepe as it
were, not that he doth so, as appeareth Psalm 121. 4. but it is spoken of God
after the maner of men.] Verse 24. Thy face [as those are wont to do, that loath 24
to behold any in great calamitie and affliction, and by face, he meaneth fauour
and goodnesse] forgettest [i. makest as though thou hadst no care or regarde of
our miserie and affliction, and of vs that are oppressed therewith.] Verse 25. For 25
our soules [i. the whole man, but chiefly the life] is beaten downe vnto the dust
[i. is in wonderfull daunger, and almost past hope of recovery, as they are that
are returning into dust out of which they were taken] our belife cleaueth vnto
the ground [vz. like those that are ouerthrowne by their enimies in fight, and
are so cast down flat euen vpon their faces, that there is no hope as it were
of their rising againe, because they seme to be as a man would say glued to the
earth.] Verse 26. For our succour [i. to helpe and succour vs] and redeme vs [vz. 26
from the bondage and captivity where in we are.]

Verse 1. It is good for Ancestors to declare to their posterity, and for the posterity to marke Gods works diligently declared vnto them, shewing out either
H. iij. his

his power or his mercy. Ver. 2. Declareth that God is al in all, either in the ouerthrow of his enemies, or in the vpholding of his children. Ver. 3. It is not any worldly force or meanes (though they may be vsed, but yet without trust in them) but God alone that performeth whatsoever pleaseth him. Ver. 4. We must pray for the Church. Ver. 5. Gods power is the Buckler that the faythful haue to trust to for their owne defence, & for the discomfiture of their enemies. Ver. 6. Trust must not be reposed in any outward thing. Ver. 7. God alone is the worker of our deliuetances. Ver. 8. And he onely must bee prayesd therefore and that continually. Ver. 9. God many times leaueth his children, for a while, to the end that he may come to them agayne in greater mercye: also if God guide not the armie, all is nothing. Ver. 10. Fainthartednesse on the one side, and courage and stomacke on the other side, is from God. Ver. 11. 12. 13. 14. tende all to one end, & to set out the poore and miserable estate wherein Gods people are many times. Ver. 15. 16. Teacheth vs that it is no small grieue to Gods children, to heare the wordes and to see and feele the doedes of the vngodly. Ver. 17. teacheth that though there be sinne in Gods children, why they should be punished, yet God doeth not alwayes punish them for their sinne. Ver. 18. and 19. Teache vs that no affliction should make vs shrink or fall away from God, but rather that our afflictions should draw vs more nigh vnto him. Ver. 20. 21. Teach that we should not haue recourse for succour to any, but to God alone. If we doe that God beholdeth that, and all other our wickednes in good time to punish it. Ver. 22. It is good to suffer for wel doing. Ver. 23. 24. Teach vs, not only to pray to God in our miseries, but to be earnest with him, & not to leaue off til we haue obtained. Ver. 25. Sheweth that the more our miseries are, the more neede we haue to repaire to God, yea euen then when they seeme to be past hope of recovery. Ver. 26. In our prayers we must only looke vpon Gods mercy, and nothing at all in our selues.

Psalme. 45.

Di.



This Psalme maye be deuided into two especiall partes. In the first is set out the beautye, strength, gloype, power, Iustice, magnificence and mariage of Salomon, from Verse 1. to the ende of the ninth. In the seconde is contained an admonition to Salomons wife, with great promises to bee performed, if she keepe the matters propounded to her, from Verse 10. to the end of the Psalme.

Se.

The title is, to him that excelleth (this is expounded before) on *Shoshannim*, (whiche was an Instrumēt amongst the Iewes, and had sixe stringes vpon it, for the worde is deriued from another Hebrue worde, which signifyeth sixe, as Kimcho sheweth) a Song of loue (this is well expounded in the Geneva Bible) all that followeth in the Title is expounded before, Psal. 32. and Psal. 42. This one thing I woulde haue noted, though Dauids name be

hee not here expresse, yet it is very likely that hee was the Author thereof. In
 dede it is not put downe befoze many Psalmes, and namely Psalm. 2. and Psalm.
 66. and yet the holy ghost. Acts. 4. 25. ascribeth it to David.] Ver. 1. Will utter 1
 forth *vz.* by the instrument of my tongue and penne.] A good matter [*i.* an ex-
 cellent and profitable thing, excellent in respect of the party whom it treateth
 of, and profitable in regard of the people whom he shall rule ouer] in my works
 [*i.* in these verses following, which he calleth woorkes in the plurall number,
 not for the greatnes, but for the exquisitnes of them.] My tongue is as the pen
 of a swift writer [he meaneth that his tongue shalbe most swift: *q. d.* I wil most
 readily utter these things that I haue in my mind: and my tongue shall no lesse
 readily expresse the prayes of the king, then hee that is most skilfull in wi-
 ting writeth with a pen.] Ver. 2. Thou art fairer [here he beginneth to praise 2
 Salomon: and in these wordes hee praiseth him for his beautie and comelinesse
 which he sayth was more excellent in him, then in any other person whatsoeuer
 for so much he meaneth by children of men] grace [*i.* words that obtaine grace
 and fauour from men] is powred in thy lippes [*i.* is plentifull, and as it were
 overflowing in thy mouth: and in these wordes he commendeth his eloquence]
 blessed thæ [*vz.* with abundance of excellent giftes] for euer [this must be vn-
 derstood of Salomon, but it must haue his true verification in Christ, and that
 that I put down here, must be understood throughout the whole Psalm. Ver. 3 3
 gird thy sword [*i.* take vnto thæ thy authority, hee putteth the signe of autho-
 rity, as the Apostle also doth, Rom. 13. for authority it selfe, for kings obtaine
 great praise, if they rightly vse the sword] and when hee sayth vpon thy thigh,
 hæ alludeth to the fashion that was common among the Jewes then, and
 is at this day vled among the Turkes, who hang their swoordes so, that it
 lyeth vpon the thigh, and hangeth not on the side as ours doe: which thing also
 we our selues perforce, though not in swoordes, yet in skeanes, hangers, wood-
 kniues &c.] To wit, thy worship and thy glory [here hee more plainely shew-
 eth what hee ment by sword: *vz.* his great and excellent authority, which hee
 should make more famous by vsing it well.] Ver. 4. Amende thus, and in thy 4
 glory, ride prosperously, because of the word of trueth, &c.] in thy glory [*i.* be-
 ing thus establisshed and set vp] ride prosperously [*i.* feare not to attempt good
 and holy things] because of the word of truth [*i.* because the matter of trueth,
 pea all trueth it selfe requireth this of thee: and hee vnderstandeth by these
 thæ termes, thre seuerall things that ought to bee in kinges: by trueth, he
 meaneth faithfull dealing: by meekenes, milde and curteous behauiour: and
 by righteousness, by right execution of those thinges that concerne either the
 maintenance of good, or the punishmēt of vice: & if we take it as it is read in the
 Geneva text, hee seemeth then to resemble these vertues to chariotes of tri-
 umph, vpon which kings were wont to bee carried, specially after some great
 victories gotten: and he speaketh of these vertues, because that iust & byright
 gouernement, and not outragious and violent, giueth credit and authoritie
 to princes.] So thy right hand [*i.* thy power and might, because that [in that
 hand

- hand it most consisteth] shall teach thee [i. shall inable thee to perfoyme, as those that teach others, make them able.] Terrible thinges [i. such thinges as shall strike a terrour and feare of thee into the heartes of thine enemies, and a louing reuerence into the heart of thy friendes and subiects.] Ver. 5. Thine arrowes are sharpe [i. the instruments and meanes that thou hast to vse against thy enemies are perling, yea so perling, that] the heart [i. the closest part, yea the strongest, even that wherein life consisteth, shall be pearced thereby] of the kinges enemies [marke the chaunge of the person, meaning thereby thy enemies which art the king] shall fall vnder thee [i. shall come into thy power and subiection, as men are wont to fall, when they are stricken with an arrowe so that a man may do with them what he listeth, hee meaneth nothing else, but that Salomon should haue instruments and darts to strike his enemies a farre of, and to constraîne them to peeble to his obedience.] Ver. 6. Thy throne [i. thy kingdome, for he vseth the throne where the Prince did vse to sit, that gouerned the kingdome, for the kingdome, rule, dominion, and authority, that the king had.] O God [Salomon is here called God, as kinges and magistrates are in other places of scripture] for ever and ever [i. indureth a long season] the scepter of thy kingdome [i. the rule and authority which was signified by the scepter] is a scepter of righteousness [i. is iust, equall and vpright, all this must after this sort be applied to Salomon: but for as much as the Apostle, Heb. 18. doeth apply it to Christ, wee must more largely interpret it: v. that the holy Ghost meaneth to signifie and to set out vnto vs, not only the continuance and durableness of Christes kingdome, but also the continual vprightnes and equity that shall be therein.] Ver. 7. Apply this also to Salomon, & Christ, to the one in figure, to the other in truely thou louest [i. allowest, likest of, and perfoimest] righteousness [i. vpright dealing and equity] and hatest [i. canst not at any hand away with] wickednes [i. any manner of sume whatsoever: he sheweth wherein vprightnes consisteth, v. in the maintenance of equity and in the sharpe punishment of iniquity] hath annoynted thee [the Prophet speaketh after the manner of those dayes, wherein kinges were annoynted, which was a visible signe of their entrance into the kingdome] with the oyle of gladnes [i. with such oyle as made not onely Salomon glad but the people over whom he should raigne] about thy fellows [i. al thy brethren set aside, though they were elder then thou: howe this and other places of this Psalm, haue their verification in Christ shall be shewed afterwarde in the doctrines. Ver. 8. Hee commendeth Salomon, for the glory of his garments, noting that they were, as it were performed, with Myrre, Aloes and Cassia, which were things not only of good fauor, but of great price, because they were fet from far countries] iuoy palaces [i. excellent, which the holy Ghost meaneth, both by speaking in the plurall number, and also by calling them, or affirming them to be of iuoy, which was excellent and precious, as may appeare Amos 6. 4.] Where they [i. thy people and those that doe thee seruices] haue made thee glad, v. by the dutifull deedes, cheareful countenances and louing words that they

they haue declared towards thee.] **Ver. 9.** Kings daughters [i. those that issued from kings] were among thine honourable wines [i. were come vnto thee among the rest, all which thou diddest honourably vse, and apparel sumptuously] of gold of Ophir [i. most fine and pure gold, see Iob. 28. ver. 16.] **Ver. 10.** He admonished Pharaoh his daughter, who was Salomons chiefe wife, & by marriage newly ingrafted into the body of the church, willingly to hearken to Gods worde and quite and cleane to forget all carnall things whatsoever. Marke the wordes of this admonition, first hearing, then considering of that which is heard, and lastly embracing of that which is heard, ment by inclining of the eare: and shee is called daughter, not in respect of her husbände, but in respect shee was become nowe a scholleresse [as a man would say in Gods Church, as some were called children before, **Psal. 34. 10.** And by people and fathers house, he meaneth her owne country, and all the pleasures therein, as friends kindred, and whatsoever else she might be delighted in.] **Ver. 11.** So shall the king &c. [i. if thou doest this, *vz.* embrace the religion that hee shall teach thee, thou shalt bee most acceptable vnto him and hee shall loue thee most tenderly] for he is thy Lord [i. thy head and gouernour, as **1. Corinth. 11. 3.** Reuerence thou him] **7. d.** therefore it becometh thee to yelde him all the obedience due to him.] **Ver. 12.** Daughter of Tyrys [i. the citie Tyrys, putting the place for the people inhabiting the same, see **Psal. 9. 14.** With the rich of the people] **9. d.** euen the richest, and not the meanest only] shall doe homage before thy face with presentes [i. shall in token of homage and as though they were subiects bring openly presents vnto thee.] **Ver. 13.** Kings daughter [shee is so called, not as though shee were not his wife, but because hee did as it were beget her vnto God] is all glorious within [i. in the kings pallace, where shee remaineth familiarly with the king] her clothing is of brodered gold [i. is most precious and costly.] **Ver. 14.** Shee shall be brought vnto the King [the Prophet alludeth to the manner in these daies, *vz.* that Quenes might not come when they would to the king, but when they were sent for, **Hest. 4. 11. Hest. 5. 2.**] In rayment of needle worke [which is very deare and precious: by this variety of apparell, the Prophet mindeth to set out the sumptuousnes of the king, & his wife] by that which followeth after, the Prophet meaneth that she shall come with a great number of handmaydes waiting vpon her, which seemeth also to set out her glory: and these handmaydes are called her companions, not because they were her equals, but because they were continually in her company, as it were.] **Ver. 15.** He sheweth after what sort this glorious troupe shall come, *vz.* with ioy & gladnes [i. with all mirth that possible may be, see **Psal. 43. 4.**] **Ver. 16.** In stead of thy fathers [i. thy auncesters, **7. d.** there is no cause why thou shouldst think vpon them] for thou shalt haue multitudes of children, and thy posterity shall be wonderfully enlarged, yea aduanced to great and wonderfull honour, for that meaneth hee by making them Princes, throughout all the earth, meaning by earth, the land of Iudah, which promise was not fulfilled in Salomon and his seed, not because God was not able, but because the covenants and conditions

17 tions on his part, and his wiues, were not performed.] Ver. 17. Are the words of the Prophet contained, wherein he promisseth to publish, and that for a long season, the glory and renoune of Salomon and his kingdome: and that the people shal for a great while, yeeld him prayse, for his peaceable and quiet gouernement. For so must the word, Many generations world without ende, bee vnderstood, as referred to Salomon. And thus wee see howe it agreeth to him, nowe let vs gather the doctrines out of it, and see howe in trueth it agreeth to our Saviour and his time.

Do.

Ver. 1. Teacheth vs first to take heed that we vtter nothing, but good things, and secondly to do that willingly and readily, lest wee bee prevented by death, or some other occasion: and thirdly to dispose our selues with all the power we haue, to set forth holy marriage, specially that which is betwene Christ, and his Church, of which see Hosea 2. 19. 20. Ver. 2. Is fulfilled in Christ, not in mans iudgement, as appeareth Isaiah. 53. 2. 3. But is to bee scene by the eye of faith only, whose glorious beauty and gift of perswasion may appeare, that hee in the ministry of his Apostles, conuerted of all nations vnder the heauen some, to embrace the Gospel: and when it is said that God hath blessed him it must bee vnderstoode in respect of his humanitie, for otherwise in respect of his deity, he is God equal with his father. Ver. 3. Christs sword is spiritual & is in deede Gods word, of which see Isaiah. 11. 4. Heb. 4. 12. Reue. 1. 16. Wherein also standeth his glory and worshippe, when he is serued according to that, and not as man deuiseeth and in this verse Christ is called most mighty, because he hath all power both in heauen and in earth. Math. 28. 18. And doeth whatsoever pleaseth him. Ver. 4. Christ is admonished, in respect of his humanitie, to talke vpon him, and to execute his gouernement, seeing hee is so replenished with giftes, and is described like a triumphant conquerour, amiable and comfortable to his owne people, but terrible and fearefull to rebels, as 2. Corinth. 2. 15. 16. Ver. 5. Hee describeth Christes weapons, and the munition of his kingdome, which are not carnall, but mighty through God, to cast downe holdes, and imaginations and euery high thing &c. see 2. Corinth. 10. 4. 5. 6. Ver. 6. Setteth out the euerlastingnes and equity of Christes kingdome, of which see Heb. 1. 8. Ver. 7. First marke one manner of speech, which in the sense I haue omitted, louing one thing and hating another, which kind of rehearsing by the contraries the Jewes often vse, and hath in it great force, v. z. to note the earnestnes and soundnes of loue toward righteousness and well doing, and the sincere hatred of all sinne and corruption. Howe this was verified in Christ wee neede not to stand vpon, God is called Christes God, in respect of his manhood: and Christ in that respect also is said to be annoynted with the oyle of gladnes, because hee had the fulnes of the spirite, so that of his fulnes haue we al receiued, eu'n grace for grace [i. abundance of grace, as Ioh. 1. 16. And by oyle of gladnes is ment, the fulnes and anointing of the spirit, through whom it commeth to passe that the kingdome of God is righteousness, peace, & ioy in the holy Ghost. Rom. 14. 17. And by fellowes, he meaneth not equals, but

but generally all Christians, who yet notwithstanding through faith are partakers of his dignitie. Ver. 8. Doth allegorically set out the sweetnes and pleasure, that is to bee found in our Saviour, and when hee speaketh of some that haue made him glad, hee meaneth Christians, who are called the friends of the bridegrome, because they stand and heare him, and reioyce greatly by reason of his voyce, Iohn. 3. 29. Ver. 9. Is described the glory of the church, which is but one wife, if wee respect it generally, or else many if wee respect either the seuerall congregations, or the particular members of the seuerall congregations: as wee say that euery part of a bone broken is a bone, and euery part of earth, is earth, and yet there is but one bone and one earth. Ver. 10. Christ requireth of the Church, faithfulness in him, and denyall of her selfe. Ver. 11. Hee sheweth what profit shall come to the Church by obedience to Christ. Ver. 12. Setteth out the enlarging of Christs kingdom, by the calling of the Gentiles. Ver. 13. Sheweth that the glory of the Church standeth not in outward shewe and haueyry. Ver. 14. Setteth out the glory of the Church generally, which is amplified by this circumstance, that particular Churches, which the holy ghost resemblance to handmaydes wayting vpon her, shall adorne and beautifie her. Ver. 15. Sheweth the manner howe the faithfull shoulde appeare in the presence of God in his assemblies. Ver. 16. Expresseth the wonderfull enlargment of Christs kingdome, which wee haue seene performed, and the great glory that his children shall haue, though not here, yet eternall in the heauens. Ver. 17. Teacheth that the prayes of our Saviour, who is the onely head of the Church shall continue for ever, and that there shall bee no end of his kingdome, as Luke 1. 33. Other good Lessons may here and there be gathered, as ver. 2. that beauty and eloquence are good gifts in a Prince. Ver. 3. That it becommeth a magistrate, to be couragious. Ver. 4. That he should professe and practise, truth, meekenes, and righteousness. Ver. 8. That sumptuousnes in apparell for Princes, is not altogether to bee condemned of Salomons apparell: see what our Saviour sayth, Matth. 6. 29. Ver. 10. That marriage requireth forsaking of all, that the wife may cleaue to the husbande, and the husbande to the wife, Gene. 2. 24. Ver. 17. That the faithfull generally, and euery one of them particularly, shoulde carefully indenuour to aduance and set forth the great glory of GOD, and of our Saviour Christ.

Psalme 46



His Psalm may bee diuided into two partes. In the first the Prophet declareth howe that notwithstanding the great trouble they were in, they were sure they shoulde bee deliuered through Gods goodnes, from ver. 1. to the ende of the 7. In the second hee exhorteth others for their comfort to looke vpon their deliuerance, and to consider Gods power who doth what pleaseeth him, from ver. 8. to the end of the Psalm.

The

- Se. The inscription vpon *Alamoib* [which I take to bee the name of an instrument, see 1. Corinth. 15. 20.] Ver. 1. Our hope [i. hee, on whom wee hope, or in whom we trust] and strength, [i. from whom the strength wee haue cometh] and helpe [i. hee that alone helpeth vs in the time of troubles, & deliuereth vs out of the same] ready to bee found q. d. he is not farre off, neither yet needeth much intreaty. Ver. 2. Will not wee feare [i. be overcome with feare] though the earth should be moied [q. d. if it were possible that the whole world should be turned vpside downe as it were, much lesse would wee feare lesse matters, as warres and such like] mountaines [either vpon the earth, cast through earthquakes into the Sea, or the mountaines and rocks in the sea, should through the rage of the Sea be ouertumbled, as in the next verse: by these manner of speeches, shaking of the earth, and mouing of mountaines, hee meaneth most terrible tumults and fearefull things, which might strike wonderful great feare into a man that wanted faith; but yet by reason of the full and assured hope that they had, should be no whit at all dismay them.] Ver. 3. Thereof [i. of the sea] rage [i. bee very violent and vehement] and bee troubled [i. with the rage, seemeth to haue changed his colour, by reason of being mingled with dirt, clay, and mire, for so in our speech we do vse to say, the fountaine is troubled] shake, [vz. with the violence of the waues of the sea, hee meaneth by this manner of speech, in this and the other verse before going, that though all the worlde, and the whole course of nature, should be as it were turned vpside downe, yet still they will hang vpon the Lorde, being assured of his goodnes and mercie.] Ver. 4. A riuer [hee meaneth no doubt, *Gihon* or *Shiloach*, which did flowe to *Ierusalem*, [whose streames also did fill sometimes the brooke *Kidron* or *Cedren* spoken of *Iohn* 18. 1. that compassed some part of the city of *Ierusalem*] shall make glad [vz. in the time of their heauines] the Citie of God [i. *Ierusalem*, which is so called, because hee was the defender thereof, and was there worshipped] euen the Sanctuary [hee putteth the word sanctuary which was a part of the Arke, for the place where the Arke was, that is *Sion*, whither the Arke was caried] of the Tabernacles [that is of the whole lande, which is called Tabernacles, because the Arke was pitched in diuers partes of it, before it came to bee placed in *Sion*, see *Psalm*. 43. ver. 3.] Of the most high [i. of God himselfe] all these three verses, vz. 2. 3. 4. are allegoricall, meaning that though the troubles and hurliburlies were neuer so great yet, Gods fauour (which hee vnderstandeth by riuers and streames, as *Psalm*. 36. 9.) is a sufficient stay to appease their consciences in the midst of them all: and because Gods fauour was no where more plainly shewed then in the Citie of *Sion* or *Ierusalem*, and the Arke there placed, hee maketh also speciall mention thereof. Ver. 5. In the midst of it [vz. of that Citie, noting by being in the midst of it, his presence. *Mat.* 18. 20. *Iohn* 20. 26. and his ready fauour to helpe it] not be moued (therefore much lesse shall it fall, doe the enemies against it what they can) very earely [i. speedily and in good time before it be distressed.] Ver. 6. When [i. so soone as] the

the nations raged [i. beganne to expresse their fury] and the kingdomes [i. the people deuised into kingdomes] God thundered [i. gaue manifest signes and tokens of his wraath and iudgement against them] and the earth [i. the people dwelling on the earth] melted [i. consumed away as snowe before the Sunne, or as waxe before the fire: see Psalm. 68. 2.] Ver. 7. The Lord of hostes [see Psalm. 24. 10.] is with vs, [i. on our side to defend vs] the God of Iacob [i. of the Patriarch and all the people that came of him, towards whome the Lorde shewed himselfe marueilous mightie and mercifull as in Genesis, Exodus, and other places appeareth] our refuge [i. the place whereunto we commit our selues, to bee succoured from our aduersaries.] Verse 8. Come and behold &c. [In this place the faithfull exhort all, to looke vpon Gods iudgements, against the vngodly, and his mercy towards his children, that thereby they may profit in the hatred of euil, and in the loue of welldoing.] Ver. 9. Vnto the endes of the worlde [i. euen vnto the furthest partes of the worlde, so that there is no part, wherein hee gouerneth not: and by breaching, cutting, and burning of the bow, speare, and chariot, they vnderstand, an vtter confounding, and consuming of all warlike instruments whatsoeuer, and of al the deuices and pollicies that can be vsed therein.] Ver. 10. Bee still and knowe &c. [In this verse the faithfull take vpon them, as it were Gods person, and in the same admonish the enemies of the Church, to stay themselves from persecuting it: knowing that in setting themselves against it, they set themselves against G D D] that I am God [i. full of almightie and might, doing whatsoeuer pleaseth me both in heauen and in earth,] I will bee exalted among the heathen [vz. whether they will yea or no, because none of them can let mee. Ver. 11. Is expounded before in the seuenth verse.]

Ver. 1. In all troubles Gods people must hang vpon God, whose readiness to helpe is there also set out. Ver. 2. Noteth the assured perswasion that the faithfull haue of God and his goodnes, notwithstanding the great troubles that be in the worlde. Ver. 2, 3, 6. doe allegorically and in plaine termes also expresse the rage and cruelty of the wicked, and the harde brunts that Gods children must abide at their handes. Ver. 4. Declareth that notwithstanding all hurliburlies God wil comfort his children in such sort as shalbe most for his glory and their good. Ver. 5. God is alwaies present with his children to helpe them in due time. Ver. 7. God is a sure place of refuge for his children to flee to, for hee will neuer put them backe. Ver. 8. Teacheth vs to admonish one another, yea the very wicked; it setteth out also, as likewise the 9. verse doeth, Gods power against his enemies. Ver. 10. None is able to withstand God, and his works, see ver. 11. see ver. 7.

Psalm

Psalme 47

Di. 1



2

This Psalme chiefly propoundeth two thinges. The first is an exhortation to the faithfull, to shewe themselves thankful vnto God, for the great and wonderfull thinges that hee doth, from ver. 1. to the end of the 4. In the second is a description of Gods great power, maiesty and glozy set out to this ende, that the faithfull might learne to trust in him alone, from ver. 5. to the end of the Psalme.

Se.

- The title is expounded befoze Psal. 42. Ver. 1. All people [i. as well Iewes as Gentile] clappe your handes [vz. for ioy, as Nahum. 3. ver. 19. Hee putteth the outward signe of ioy, for inward and outward ioyfulness] sing loude vnto God &c. [in this part of the verse the Prophet requireth of the people on the Lordes behalfe, willingnes, chearfulness, and gladnes, for in all seruices performed to him, hee specially regardeth these thinges, as 2. Corinth. 8. 12. Ver.
2. 2. As high [vz. not onely because hee dwelleth in the high heauens, but also because hee hath highest, yea all authoritie] and terrible [i. fearefull or meete to be feared, not onely of his childezen for their good, but of the wicked for their punishments] a great king [vz. as whose power no creature is able to resist] ouer all the earth [i. such a king, as to whose authoritie all the quarters & corners of the earth are subiect. Ver. 3. He [i. God hath subdued [vz. by his word & spirit] the people [i. of all the people of the world some] vnder vs, [i. vnder the exercises of his religion & seruice which wee professe] putting the persons professing a thing, for the thing professed] vnder our fate [by this maner of speech is ment that y gentiles shold be schollers, & the Iewes scholemasters as it were to them, for to sit vnder the feet, or at the feete, is vled in scripture, for being a scholler or learning, as Act. 22. 3. And not that the Iewes had euer such a large
4. Lordship ouer the Gentiles.] Ver. 4. May be the words, as it were both of the Iewes and Gentiles conuerted to Chyistes kingdome, shewing what graces he hath bestowed vpon them] hee [q. d. he that knoweth what is better for vs then wee our selues] hath chosen [i. not onely layd out but also appointed, and that of his owne good will and mercy towards vs] our inheritance [i. not onely all thinges meete for this life, as landes countries, possessions, &c. but euen all other thinges that concerne the hope of a better life] euen the glozy of Iaakob [i. euen all these excellent thinges that he gaue and promised to Iaakob wherein he might glozy and reioyce. The faithfull meane that they had as great, both abundance and assurance of Gods grace and goodnes, as Iaakob euer had.]
5. Ver. 5. God, [i. the arke of God which was a true token of Gods presence, and so is the word Lord also vled, as Psal. 132. 5.] Is gone vp [hee speaketh this no doubt in respect of bringing the Arke into the mount Sion of which see 2. Sam. 6. Throughout the chapter] with triumph [vz. against the enemies, which also was ioyfull to Gods people] euen the Lord with the sound of the trumpet [this is euen the same that was sayd in the first part of this verse: sauing that here

here hee addeth the instrument, which many times striketh terrour into the enemies, and addeth courage to the faithfull: and by this manner of speech hee meaneth to note out the great glory of the Lord, and of the triumph and victories that our Saviour gotte, as Colos. 2. 15. Ephes. 4. 8.] Ver. 6. The foure times repeating of these wordes, sing prayles, hath great force: *q. d.* let all your care and study tend to this, to prayse the Lord and his sonne Christ.] Ver. 7. For God [this is a reason, why they shoulde extoll the Lord] King of all the earth [i. hath power ouer all, and exerciseth an Vniuersall kingdome, the particulars and the maiesty whereof, he setteth out in the next verse.] Ver. 8. Holy throne [he meaneth either the Tabernacle, or else the heauen, for both of these in scripture are called Gods holy throne, because he that had the fulnes of holines in himselfe, gaue manifestation of himselfe from both these places, see Mat. 5. 34. Matth. 23. 22. Whatsoever it is, or howsoever it is to be taken, the Prophets purpose no doubt is to describe God as a iudge, ready to yelde iustice, both to good and bad, according to their seuerall causes.] Ver. 9. The Princes of the people [*q. d.* not onely meane men from among the Gentiles, but euen the mighty] are gathered [*vz.* by the mightie woorking of Gods spirit, and the exercises of the word: the Prophet meaneth by this manner of speech that the Gentiles shoulde make profession of true godlines as well as Iewes, and he speaketh of it, as though it were already performed, for the certainty of it] people of the God of Abraham [i. the Iewes, for from Abraham they came according to the flesh: And he calleth him the God of Abraham, thereby to distinguish him, from al the false Gods of the Idolatrous gentiles] the shields of the world [i. the defence and the protections of the whole earth: he vseth shields, which are good meanes of defence, for defence it selfe] belong to God [is his right. *q. d.* seeing that the worlde is preserved and maintained by God, great cause is there, why men shoulde reuerence, his so great and high maiesty, and therefore he addeth] hee is greatly to bee exalted [i. feared and prayled.]

Ver. 1. It becommeth all sects of people to praise God: and that willingly and chearefully. Ver. 2. Sheweth that we ought to praise him for his maiesty and power. Ver. 3. Declareth, that it is God alone that draweth mens heartes to the embracing of his trueth. Ver. 4. Gods loue is the first and onely cause of all the graces we haue. Ver. 5. Setteth out his maiesty and might. Verse 6. Teacheth how earnest we shoulde be in praising our God. Ver. 7. Sheweth that both our praises, and all the seruices that we shall yeld to the Lord, must procede from an vnderstanding heart. Ver. 8. In that God is described as a iudge it containeth matter of comfort to his children, & of terror to the wicked. Ver. 9. God calleth of all states some to the embracing of his truth: also God alone, is the defender of the whole worlde, and of all the peoples therein, and that therefore he is worthy to be magnified.

Psalme 48.

Di. 1



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This Psalme may bee diuided into thre partes. In the first is contained a commendation of Gods power and goodnes manifested especially to the citie of *Ierusalem*, from Ver. 1. to the end of the third. In the seconde is declared, that all the conspiracies, practises, and forces of the wicked against that Citie shalbe ouerthrowne, because God will defend it, from ver. 4. to the end of the 8. In the third: the faithfull set out the assured perswasion that they had of Gods goodnes towardes them, praying for the continuance thereof, both vpon themselves and the whole Church, from verse 9. to the end of the Psalme.]

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The title would bee thus, a song or Psalme, meaning such a Psal. or song, as both by voyce and instruments was sung: the rest is expounded Psal. 42. Ver. 1. Great is the Lorde [vz. in respect of his power and glory] and greatly to be prayesd [q. d. and therefore no final prayse doth belong to him] in the citie of our God [i. in *Ierusalem*, which is called Gods Citie, because God had giuen speciall tokens of his fauour to that about the rest] euen vpon his holy mountaine [hee meaneth mount *Sion*: which is therefore called holy, because that the Arke being there placed, the most holy God, shewed himselfe present in the same.] Ver. 2. He doth commend mount *Sion*, for the pleasant situation thereof because it stood Northward, or as you would say on the north side of *Ierusalem*, as *Isaiah*. 14. 13. We know that places situated Northward, are very wholesome by reason of the colde, drie, and cleare aire, that cometh out of that quarter, see *Iob*. 37. 22.] It is the ioy [i. it is a place wherein the whole earth shoulde reioyce, because that the doctrine which came out of the same, bringeth saluation to all the worlde, see *Isaiah*. 2. 3. 4.] *Mich*. 4. 1. 2. *Eccl*. 2. Titus 2. 11.] and the Citie of the great king, he calleth *Sion* the mount wherein the temple was builded, and was a part of the Citie of *Ierusalem*, the citie it selfe, and by great king, hee meaneth God who is called great, because he hath all greatnes in himselfe, which also serueth to put a difference betwene him, and earthly kinges, see *Math*. 5. 35.] Ver. 3. In the palaces thereof [i. in the strong bulwarke and defended Towres of *Ierusalem*, which hee calleth pallaces, for the excellency and beauty thereof, because they were not onely strong but also very sightly] is knowne [i. by tryall taken and had] for a refuge [i. for a place of most assured safety, as who being with them, and on their side, they needed not care who or howe many were against them.] Ver. 4. The kinges [i. diuers and sundry kinges, as *Shishake* king of *Egypt*. 2. *Chron*. 12. 9. *Serah*, king of *Ethiopia*. 2. *Chron*. 14. 9. *Sanecherib* king of *Assiria*. *Isaiah*. chap. 36. and chap. 37. and this circumstance maketh mee to thinke that this Psalme was made long after Dauids tyme] were gathered [vz. together with all their forces against this Citie] and went together:

gether [vz. to destroy it, but could not, as followeth, and by this the saty-
 full comfort themselves, that all the mischieuous imaginations of the wic-
 ked shall not preuaile against it.] Ver. 5. When they [i. the enemies with- 5
 all their armies and power] sawe it [9. d. at the bare beholding of the Citie]
 they marueiled [vz. at the walles, Bulwarkes, Towres, Ramparts and o-
 ther munition thereof,] and were astonied [vz. not onely with the excellency
 of the thing, but with great feare] and sodainely driuen backe [vz. for all
 their great warrelike forces, and powers, they were put to flight, and eue-
 ry one glad to take them to their heeles as it were.] Verse 6. Feare came 6
 vppon them [i. a very great feare sealed them, and tooke holde of them]
 there [i. euen as they were before *Ierusalem*, and as a man woulde say
 ready to besiege it, this was chiefly verified vppon Sanecherib and his
 host as appeareth. 2. Kings 18. 24. 2. Kings 19. 35. 2. Chronic. 32. 1. Reade the
 places throughout] and sorrowe [i. griefe and great payne, so that they were
 not onely afraide but full of great griefe] as vppon a woman in trauaile
 [by this similitude the Prophet setteth, first the sodainenes of their sorrow,
 secondly the increase and continuance of it, as one throlwe commeth in an
 others necke, and thirdly that they shoulde not escape it, no more then a
 woman can her payne, see *Thessalonians* 5. 3.] Ver. 7. Hee doeth by an o- 7
 ther similitude shewe howe easily God can breake the strongest thinges that
 men haue: there needeth no more, but a puffle of winde, to breake the stron-
 gest shippe] as with an East winde [to this winde the Scripture doeth in sun-
 dry places ascribe great force and behemency as *Ierem.* 18. 17.] thou breakest
 [vz. in pieces, and makest them to suffer shipwracke] the shippes of *Tar-*
shish [i. goodly tall and strong shippes and hee meaneth by shippes of *Tar-*
shish, not onely shippes appertaining to that Iland, but those that came
 in to the hauen there, which was made very commodious for them, see *Io-*
nah. 1. 3.] Verse 8. As wee haue hearde [vz. by our forefathers, Prophets 8
 not onely of former deliuerances, but also that *G D* woulde deliuer vs
 when wee were in daunger] so haue wee seene [vz. both with our eyes,
 and by experience also, the same thinges fulfilled] in the Citie of the
 Lorde of hostes [i. *Hierusalem*, why *G D* is called the Lorde of hostes,
 see *Psalm* 46. 7.] will stablish it [i. make it firme and sure, and keepe it safe
 and sounde, from the force of the enemies] for euer [i. for a very long
 season, if wee referre it to *Hierusalem*: but worlde without ende, if wee
 referre it to Gods Church.] Ver. 9. Wee wayte &c. [i. wee quietly and pati- 9
 ently carry the tyme, wherein thou wilt make manifest thy grace and good-
 nes] in the middest of thy temple [this muſt not bee referred to the peo-
 ple, as though they had aboad in the middest of the Temple, wayting for
 Gods kindnes, but to Gods kindnes and goodnes it selfe, which was wont to
 be manifested and shewed from the propitiatorie, or mercy seat, which was o-
 uer the Arke of the couenant, and an euident signe of the presence and fa-
 uour of *G D*, and was placed in the middest of the Temple.] Ver. 10. 10

According vnto thy name [i. as thy power, might, and maiesty is great, and spreadeth it selfe ouer the earth] so is thy praise vnto the worlds end [i. it is all the world ouer, and shall continue and abyde for euer amongst thine, in what place or quarter of the worlde so euer they bee.] Thy right hand [i. thy power, and the thinges that by thy power thou doest, for he putteth the hande wherein power consisteth and by which as by an instrument matters are performed, for power it selfe, and the thinges done thereby] is full of righteousness [i. not onely righteous, but free from suspicion or reprehension of vnrighteousnes.]

¹¹ Ver. 11. Let mount *Sion* reioyce [this is an exhortation to stirre by the faithfull to thankfulness. By mount *Sion* hee vnderstandeth *Ierusalem*, as ver. 2. of this Psalm: putting also the place containing the people, for the people contained therein.] Daughters of *Iudah* [i. other Cities and Townes of that Country, as Psalm. 9. 14.] of thy iudgements [i. which thou hast exercised in defending vs thy people, and punishing thy enemies.]

¹² Ver. 12. Compasse about *Sion* [the writer of the Psalmes prouoketh the citizens of *Ierusalem*, not onely to consider the strength and situation of their Citie, but also to see, whether that by the besieging of it, it were any whit weakened, &c. goe about it, and about it againe, viewe it well, and see whether there haue beene any breaches made into it] tell the Towers thereof [vz. to see whether any be wanting, defaced or throwne downe.] Ver. 13.

Marke well the wall thereof [vz. no whit at all impayred] behold her towres [euē as beautifull and strong, as they were before the besieging, see ver. 3. of this Psalm] that ye may tell your posterity [vz. of this great and wonderfull deliuerance, as our fathers haue tolde vs, verse 8. of this Psalm, and also Psalm. 44. ver. 1. 2. &c. and so by that meanes they haue their faith also strengthened in the trueth of Gods promises.]

¹⁴ Ver. 14. Is our God [i. hath declared himselfe so to be heretofore, and at this present, and will do so continually] hee shalbe our guide [i. we will alwayes take him for our leader and gouernour] vnto the death [the faithfull meane not by affirming that God shalbee their guide vnto death, that afterwarde hee shall cease so to be, but this is their mynde, that for as much that death is the greatest and last enemy they haue to deale withall in this life, they assured themselves, that God would not onely leade them thither, but giue them strength to overcome and get the victory also therein.]

Do. Ver. 1. Peane praises appertain not to so great a maiesty as God is: whose praises should sound euery where, but specially in Gods Church. Ver. 2. Under *Sion* and *Hierusalem*, and the situation therof, the Prophet setteth out, but the beauty of the Church, and the healthfull and safe dwelling therein. Ver. 3. It is a notable thing once to haue felt and had trial of Gods goodnes & power towards his. Ver. 4. Sheweth that euē the mightiest are many times enemies to the Church. Ver. 5. Setteth out the suddaine destruction of the enemies of the Church. Ver. 6. Noteth the greatnes of their grief, & the assurednes therof. Ver. 7. Declareth their vtter ruine and ouerthrowe, whome the holy Ghost resembleth

resembleth it to a shipwracke. Ver. 8. The faithfull finde God alwaies faithfull in the performances of his promises. Ver. 9. Gods childezen must in patience abyde the Lordes leasure for their deliuerance. Ver. 10. God is holy and iust in all thinges hee doeth, whatsoeuer the vngodly babble to the contrary. Ver. 11. Gods people ought to reioyce, when God either ouerthroweth their enemies or deliuereth them. Ver. 12. The Lord will haue all the senses of his seruants witnesses of his gracious deliuerances, to the ende that their fayth might bee moze confirmed. Ver. 13. Our posterity shoulde bee instructed in Gods mercyes towardes vs, out of which also they should reape an argument of comfort in distresse. Ver. 14. Wee learne to hang vpon God continually.

Psalme 49.



This Psalm may bee deuided into three especiall partes. In the first is contained an *exordium* or entrance into the matter, where the prophet prepareth his people to attentiuenes, commending also the matter that hee will speake of, from Ver. 1. to the end of the 4. In the second part is set out the vanitie and shortnes of mans life, and the assurednes that men shall once die: against which there can bee no better, yea no other remedy, then stedfast fayth, and assured perswasion in God & the trueth of his promises, from Ver. 5. to the end of the 15. In the thirde, the Prophet by his owne example exhorteth all the faithfull, to take heede that through abundance of riches, they haue not their hearts stollen (as the fatlings of the world haue) from the hope of better thinges, from ver. 16. to the end of the Psalm.

For the title, and the exposition therof see Psalm 42. Ver. 1. Heare [vz. not onely with the eares of the body, but also of the minde] this [vz. that I shall speake hereafter] giue eare [in that the Prophet doubleth his speach, he sheweth both howe dull of heart, men are to conceiue, and also howe excellent his doctrine is, that requireth such attentiuenes] all yee that dwell in the worlde [in these wordes hee sheweth howe large and generall his doctrine is, appertaining to all people then liuing, or afterwarde to come.] Ver. 2. Hee declareth that none for their pouerty, or other for their honour, can bee exempted from the trueth of his doctrine.] Ver. 3. Of wisdom [in the Hebrew text, it is in the plural number, wisdoms, meaning thereby varietie and abundance of wisdom: and when he sayth his mouth shall speake of wisdom, he meaneth that the wordes that he shall utter, if they bee rightly receiued shall stand them in great stæde to attaine excellent wisdom] meditation of mine heart [i. that, that I haue within me, which also I will expresse with my tongue] is of knowledge [in Hebrew, knowledges, by which he noteth the excellency, variety and abundance thereof, commending also his doctrine by these speeches,

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- 4 to the end it might be the better embraced.] Ver. 4. I will incline my eare [i. I my selfe wil diligently marke consider and hearken vnto these thinges, and therefore you ought also to do the like, so that hee maketh himselfe an example here, as appeareth in the next verse] to a parable [vz. that followeth in this Psalmine, meaning by one, sundry, the worde significth graue and sententious speaches, of matters of weight, such as in this Psalmine are. ver. 12. 20.] vpon the harpe [i. vsing a harpe in the utterance thereof, that you may so much the more easily and chearefully heare me speaking of it.] Ver. 5. Wherefore should I feare [q. d. there is no cause because I am certainly perswaded of Gods goodness towards me] the reason of this is shewed in ver. 14. 15. of this Psalmine] in the euil daies [i. in the daies of affliction, calamitie, or death: which are called euill, not that they be so of themselves, as sent from God, but because they are laid vpon vs, for the euil committed against him, and so we account of them: for otherwise daies are not euill, but good] the last part of the verse mende thus: though the iniquitie of my heeles, might compass me: by iniquitie of the heeles, hee meaneth not onely the iniquities, to the doing whereof hee had bene caried with his fete, putting heeles which are part of the fete, for the fete, but also whatsoever calamitie had fallen vpon him for these finnes: q. d. there is no cause why I shoulde be afraid, no though my finnes, and the punishments for my finnes, were on euery side vpon mee: for that assured perswasion that I haue receiued through fayth and loue in God, hath banished al that feare and doubting.] Ver. 6. They trust: amend thus, of them that trust] in their goods [i. in the wealth and substance that they haue scraped together] and boast themselves [vz. as though by their owne wit and labour they had obtained it] in the multitude [i. in the great quantitie and abundance.] Ver. 7. Amend thus, not one can by any meanes redeeme [i. and so knit it to the sixt verse] by any meanes [vz. which hee hath or can deuise] redeeme [vz. from death and the power thereof, hee meaneth deliuerance and freedome from bodily or naturall death] his brother [i. any of his kindred, or deare friends and acquaintance] his ransome [i. ransome for him, vz. that hee may haue a longer life] to G O D [there is a double reason of this, first because God regardeth not these outward thinges, as siluer, gold, honour &c. Secondly because G O D is not subiect to alteration or change, but that hauing set vs the boundes of our life, hee will persourme it.] Ver. 8. So precious [i. so deare, yea so harde a matter, as in deede it can not bee persourmed of men to Godwarde] of their soule [i. of their liues, hee meaneth that they shoulde liue longer vpon the earth] and the continuance thereof for euer, amend thus, yea it ceaseth [i. purchase of a longer life, ceaseth for euer: so that it is a deare thing, nay I affirme it to be an impossible thing, which shall neuer bee persourmed: and all this 8. verse must be read by a Parenthesis.] Ver. 9. That hee may liue still [vz. amongst men vpon the earth] for euer [i. a very long time, and so haue his daies prolonged] and not see [not come vnto, or sty or feele, see Psalm. 16. 10.] The
 graue

grane [i. death, hee putteth that which insuech death, v^z. buriall in the grane, for death it selfe, we may well turne the worde, corruption, the grane being so called in the Hebrew tongue, because it corrupteth that which is put into it.] Ver. 10. For this word, for, read although, and so ioyne this 10. and 11. verse together] hee seeth [i. every man may and doeth s^e: for the Prophet v^z. seeth the word, hee, for the whole state of men, though it seeme to note but some particular person] that wise men dye &c. [i. that all without difference and respect of persons y^eelde to death, yea though their state and condition haue bene neuer so farre differing from others] and leaue their riches [v^z. behind them on the earth] for others [v^z. to possesse.] Ver. 11. Yet they thinke [q. d. all this notwithstanding, they are of this perswasio] their houses and their habitations [betwene these two words I make this difference, that vnder houses the Prophet mindeth to comprehend that couerture that kepeth th^e from heate, cold, storme, raine, &c. Whether they be castles, towres, mansio houses, or such like: & vnder habitations, not only these houses themselves, but the demeanes, reuenues, or liuing belonging thereto, which afterward in this verse hee calleth lands, saying that they cal them by their own names, to the ende that both they may make famous and continue their name.] Ver. 12. Shall not continue [v^z. long, howsoeuer he think to make his name sure] he is like beasts [s^e Ecclesi. 3. 19.] that die [by this speech he meaneth not only that they die as beasts, but also be vnp^{ro}fitable and serue to no vse, but to be cast forth, as beastes that dye not being killed, no man regardeth to any purpose, but it goeth to carrion.] Ver. 13. This their way [i. this their maner of dealing and behauiour] bettereth their foolishnes [i. bewrayeth that they haue no heauenly wisdome at al, how wise soeuer they be taken among men] yet their posterity [q. d. notwithstanding their folly appeare, they that succed them as heires, for generally I take the word posterity] delite in their talke [or rather approue and allowe it, vnderstanding also by talke, not onely the wordes that proceeded from them, but the actes also they did, for many times mens dæds doe speake. The Prophet meaneth, that these men doe both allowe of, and with delight followe the wordes and dædes of their predecessors, touching hauing abundance of riches, building houses, &c.] Ver. 14. Like shepe they lie in grane [the Prophet meaneth by this speech, not only that they die, but that they die in great numbers and troupes, as it were, euen like flockes of shepe in the fields, so are these men laide in graues, vsing one grane for many, as one number for an other] death deuoureth them [q. d. howe brane and glorious so euer they bee yet death shall take hold of th^e, as of a pray ready to be consumed, and they shal not escape] & the righteous [i. good and godly people, who are so accounted, & not that they are so of themselves] shal haue domination ouer th^e [I take the mind of the Prophet to be thus: the wicked & the vngodly during the time of their life, did exercise a tyrannie ouer the good: but when it commeth to passe that the vngodly are once dead, then they shal not onely bee deliuered from their crueltie, but then it appeareth that they haue, as a man woulde say gotten the victory.]

- against them, and be as it were Lordes ouer them, and whereas hee addeth] in the morning [I take his meaning to be thus. 7. d. very sodainely the godly shall preuaile, when neither he himselfe, nor the wicked thinketh of it, so that he that ouernight, as a man would say, was Lord over the righteous, shall in the morning become as it were his ballal, and he that was a seruauant ouernight, shall in the morning bee a Lord or ruler] their beauty [i. their glory, brauery, force, and whatsoeuer was excellent in them shall come to nothing] from their house [sc. Her. 11. of this Psalm] to graue [i. the house appointed for all the living. Iob. 30. 23.] Her. 15. But God [in the other verse hee shewed what was the end of the wicked: now he sheweth what their end shall be that trust in god, confessing in deed, that hee was subiect to bodyly death as others were, but for all that that God would preserve him in a better life] my soule [i. my whole man] from the power of the graue [the body entring into it, til the generall resurrection, at what time it shall be yelded by againe, and the soule comming in to it: and in this place the Prophet taketh vpon him the person of all the faithful] for hee will receiue me [vz. to himselfe, as Eccle. 12. 7. And as appeareth also, in the person of one of the theues that was crucified with our Sauour, Luke 23. 42. 43.] Her. 16. Bee not thou afraid [vz. either of thine owne poore estate, or of the other mans flourishing, as though that thereby hee should overcome thee, or that thou thereby shouldst be drawn from God, or godlines] the glory of his house [i. the renoune of that rase and stocke from whence he came, together with the beauty of his building, great rents and reuenues &c. are increased, for so large I take the word to signifie.] Her. 17. Hee shall take nothing away [common experience sheweth the truth of this, & Iob hath well declared it. chap. 1. 21.] Neither shall his pompe [i. glory, riches, wealth or whatsoeuer else as may appeare by two examples. Luk. 12. 16. 17. &c. also Luk. 16. 19. 20. &c.]
- 18 Descend after him [vz. into the graue.] Her. 18. He reioyced himselfe [i. gaue himself to al maner of pleasures, neglecting or forgetting God, for so much doe the Hebrewes vnderstand by this phrase of blessing their own soules, which is here turned reioycing them selues, sc. Deut. 9. 19.] And men [besides that the wicked deceiue themselves, the world upholdeth them in their folly, prapling and approuing their wicked life, as though it were good, such kind of people the holy ghost repproueth, Rom. 1. 32.] Praise thee [a sodaine chaunge of the person, from the 3. to the 2.] when thou makest much of thy selfe [i. so feedest thy selfe in al maner of delights & pleasures excessiuely: for otherwise to make much of our selues, is not only not condemned but allowed, that thereby wee may bee
- 19 the better inabled to serue God, and to profit our brethren.] ver. 19. Amend thus, though he may come to the age of his fathers [i. though he should liue neuer so long, yea euen as long as the oldest fathers were wont to doe] yet they shall not inioy light for euer [i. yet their life must haue an ende in this life, and they shall not inioy the light of eternall life. The Geneva translation also may haue a good sense thus] hee shall not enter into the generation of his fathers [i. hee shall die, as his fathers haue doone before him [for that is the way

way of all flesh) notwithstanding his great pampering of himselfe] and they [he sodainly chaungeth the number, from the singular to the plurall, meaning that though they be neuer so many, or neuer so wealthy, yet they shal not escape death, nor inioy life] for euer [a long season vpon the earth. Verse 20. Amend thus, A man that is in honour and vnderstandeth not, is like to beasts that perish] one, yea euery one that God highly aduanceth, and yet vnderstandeth not, v. how to vse the good things he hath, or that they all come from God alone] is like to brute beasts [boide of true feeling, light and iudgement, and in respect of Gods matters, may be sayde to be as boide of goodnes, as brute beasts are of reason and vnderstanding.

Verse 1. Gods worde must be diligently hearkened vnto: also it is generall, appertayning to all people. Verse 2. Yea to all sortes of people. Verse 3. We shoulde learne alwayes to speake the wordes of edification. Verse 4. They that wil teach others to hearken diligentl'y must be examples themselves of y^e same thinges: also they must vse all lawfull meanes to make the doctrine acceptable and gracious to the hearers. Verse 5. Assured fayth surmounteth all difficulties whatsoeuer. Verse 6. There is a double iniquitie in the vngodly riche: the one is, they make their goods their God, and so commit idolatrie: the other they wax proude, thowow the abundaunce of their riches, and so sundrye times oppresse their brethren. Ver. 7. Setteth out the insufficiency of riches: and that and verse 8. teach that all mony which hath bin giuen for Passes Diriges, Trentals, &c. hath bene cast away, seeing Christ is the onely Redemer. Ver. 9. Mony can not preuent, or put away death: neither can wit, wisdom, or policy. Verse 11. Sheweth how vayne and deceitfull mens mindes and cogitations are, and howe that all the meanes that they can deuise for the continuance of their name shall come to nought. Ver. 12. Nothing that man hath is certayne. Verse 13. There is no wickednesse so playne and manifest but some eyther for pleasure or profite, will delight in it and approue it. Verse 14. Nothing can deliuer from the power of death. Verse 15. The faithfull hanging assuredly vpon God shall escape eternall iudgement. Verse 16. Other mens prosperity, or our owne aduersity should not dismay vs. Verse 17. We brought nothing into this world, neyther shall we carry any thing out. 1. Timoth. 6. 7. Ver. 18. Epicures alwayes pamper their bellies: besides the riche are neuer without their flatterers. Verse 19. Death is the end of all flesh. Verse 20. The more that a man hath of worldly blessings, and the lesse he hath of spiritual and heauenly vnderstanding, the greater is his blockishnesse and misery.

Do.

Psalme 50.



His Psalm may be diuided into three parts In the first is contained an excellent description of the Maiestie, power, greatnesse and glory of almighty God, from verse 1. to the end of the 6. In the second the Prophet taking vpon him the person of God, sheweth that

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that

that no outward meanes, no though he himselſe preſcribed them, can be acceptable befoze God, but that it is a ſpiritual ſeruiſe that pleaſeth him, from verſe 7. to the end of the 15. In the thirde he reſproueth the wicked and vngodly, ſhewing what fruites true worſhippers ſhould yeld, from ver. 16. to the end of the Pſalme.

Se. The title, a Pſalme of *Aſaph*: I take it to be called *Aſaphs* Pſalme, not becauſe he was the Author of it but becauſe it was committed to him, and his, to bee the ſingers thereof, ſee 2. Chron. 25. 2.] Verſe 1. The God of Gods [i. hee that is God to all the Rulers in the worlde, who are called Gods, and to all the counterſeit idols of the Gentiles, who are alſo ſo named, 1. Corin. h. 8. 5.] Ieuen the Lord [he ſheweth more playnly whome hee meaneth] hath ſpoken [vz. by his ſeruauntes, as Moſes and the reſt, touching his true worſhip and ſeruiſe] and called [vz. to himſelfe and his ſeruiſe] the earth [i. the people and inhabitants of the earth: this was verifiyd in the Gentils by the workes of creation, as *Romanes* 1. and in the Jewes by the Creatures, and by the worde alſo] from the ryſing vp of the Sunne vnto the going downe thereof [i. all the Worlde ouer and thorow out the ſame, ſee *Malach.* 1. 11.] Verſe 2. Out of Syon [ſee Pſalme 48. 2.] whiche is the perfection of beautye [i. whiche is the moſt beautifull and fayre place that can be, and ſeemeth to be ſo glorious, that nothing can be added thereto] hath God ſhyned, [i. made manifeſt himſelfe by his workes and by his worde, in the exerciſes of his religion.] Verſe 3. Our God [Theſe bee the words of the faithfull people, aſſuring themſelues of gracious deliuerance from the crueltye of the wicked, by the mighty power of that God whome they feare] ſhall come [i. certainlye and aſſuredlye ſhall come, though hee ſeeme for a while to deferre & put off his coming] & ſhal not keepe ſilence [as he hath ſeemed to do heretofore, eyther in not hearing y praiers of his people, or in not puniſhing y wicked and vngodly: ſee verſe 21 of this Pſalme] A fyre ſhal deuoure befoze him [he compareth Gods iudgements agaynſt the wicked to a conſuming fyre, which ſhall ſo eate them vp, that nothing ſhall remayne] and a mightye tempeſt [this is another ſimilitude to expreſſe Gods power & iudgmēt by agaynſt the vngodly] round about him [theſe wordes are added to take awaye hope of eſcape from the wicked, for if iudgement ſhould be but befoze him, they would thinke to creepe behinde him, but the Prophet ſheweth, that whether they be befoze him or behinde him, all is one, for conſumed they ſhall be, if not with the fyre, yet with the tempeſt or whirlewind, befoze which they ſhoulde be but as chaffe, Pſalme 1. 4.] Such, yea a moze large deſcription of Gods wrath agaynſt his enemies, is befoze Pſalme 18. 7. 8. &c.] Ver. 4. The Heauen aboue [Heauen is here put for heauen and all the heauenly powers: which the Lord will call forth not only as witneſſes agaynſt the vngodly, but as aydes and helpes alſo for the defence of his] and the earth [i. not onely the earth it ſelfe, but all the powers therein] to iudge [i. to puniſh the wicked and to defende the good, and maintayne them] his people [i. all both good and bad, nowe the bad are

are called his people, not because he loueth them with the loue of his people, but because they are at his commaundement, to vse them as pleaseth him.] Verse 5. Gather my Saynts [he commaundeth the heauen & the earth to bring Gods people before him: whom he calleth saynts, because his elect were true-ly sanctified, & all were admitted to outward sanctification] those that make a couenaunt with me [vz. that they will serue me and none but mee] with Sa- crifice [hee meaneth that the sacrifice slayne was a signe and testimonie of the couenaunt betwene G D and his people, see Exodus 24. 6. 7. 8. Hee spea- keth this according to the common custome for in olde times couenants were made & sealed as it were betwene parties with the death & slaughter of some beasts.] Ver. 6. He sheweth how ready the heauens shalbe to accomplishe & perform that which was enioined them before ver. 4. by righteousness he vnderstandeth fauour toward Gods children, & iudgement vpon the wicked. see 2. Thess. 1. 6 7. for god is Iudge himselfe [q.d. hee that will not bee corrupted, or iudge vniustlye, is iudge.] Ver. 7. Heare, O my people, he requireth attencion, declar- ing that he hath good occasion to deale with them, because they had broken the couenant, some by standing only vpon the outward seruice, & these he dealeth with, till you come to the ende of the 15 verse: and othersome for their lewde life, and these he repproueth from verse 16 to the ende of the Psalm. testify vn- to the [vz. in a solemne sort, and as it were vling witnesses] for I am God, euen thy God [this is a reason why they should hearken vnto him: not only for that hee hath power in himselfe to punishe the contempte of his Worde, but also because hee hath manifested that power for their good.] Verse 8. I will not repproue thee [vz. so much for the neglect of sacrifices, as for not referring the to their right end and vse: for otherwise euen the verie neglecte of them, was for that tyme a breache of Gods lawe, and therefore iustlye deserued a re- prooffe] thy Sacrifices or burnt offerings [I take betwene these two wordes this difference, that by Sacrifices he meaneth all maner of offerings excepte those that were offered for sinne, and by burnt offerings hee meaneth those that were offered for sinne, which are called burnt offerings because they were wholly burned: wherof some were dayly offred, as two lambs morning & eue- ning euery day] Ver. 9. I will take [q.d. I haue no neede to take] out of thine house [i. out of thy stall where thou diddest vse to keepe them as in a house] no Goats [he speaketh here of two sortes whiche were vsuall in the Sacrifices appointed by the law.] Ver. 10. For all the beasts [this is a reason why y Lord neede not require any of their bestes, for all the bestes and foules of the world are at his commaundement] thousand mountains [a nuber certaine, for I R an vncertain, meaning by Forrests & mountains, al the world, & the beasts ther- of.] Ver. 11. I know [vz. in such order that I can count them, and call the, whē I lust] are mine [vz. to do with them whatsoener I think good.] Ver. 12. If I be hungry [he speaketh this by supposal: q.d. if it were possible y I could be hungry] I wil not tell it thee [q.d. I haue no neede so to do for seeing al things are mine, I can satisfie my selfe when I lust.] Ver. 13. Will I eate [q.d. no, at anye hand: I am

- 14 I am a spirite, Iohn 4. and neede no such grosse nourishment] Ver. 14. Offer vnto God prayse [q.d. This is it that God requireth, that he be prayled for his goodnesse: and this is indeede his spirituall seruice] thy vowes [i. the thinges which thou hast vowed and promised, as testimonies of prayles and thankes giuing.] Verse 15. Call vpon me [i. pray vnto me] in the day of trouble [i. whē thou shalt be in any kinde of calamitie or affliction: and it is called the daye of trouble, because in that day, or at that time trouble doth sease vpon vs] glori-
 16 fie me [i. prayse and thanke me.] Verse 16. What hast thou to doe [q.d. Doth it belong to thee?] No, no: With what face then darest thou to speake of my lawes, or of that couenaunt that is betwēne me and my people, seeing thy life
 17 vtterly disagreeeth from the same.] Verse 17. To be reformed [vz. by the rule of righteousnesse which is Gods word] and hast cast my words behind thee [i. contemned them or little regarded them, see Phillip. 3. 13.] Ver. 18. Thou run-
 18 nest with him [i. thou both takest delight, and makest great hast to commit theft as he doth] thou art partaker [i. thou doest not only enter into fellowship, but
 19 committedst the same villany with them.] Verse 19. To euill [i. to speake ill wordes, and to vtter euill thinges] and with thy tongue thou forgett deceite [i. thou deceauest others with thy spēche, putting the tongue which is an in-
 20 strument of our spēche, for spēche it selfe.] Ver. 20. Thou sittest [vz. with some other in open places, as markets, iudgement places, and suche like] against thy brother [i. thy friendes and kinsfolke, vnder one comprehending the rest] thy mothers sonne [i. euen thine owne brother by birth and nature, q.d. Suche is thy naughtinesse, that thou regardest not friend, kinsman, or him that toucheth thee so nigh, as thy owne brother is.] Verse 21. And I held my tongue [i. I did not by my iudgements punish thee for the same (for then God is sayde to holde his tongue when he executeth not his wrath) but did in long sufferance
 21 looke for thy repentaunce, see Rom. 2. 3. 4. &c.] was like thee [i. one that tooke pleasure in wickednesse, as thou doest] but I will reprove thee [i. but thou shalt finde and feele the contrarie, by the punishments that I will powre forth vpon thee, and amongst the rest by this] I will set them in order before thee [i. I will in such order and so particularly lay them out to thy face, that thou shalt see
 22 them and confesse them.] Ver. 22. Consider this [vz. that I beholde all thinges that men doe, q.d. at the length know it, mark it, and be perswaded of the truth of it] forget God [i. himselfe and his iudgements against you for sinne] least I teare you in pēces [he vseth a metaphoz taken from wild beasts, that cruelly rent in pēces the prayes that they haue gotten, not. ing thereby the greatnesse of the punishment that shall come vpon the wicked] and there be none, &c. [He
 23 taketh away all hope of deliuerance from the vngodly.] Verse 23. He that offereth prayse [i. he that in steade of sacrifices prayseth me, vnderstanding by thanksgiuing and prayse, whiche is a part of Gods seruice and worship his whole religion] shall glorifie me [he meaneth that he that from the heart prayseth the Lord, doth pēld him most excellent honour] disposeth his way arighte [i. rightly and holily or directh his life] will I [i. God himselfe speaking of him-
 selfe

selfe : or else his seruant and Prophet shew the saluation of God [i. If we referre it to God : he meaneth that he will shew himselfe the sauiour of suche a person : but if we referre it to the Prophet, and take it to be his wordes, hee meaneth that he will declare vnto him excellent saluation (for so sometimes these wordes of God are vsed) which he shall receaue indeede from God, who will for euer keepe and saue such persons, both the sences come almost to one.

Verse 1. Gods maiestye appeareth excellently in his creatures. Verse 2. But specially in his Church. Verse 3. Gods iudgements and power are terrible to his enemyes, but comfortable to his seruants. Verse 4. All creatures are at Gods commaundement. Verse 5. Gods people are called saynts euen in this life, whome it becommeth carefully to keepe the couenaunt of sanctification, that passeth betwene them and their God. Verse 6 It is comfortable to consider, that God who is iustice it selfe, shall iudge. Verse 7 When God speaketh, all ought to heare. Verse 8. 9. God regardeth not outward seruices, when inward is wanting. Verse 10. All things in the world are Gods, and at his commaundement. Verse 11. If he know the creatures, then men likewise. Verse 12. God standeth not any maner a way in neede of man. Verse 13. God being a spirit, needeth not outward nurriture. Verse 14. The sacrifice of thankesgiuing, is acceptable to God. Verse 15. Aduersitie is a spurre vnto prayer, if we could rightly consider of it. Verse 16. Gods ordinaunces being holy and pure shoulde not come into mouthes giuen to filthinesse. Verse 17. To hate admonition and to despise Gods worde, be two grievous sinnes. Verse 18. Learne to beware of making hast to wickednesse, and of communicating with other men in their sinnes. Verse 19. Our tongues and mouthes shoulde be dedicated to goodnesse. ver. 20. To speake euil of, or to slander any, much moze our nighest kinned, is a horrible sinne. Verse 21. Gods mercy & long suffering worketh strange effects in the wicked, not of it selfe, but because that they in the corruption of their own nature abuse it. Verse 22. Gods iudgements shoulde strike a reuerence and feare of his maiestie into our harts. Verse 23. God delighteth in those that giue themselves to godlinesse and honesty.

Psalme 51.



This Psalme propoundeth specially two thinges : the firste is an humble confession of sinnes, with an earnest crauing pardon for the same, desiring notwithstanding his sinne, the continuance of Gods sauiour towards him, and this reacheth from verse 1. to the end of the 17. In the second is comprehended an earnest praier for the whole estate of Gods church, and this is in the two last verses of the Psalme.

The Title, to him that excelleth, a Psalme of David (this hath bene expounded before) when the Prophet Nathan came vnto him [for the better understanding of this, read 2. Sam. 11. and 12 Chapter throughout] after hee had gone

- gone in to Bathsheba (the scripture speaketh chastly & purely, of a filthy fact: in other places it is expressed by knowing hir, in our speech we say, after he had had her company, or lain with her.) Verse 1. Containeth excellent wordes of a man, that doth earnestly confesse his sinnes: and he doubleth as it were þ same matter in other wordes, that hec might more effectually declare his affection, he runneth only to Gods merce, and because his sinnes were many and infinite, he prayeth the manifestation and feeling of the infinite multitude of gods goodnesse] away myne iniquities [vz. either as they doe that take spots oute of apparell, or as they doe that blot somwhat out of debt bookes, for such a metaphor he seemeth to vse here, meaning the vtter remouing of them.] Verse 2. Under the termes of washing and cleansing, the Prophet alludeth to the outward purifings and cleansings of the law, yet so, þ he knoweth that all these outward things were nothing, without þ Lord performed þ inwardly wh was signified by these outward signs, that is fre pardon, & ful forgiveness of al his transgressions.] Ver. 3. For I know [i. feele sensibly within my self, but yet so, þ I do withal confes it] is euer before me [i. is continually in my remembrance, and the very thought of it doth continually vex me: and by iniquitye & sinne in the singular number, he meaneth not that he committed no more but one sinne for we see there was murther adioyned with his whoredome & adulterye, but in confessing one as the principal he acknowledgeth all the branches appertaining therto whatsoeuer.] Ver. 4. Against thee, against thee only &c [David noteth by this maner of speech, that he did so cunningly couer his sinne from mens eyes, that none saw it for the time, til it was reuealed, but God alone: so that we see, Against thee, doth not only note þ his sinne was directly agaynst God, which also he meaneth by doubling þ wordes against thee, agaynst thee, but also that it was naked before him, as appeareth by that which followeth: & when he addeth this word, only, he meaneth not, þ he had not offended agaynst men also, for we see that he had caused Vriah to be slain] but because God was he [whose law, both in respect of the first and second table was broken, whom it did most especially touch] that thou mayst be iust [i. declared to be iust, for otherwise god is alwayes iust, though the manifestation thereof appeare not] and pure [i. sound and byright] when thou iudgest [vz. others, for God is alwayes iust, but it then specially appeareth, whē he eyther pronounceth sentence agaynst some, or executeth iudgements vpon them.] Ver. 5. Behold [q. d. I confes not only this sin of adultery and murther, but al other from the time of my being, vntill this present houre, he speaketh indēde specially of originall sinne, but yet so, that vnder the same he comprehendeth al his other sinnes whatsoeuer, originall sinne being the fountayne from whence the rest flow] and in sinne hath my mother conceived me [these wordes meane not that the perfozmaunce of marriage dueties simply of themselues bee euill, as some lewde men haue dreamed and taught, but that he hauing originall sinne from his parents, was in that sinne] conceived [i. fostred and nourished in his mothers wombe, and brought forth in the same, for so largely do I take the word of conceauing, the beginning of a thing

thing, being put for the growth, proceeding and continuance of the same thing] **Ver. 6.** Thou louest truth [i. by rightnes & soundnes, & a sincere good will to fol- 6
low the] in the inward affections [meaning that God specially respecteth the
hart, yet so, that he wil haue the outward conuersation agreable thereto] haste
thou taught me wisdom [i. heauenly and right vnderstanding out of thy law.
All this the Prophet alleageth to aggravate his own sinne, because that con-
trary to the knowledge and truth that God had manifested vnto him, he had com-
mitted gros iniquities.] **Ver. 7.** Purge me with Hyssop [no doubt hee alludeth 7
to the ceremonies & purifications of y^e law, among which Hyssop was greatly
vsed, as *Leuit. 14. 6, 7. Leuit. 19. 18.* yet so that he would haue the truth also sig-
nified by these outward things, and he putteth purging, and Hyssop, and wa-
shing, which were outward parts of the legal purifications, for a thoro, & whole
cleansing, as *ver. 2.*] and I shall be cleane [q. d. otherwise I cannot bee cleane,
vnlesse thou O Lord performe it indeede] whiter then snow [See *Isaiah 1. 16.*
18. for the vnderstanding of this Verse.] **Verse 8.** Make me to heare [i. cyther to 8
seele, one sence being put for another, a thing vsuall in Scripture, or else, by
some one of thy Prophets or other make me to know my sinnes to be forgiven
as Nathan pronounced the same vnto him *2. Samuel 12. 13.*] Ioye and glad-
nesse [i. that comfortable and ioyfull message, touching the free and full par-
don of my sinnes, that maye make me ioyfull and glad indeede] that the bones
[i. I my selfe both body and soule: he putteth a part for the whole] which thou
hast broken [vz. by the horroz of thy græuous iudgementes agaynst me for
my sinne, see *Psalme 38. 3.*] may reioyce [i. haue matter of reioycing ministred
vnto them, and performe that ioy indeede, whilst that they inioye their former
feelings.] **Verse 9.** Hide thy face from my sinnes [i. bury them as it were in 9
perpetuall forgetfulness: for we doe not easily forget those things that be con-
tinually in our sight] put away [see before verse 1. of this Psalm] all mine in-
iquities [one and other, for so long as any sinne presseth vs, the conscience can
hardly be quiet.] **Verse 10.** Create in me a cleane hart [he prayeth, because the 10
heart is the seat of the affections, and naturallie it is inclined to all filthinesse
euery day, see *Marth. 15. 19. Gen. 6. 5. Gen. 8. 21.* That God woulde reforme it,
taking away that filthinesse, and planting goodnesse in it, which he calleth crea-
tion] a right spirite [i. a minde free from all hipocrisie, and abhorring crooked-
wayes, some read a stedfast spirite, meaning a spirite and mynde so well stay-
ed, as might not in tyme afterward be remoued from his obedience.] **Ver. 11.** 11
Cast me not awaye from thy presence [hee vseth here a metaphoz taken from
Kings, who will not vouchsafe such to beholde them, as they hate or lyke not
of] thy holy spirite [i. the effectes and woakes of thy holy spirite, for neyther
doth the spirite substantiallye dwell in men, as some haue dreamed, neyther
is the pledge of the spirite so taken awaye, as some haue imagined, though
it be hidden sometimes vnder the ashes of corruption,] **Verse 12.** Restore to 12
me the ioy of thy saluation [i. make me to seele agayne that vnspeakeable com-
fort of saluation, that I was wont to seele: so that it seemeth that Dauid was
almost

almost at the doze of dispayre with the feeling of his sinnes, & the iudgements of God agaynst him for the same] establish me [i. make me strong and stedfast] with thy fræ spirite, [the spirite of God is called fræ in diuers respects, as because it is Gods effectuall instrument to set vs fræ from the bondage of sinne, for where the spirite of the Lord is, there is frædome, 2. Corinthians 3. 17. because also thereby god worketh in vs frænesse and readinesse to the doing of those thinges which he commaundeth: and lastly because it maketh vs frælype and boldly to pprofesse that we are Gods children, as Rom. 8. 15. 16. some reade principall or princelike spirite, meaning thereby a most excellent spirit, suche as kings and Princes haue neede of, that they may know how to guide them
13 selues in their offices.] Verse 13. Thy wayes [i. thy mercies & louing kindnes, which are called Gods wayes because he alwayes sheweth them to true penitent sinners, q. d. If thou wilt pardon me my sinnes, I will be thy instrumente to teach the y shall come to the like feeling of their transgressiōs, thy wonderfull mercy and goodnesse] and sinners shall be [vz. by that meanes] conuerted vnto thee [vz. from whom they haue gone astray, he meaneth that hee will take paynes to winne men to god, but that the profit thereof shall redounde to gods
14 owne glory.] Verse 14. From blood [he meaneth not only from the sinne committed in shedding Vriahs blood, and others with him, as 2. Sam. 11. 17. but also the punishments that by that sinne he had drawne vpon himselfe: whereof see Genesis 9. 5. 6.] God of my saluation [see Psalm 18. 46.] my tongue shall sing ioyfully [i. chearefully and aloude prayse] thy righteousnesse [i. thy goodnesse, saythfulnesse and truth, which thou promist and performest to the, that craue
15 pardon and forgiveness.] Verse 15. He prayeth the Lord not onely to giue him an occasion, but also to inable him to thankfulnessse, and then he will performe
16 it.] Verse 16. Must be vnderstoode by the way of comparison, and not supplye, for yet in his time sacrifices were to be vsed, and that by the prescript of gods
17 law, see Psalm 50. 8. 9. &c. Isaiah 1. 11. 12. &c.] Verse 17. The sacrifices of God [i. such as he principally alloweth and accepteth] a contrite spirit [i. a spirite brused and broken as it were, with the feeling of the sinne committed, and the acknowledgement of his owne weakenesse and vnworthinesse, which as I take it, the Apostle calleth godly sorrow 2. Cor. 7. 10. 11. Thou wilt not despise [i. thou wilt graciously and mercifully accept: for not refusing or despising, with god
18 is gracious accepting.] Verse 18. Be fauourable [i. notwithstanding my sinne, continue gracious, and heape vp benefits vpon benefits] vnto Sion [i. vnto thy church and people: he putteth the place where Gods people dwelt, and the exercises of his religion were vsed, for gods people and Church, see Psalm 48. 11.] for thy good pleasure [i. for thyne own goodnesse sake, and not for any thing in them or me, for there is nothing in vs that can procure that] build the wals of Ierusalem [i. not onely defend thy church by thy mighty power and prouidēce but giue it all the meanes whereby it may resist the assaults of thine enemies, as walles to a citie are a good defence to saue them from the violences and
19 outrages of their enemies.] Verse 19. Sacrifices of righteousnesse [see Psalm 4. 5
q. d. When

g.d. When sacrifices and burnt offerings shall be referred to a right ende, God will allow and like of them then shall they [i.e. thy people offer Calues vppon thine altar [i.e. sacrifices of prayles and thanksgiuing, vnderstanding no doubte by Calues euen the instruments of their lippes to prayse God withall, see Hosea 14.2. also Heb. 13.15.

Verse 1. When we are touched with the feeling of our sinnes, Gods mercy is the only medicine that we must looke to for the curing of our soze. Verse 2. We must pray for pardon and full forgiveness of our sinnes, or else it is nothing as also verse 9. of this Psalm. Verse 3. Confession of our sinnes, and the sight of them are good meanes to bring vs to repentance for them, and forgiveness of them. Verse 4. God onely is iust in all his wayes and wordes how vile soeuer men be. Verse 5. Prooueth originall sinne, and yet not by imitation, as the Pelagians imagine, but by naturall corruption from our parents before we could follow them. Verse 6. God specially regardeth the inward parts, as the harte and minde. Verse 7. Unlesse God take away our sinnes, we can neuer be purged. Verse 8. When we are afflicted with heauynesse, it is good to praye that we may feele spirituall comfort. Verse 9. We are not able to insure Gods presence, much lesse his iustice for our sinnes. Verse 10. God is he alone that must alter and chaunge the corruptions of our mindes. Verse 11. To be banished out of Gods fauour, and to want the effects of the spirite, is extreme miserie. Verse 12. Unlesse God vphold vs, we shall easily fall. Verse 13. Our feelings of Gods mercies, should be referred to other mens profits, and Gods glory. Verse 14. We ought to pray for deliuerance from sinne, and the punishments due thereto. Verse 15. All the members of our bodies should be referred to Gods glorie, but yet we can not performe that vnesse hee giue vs strength and grace. Verse 16. God regardeth not outward seruices only, but the inward and the outward must be both ioyned together. Verse 17. Godly grasse of hart for sinne, is an acceptable sacrifice to God. Verse 18. We must praye for the Church, and the prosperity thereof. Verse 19. It becommeth Gods children after he hath heard their prayers, and graunted them their requests, outwardly to shew themselves thankfull.

Psalm 52.



This Psalm may be deuided into two parts. In the first the prophet by pacemeale as it were, describeth the corruption and malice of his aduersaries: and this is comprehended in the foure first verses. In the second he sheweth Gods iudgements against the vngodlye, and his fauour to his children, with the fruit the godly shall reape thereby, from verse 5. to the end of the Psalm.

The title, to him that excelleth. A Psalm of David to giue instruction [this hath ben expounded before, Psalm. 4. also Psalm. 32.] that which followeth in the title declareth

1 Di.

2

Se.

- declareth the occasion wherefore David made this Psalm, for the more ample vnderstanding wherof, see 1. Sam. 21. from verse 1. to the 9. and Doeg is here called an *Edomite*, not that I thinke he was so by nation or birth, but because he had vpon some one occasiō or other, dwelt in *Edom*. Ver. 1. Why boastest thou thy selfe, &c. [q.d. there is no cause why thou shouldst so doe, if eyther thou consider thy selfe, or the matter that thou art about to commit, or God himselfe, whose goodnesse continueth towards his children for euer, though he doe for a time giue them ouer to the vngodlies lust, so that all thy labour is but lost, though thou bragge neuer so much therof: for neyther art thou able to assault God, though thou be neuer so mighty, neyther to hinder the course of his goodnesse towards his children.] Ver. 2. Thy tongue imagineth mischief [he attributeth imagination to the tongue, which is proper to y^e mind, meaning therby, expressing: q.d. thou doest by thy wordes bewray what mind thou haddest when thou wast with Ahimelech] like a sharpe rasor [vz. in cutting, & that deeply: q.d. thou woundest & cuttest with thy tongue as a rasor doth, hee meaneth the slaughter committed, 1. Sam. 22. 16.] that cutteth deceitfully [as missing y^e beard, and striking the throat, that is, not vsed where it should be, and where it should not be vsed, there to be of great force. Immanuel readeth this verse otherwise, and somewhat more plainly in my iudgement. Verse 3. Euill [i. not onely euill in affection, but in acte, meaning speciallye the murder committed at *Nob*] and lyes, [vz. in falslye accusing Ahimelech, see 1. Samuell 22. 7. 8. 9. &c.] Ver. 4. Thou louest [i. allowest and blest] all wordes that may destroy [i. suche speeches, as by the uttering of them may bring hurte and destruction to others.] Ver. 5. So [i. as thou hast delighted to destroy others, vz. the Priests of *Nob*, so shall God take pleasure in thy ouerthrowe although for a while he deferre to punish thy trayterous and crafty dealing] destroye thee [Doeg, although thou thinkest thy selfe to be very high and sure, yet shalt thou be cast downe] for euer [i. continually, and that so, that thou shalt haue no hope of rising agayne] hee shall take thee [vz. awaye from amongst men, so that thou shalt not hurt any more] and plucke thee [vz. by strong hande, whether thou wilt yea or no, out of thy Tabernacle [i. the place of thy dwelling and aboad, and all that thou haddest to maintayne the same which thou makest account of, as though it had bene perpetuall, meaning that he would take awaye from him Saules ieruite, and whatsoever else he had to trust in] roote thee [i. not only thine owne person, but thy remembrance and posteritie] out of the lande of the liuing [i. out of the world, and from the face of the earth.] Ver. 6. Shall see it [i. the punishment that God shall lay vpon thee, and such wicked ones as thou art] and shall feare [vz. God and his iudgements, but yet with a reuerence and loue also of his maiestie, from which shall spring sincere seruice] and shall laugh [i. inwardly and outwardly reioyce] at him [i. Doeg, and such wicked men, not so much for that they are ouerthrowne, as because thereby it pleaseth God to manifest the care he hath for his children, & the iudgements he executeth vpon the wicked.] Ver. 7. Behold the man [q.d. they shall poynt at him

him as it were with the finger, and will other men to looke vppon the heauye iudgementes that God hath executed agaynst him] that tooke not God for his strength[.that did not put his trust for his strength and all other thinges in God only]but trusted vnto the multitude of his riches [See Luke 12.15.16.&c. I.Timothie 6.7.]and put his strength[.trusted that his strength shoulde appeare]in his malice[vz.whiche hee practised agaynst Ahiemelech, and the rest of the Priestes at Nob.] Verse 8. But I [David expresseth the hope that he and other saythfull haue, howsoeuer the wicked be destroyed, and that though the wicked trust in vncertaintie of riches, yet he and they still hang vpon the Lord continually] lyke a greene Oliue Tree [.i. alwayes freshe and flourishing, and yelding fruite, for the Oliue is very fruitfull, and neuer wanteth greene Leaues] in the house of G O D [.i.in his Church and Congregation, from whiche though David were at this present banished, yet in a sure hope he perswadeth himselfe hee shall in good time returne thither, and bring forth much fruite]for I trusted in the mercye of G O D [this is a reason why he shoulde continue and flourish]for euer and euer[expounde this by verse sixe, of Psalm 23.] Verse 9. I will alway prayse thee [David promisseth thankfulness]for that thou hast done this, [he sheweth a cause why he will be thankful, and marke the manner of speeche, he speaketh as the Prophets also do oftentimes, of a thing that should be done, as though it were already done, because of the certaintie of it]I will hope in thy name [.i. I will trust in, and patiently wayte for, thy vertue, power, and grace, as Psalm 20.1. so that here he promisseth patience]because it is good [.i.is found to be gracious, fauourable, and redy to helpe afflicted ones]before thy saynts [.i.euen in the verpe sighte, iudgement and experience of thine owne people. For this word Saynts, see before Psalm 50.5. also Psalm 16.3.]

The vngodly reioyce and glory in their sinne and shame: also Gods kindness continueth for euer towards those that feare him. [Ver. 2.3.4. sheweth how that the vngodly vse all the meanes they can of words deeds, &c. to worke mischief and hurt by. Verse 5. setteth out Gods iudgements agaynst the wicked, and that the hope of the vngodly shall perish. Verse 6. Gods iudgements vpon the wicked, strike two contrary passions as it were into the hartes of his children, vz. feare and ioyfulness. Ver. 7. sheweth how vaine a thing it is to trust in any thing saue in God alone, and to take pleasure and delighte in vngodlynesse. Verse 8. describeth the flourishing estate of the saythful. Ver. 9. Teacheth prayling of God and patience.] Do.

Psalm 53.



His Psalm is the same, not only in matter but in wordes almoste, with Psalm 14. and therefore that, that hath bene sayde there, must be looked vpon agayne where it varieth, something shall be put down. In the title are these wordes on Mahalash, which I take

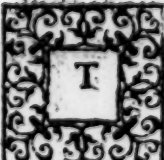
It is

rather

rather to be an instrument then a tune, and such an instrument as was made to go with blowing or breath, by the reason of the hollownesse of it, all the rest of the title hath ben expounded before, Psal. 42. and else where.

- Se. Verse 1. For the word, *Woake*, in Psalme 14. here is put downe *Wickednesse*, seuerall wordes tending all to one end, *vz.* to set out the naughtinesse of these wicked men. Verse 3. For all are gone out of the waye, Psalme 14. there is read: Here, euery one is gone backe [*vz.* from the obedyence of God and his commaundementes, whereof they seemed to make some profession. Verse 5. differeth almost altogether from Psalme 14. the Prophet declaring what great iudgement the Lorde bringeth vppon the wicked, though neuer so stout and couragious, noting that though they feared *G D D* no whit at all, yea and they themselves were greatly feared of men, yet when they thought least of it, and no cause of feare appeared, the Lorde stirred by the terrours and prickes of their owne consciences to trouble them] scattered the bones [*vz.* being firste broken as it were in pæces. By this manner of spæche the Prophet meaneth that the Lorde by his iudgementes entereth and pierceth euen into their inward partes, and breaketh and weakeneth all their force and strength whatsoeuer, and you so shal haue the word, bones, used for strength before, Psalme 32.3.] of him that besieged the [*the Prophet speaketh of Gods people, as of one person, because of the vnitye that is or oughte to be amongst them, and of their fellowlike suffering: So also hee speaketh of the wicked, as of one man, by reason of the consent that is in them to doe mischief: vnderstanding also by the worde, besieging, all the mischieuous attemptes, deuices, and proceedings of the vngodly*] thou hast put them to confusion [*this may be referred eyther to the Church, as that the Church had gotten victorie agaynst the wicked, because G D D would haue it so: or else to Christ the heade of the Church, or G D D the Father, speaking to him and of him, in the first place in the seconde person, and in the latter place, speaking of him in the thirde person. I would rather referre it to the Church. All the rest see before Psalme 14.*

Psalme 54.

- Di.  This Psalme though it be short, hath yet notwithstanding 3. parts. 1. In the first the Prophet prayeth deliuerance from his enemies: shewing the cause that moueth him so to doe, from verse 1. to the end of the third. In the second he declareth what mercy God will shew to him, and what iustice he will execute vpon his enemies, and this is in the two next verses, *vz.* 4. 5. In the thirde he promisseth hartye thanksgiuing vnto the Lorde, and sheweth the cause thereof, and this is conteyned verse 6. 7.

- Se. The title to him that excelleth on *Neginoth* [*see this expounded Psal. 4. in the title.*] A Psal. of David to giue instruction [*see this expounded Psal. 32. in the title.*]

title,] when the *Ziphims* [*i.* diuers of the people that dwell in *Ziph*: for the expounding of this, and all that followeth in this Title. See 1. Samuel 23. verse 14, 15, 16, 17, 18, 19, &c. also 1. Samuel 26. verse 1. 2. &c.] Is not David amongst vs? [*This* demaunding doth more certainly affirme: *q. d.* certayne-lye and withoute all doubt he is in our countrie, and therefore we come to tell it ther.

Verse 1. *Saue me* [*i.* deliuer me, and set me free from these daungers wherein I am: so haue we had this word vsed sundry times before, and so haue you it afterwarde Psalme 69. 1.] by thy name [*or* else for thy names sake: *i.* for thy strength, vertue, power, and graces sake, as sundry times before, and namelie Psalme 20. 1.] and by thy power [*q. d.* myne enmyes are stronge, and I am weake, therefore I come vnto thee that arte stronger than all,] Iudge me, [*i.* defende my righte, pleade my cause, and sette mee free from the force and subtelties of mine enemies.] Verse 2. *Hear* my prayer [*i.* shewe by effect that thou hast or wilt graunte my request: for otherwise David doubted not, but that the Lorde hearde him praying] vnto the wordes of my mouth [*i.* vnto the prayer whiche I utter with my mouth: for prayer specialllye is a lifting vp of the harte vnto *G D D*, though wordes sundry times bee not vsed or hearde before men, as Exodus 14. 15. Also 1. Samuel 1. Verse 10. 11. 12. 13.] Verse 3. *For* strangers [*i.* the *Ziphims* and others taking part with Saule who although they were *Israelites* according to the flesh and outward profession, yet by their deedes declared themselues to be strangers from God, his religion and all humanity: for very humanity it selfe would haue taught the, to haue bin so farre off from deliuering the afflicted into Tyrantes handes, that they should rather haue pittied him] are risen vp agaynst [*vz.* both with bodily violence, and with their tongues to doe me euill] and tyrants [*i.* men not onely of great might, but also of great crueltye, like vnto wilde beastes] seeke my soule [*i.* diligently searche after my life to destroy it: See Matth. 2. 20. Soule is put here for life, as in other places before, and also verse 4. of this Psalme] they haue not set God before them [*q. d.* all this outrage against me springeth from this fountain, to wit, that they neglect God, as he is manifested and reuealed vnto them in his word, neyther take they counsell of him, but preferre their owne iudgements and deuises in all their attempts whatsoever.] Verse 4. Beholde *G D D* is mine helper [*q. d.* notwithstandinge all this, see howe graciouslye *G D D* helpeth and succoureth mee] is with them, [*i.* taketh their parte and is on their side, as *Romanes* 8. 31. For otherwise *G D D* by his presence is with all his creatures, and no doubt, he meaneth not only those that fledde away with him, but euen *Jonathan*, and suche others, as euen in Saules Courte fauoured him and his cause] that vpholde my soule [*i.* that beare me good affection, haue care ouer my safegarde, and take my parte, and ayd and helpe me, so farre forth as *G D D* enableth them, Soule is here put for lyfe, as before in the thyrde Verse not that men are able to vpholde eyther their owne lyues or other mens,

- otherwise then as God maketh them instruments to doe the same.] Verse 5. He shall reward euill [i. God by pouring forth his iudgements vpon them, shal in a iust measure, recompence them the mischiefe that they haue deuised and done agaynst me: for euill here is put for euil of punishment, as sundry times before] oh cut them off [vz. eyther from amongst men, rooting them out of the lande of the liuing, or else from power and means to performe their mischiefs by] in thy truth [i. according as thou truly hast promised, so make me effectually to feele the performance thereof, we haue had the same phrase sundry times before.] Verse 6. Then will I sacrifice [vz. the sacrifice of prayse and thanksgiving] freely [i. not onely with free and chearefull courage, but with greete liberalitie also. So that he promisseth to shew himselfe after his deliuerance euery manner of way thankfull to God] I will prayse thy name [i. goodnesse, strength, power, &c. as before verse 1. of this Psalm] because it is good [i. mercifull, almighty, &c. for so much doth the word God comprehend in this place.] Verse 7. For he hath deliuered me [this is the reason why he will giue hartye thanks to the Lord, vz. because God hath set him free from wonderfull daungers and troubles, for so much I take it he meaneth by all troubles, and not that he should not indure any moe afterwards] And mine eye hath seene [i. I haue not only in my vnderstanding perceaued, but with these bodily eyes of mine (for he putteth one for both) I haue beheld, poured forth vpon my enemies, the iustice and iudgements of God, which I prayd for, or desired might fall vpon them: which also we may doe, to wit, holily reioyce, in the execution of Gods iustice vpon the wicked, so that our eyes be pure from all naughty affections, and our minds cleused from desire of reuenge.]
- Do. Verse 1. Teacheth vs, not only in our distresses to pray vnto God alone, but for the strengthening of our fayth to haue recourse to his goodnesse and power. Verse 2. Teacheth vs in prayer to vse both hart and voyce. Verse 3. Doth not only set out the cruelty of the vngodly agaynst the good, but also noteth the fountayne of all wickednesse, that is, the neglect and contempt of God, and his will reuealed in his word. Verse 4. instructeth the faythfull, to assure themselves of Gods present ayde: who is mercifull not only to them, but also to all those that take their partes: and therefore wee see it is not good to destitute Gods seruants, vnlesse we will pluck God vpon our owne backes. Verse 5. setteth out Gods iustice against the wicked, of which see Psal. 18. 26. it teacheth also, to make Gods faithful promises the grounds of al our supplications and prayers. Verse 6. Teacheth vs both to giue God thanks for his mercies, and also the maner how we should yeld it, that is willingly, chearefully, freely, and plentifully. Verse 7. sheweth that it is God alone, that must set vs free from all daungers whatsoever, the doctrine of the latter part of this verse is put down in the sence.

Psalm 55.



This Psalm I take it, may well bee diuided into three partes. Di.
 In the first, the Prophet maketh his prayer vnto the Lord, 1
 shewing also what great causes he had to moue him thereto: 2
 and this from verse 1. to the ende of the 8. In the seconde he 3
 prayeth agaynst his enemies, describing their mischieuous 4
 malice, hipocrisie, and other vices, from verse 9. to the ende 5
 of the 15. In the third he returneth agayne to his prayers, both for himselfe and 6
 agaynst his enemies, concluding with a comfortable exhortation to the sayth- 7
 full, with a terrible denouncing of Gods iudgements against the wicked, and 8
 this reacheth from verse 16. to the end of the Psalm.

The Title is expounded before Psalm 4. and Psalm 32. in the Titles 9
 thereof. Some there be, that thinke David made this Psalm when hee 10
 was afflicted with the Rebellion of his sonne Absalon. Othersome vnder- 11
 stand it of that great and wonderfull daunger, wherein hee was in the Ci- 12
 tie Keilah whether Saule came to besiege him, whereof see more at large 1. Sa- 13
 muell 23. 1. 2. &c. And to this doe I rather enclyne.

Verse 1. Heare my prayer [see Psalm 54. 2.] hyde not thy selfe [i. turne 14
 not thy selfe away: he seemeth to speake after the manner of men, who some- 15
 times if they be not disposed to graunt a request, will not speake with the par- 16
 ties that sue vnto them, but seeme to hyde themselves from presence & speech] 17
 from my supplication [true it is that in scriptures prayers and supplications 18
 are many times vled for one and the selfe same, and it may be that they are so 19
 taken here, but yet you shall see them sundry times seuered, as Ephe. 6. 18. Phi- 20
 lip. 4. 6. 1. Tim. 2. 1. where by supplication the Apostle meaneth, requests made 21
 to God for deliuerance from those things which trouble vs: and by prayers, re- 22
 quests which are made for benefits] Ver. 2. Harken vnto me [i. the prayers that 23
 I make before thee, as Psal. 54. 2.] and aunswere me [i. graunt me my request, 24
 for those whom we louingly aunswere, we seeme in some sort to graunt vnto] 25
 I mourne [i. I am sorrowful and heauy harted] and make a noyse, he meaneth 26
 that by violence and behemency of his affliction, hee was as it were inforced, 27
 sometimes to heaunesse of heart, & mournful bewailings, & sometimes again 28
 into most pitiful outcries.] Ver. 3. For y voice [i. for y hard & greuous threats 29
 which are vttered with y voice] of the enemy [i. Saule, vnderstanding, notwithstanding 30
 vnder him as y principal, all those y cleaue to him in these outrageous 31
 words & deeds against him] & for y vexation of y wicked [vz. which they do a- 32
 gainst me: and not so they themselves suffer: for here the vexation of the wicked is 33
 vled actiuelly, vz. for the oppression wherewith they did afflict the innocent] be- 34
 cause they [i. the enemies and wicked men: and mark here the sodayn change of 35
 the number] haue brought iniquitie vpon me [these wordes haue diuers sences, 36
 some

some expounde them thus, they slandered mee, as though I had bene a wicked man: some thus: they imagined a wicked purpose against mee, seeking by all meanes to bring me to ruine and destruction: Some thus: They did vniustly and wrongfullie rushe in vpon me and agaynst mee to destroy me: some thinke it to bee surche a manner of speeche, as is Genesis 20. verse 19. For mine owne parte I take this to be the Prophets meaning, that the vngodly did by all meanes, thoughtes, wordes, and deedes, seeke his hurte and ouerthrowe, which dealing of theirs, hee calleth iniquitye, because they practised it agaynst him, without anye cause on his part giuen them, and that in no small measure, but in wonderfull heapes, whiche I take hee meaneth by these wordes, they brought vpon mee] and furiously hate me [hee noteth in these wordes, the fountayne of all iniustice, and harde dealing, to wit, outragious hatred: so that he sheweth in this verse foure causes, of his mourninges and outcries, their wicked speeches agaynst him, their great græfes done to him, the heaping of them vp to a full measure thereof, and their cruel & outragious hatred.]

4 Verse 4. My hart trembleth within me [nowe hee sheweth what great feare possessed him, by reason of the mischiefs that the wicked attempted against him. He sayth not without cause, my hart trembled, meaning by that manner of speeche, that courage and boldnesse, whiche haue their seate in the harte, were remoued, and in steele thereof came all trembling and feare.] And the terrores of Death [i. moste græuous terrours, and as it were the pangues of death for bitterness and sharpenesse] are fallen vpon mee [i. haue seased me and taken holde of mee, and the reason thereof was because hee thoughte hee should haue fallen into the handes of his aduersaries to bee murdered of them at their pleasure, which thing declareth that notwithstanding the faythfull people haue a wonderfull trust in G D, yet they are not for all that insensible, or utterly voyde of feare, whiche also hee noteth in the nexte verse.]

5 Verse 5. Feare and trembling are come vpon mee [this verse is almost the same with the fourth. Betwene feare and trembling, I make this difference, that feare is inward, and is as it were the cause of the other: trembling is outwarde, and as it were the effecte of feare] and an horrible feare [i. an extraordinary and moste terrible feare] hath couered mee, [i. besette mee aboute on euerye side, and as it were overwhelmed mee, whereby we see that he was in greate distresse.]

6 Verse 6. And I sayde [vz. in that great extremitie, for in this verse and some others following, hee doth amplifie his calamitie and miserie, by wishing the auoyding thereof, if it were possible: whiche thing declareth that hee was so compassed in on euerye side, that hee coulde hardlye hope to bee deliuered vlesse it were miraculoulye, and that hee coulde hardlye fynde anye meane to saue himselfe, though hee were readye and willing to forgoe all that hee hadde, and to goe into exile] Oh that I had winges like a Dove [true it is, that hee vseth the worde Dove in some respecte to set out the miserable estate wherein hee was [as one hath noted] because that it is a stielie and fearefull bird

birde, but yet I suppose that he meaneth rather in this place, to wish unto him
 selfe swiftnes, that thereby hee might auoyd the dangers and troubles that his
 enemies intended against him. Many fowles are more swift of flight then Pi-
 geons: or Doves are we confesse: but yet he that were able to flie from his ene-
 mies as fast as the Pigeon, needed not much to feare all their forces. Then
 would I flie away, [vz. from their force and fury, hee meaneth that he would
 giue place, to the rage and fury of his enemies] and rest [vz. in some place
 free from their attempts and mischiefs.] Ver. 7. Someth to bee of the same
 sense and meaning, for when he saith farre off, [he meaneth not only from the
 places of their abode, but from their fearcenes and fury] and lodge [i. dwell,
 and as it were make my abode] in the wilderness [i. in some place either unin-
 habited, or else not so peopled, as other places are, so you haue the word bled,
 Matth. 3. 1. Whatsoever it is, hee meaneth that hee would dwell in a place
 where hee might not bee knowne of any, or at the least but onely of those that
 should wish him well.] Ver. 8. In the beginning, for he, read I, and so the sense
 is plaine, the Prophet shewing what he would do if he had wings as swift as a
 Dove: that is, he would make no delay that hee might escape, and bee set free
 from the outragious daungers wherein hee and his were, by that continuall
 pursuite, which Saul and other his complices, made against him, for so much
 I thinke in a metaphoz he meaneth, by stormie wind, and tempest.] Ver. 9. De-
 stroy [vz. them and their counsels. The Hebrew word signifieth to swallow
 or suppe vp, by which hee noteth an vtter ruine, that neither they nor their i-
 maginations may any more appeare: and this kind of punishment was exerci-
 sed, towarde Dathan and Abiram. Numeri. 16. 31. 32.] Diuide their tongues
 [vz. in such sort, that they may not vnderstande one another, which iudgement
 was powred forth vpon the builders of Babel. Gene. 11. 7. &c.] For I haue
 seene cruelty and strife, [i. all maner of naughtines and disorder, hee putteth
 two sortes for all of what sort soeuer: and when hee sayth he hath seene it, hee
 meaneth that he certainly knew of it, the sense of the sight, being a notable in-
 strument to ingender knowledge of thinges that be done before it] in the citie
 [i. in my iudgement, not Ierusalem, though in Sauls time all things were very
 disorderous there, but in Keilah, of which see Ioshua. 15. 44. also, 1. Sam. 23. 1.
 2. &c.] Ver. 10. Day and night [i. continually, as Psal. 1. 2.] They are about
 [vz. cruelty, and strife, of which before ver. 9. he noteth the disorder that was
 there, to wit in Keilah all iustice, order and right being banished, and al cruel-
 ty, strife, and all maner of naughtinues, being the principall and continuall
 watchmen of the Towne, whose duety it was to goe about the places where
 they watched, as may appeare Cantic. 3. 3.] vpon the walles thereof, [i. in the
 highest and chiefest places, for the walles in Townes besieged, are the most
 meete places to keepe watch and warde on. All that followeth both in this
 verse, and in the next verse, is nothing, but a particular recitall of the iniqui-
 ties that were bolstered and practised in this place, as vniust dealing, mis-
 chieuous practises, all maner of wickednes, and namely to their tyrannie they
 wrought

ioyned deceit and subtilty: If any man list to referre it to other Cities, sub-
 iect to Sauls kingdome, besides *Keilah*, I will not greatly contend: This al-
 wayes being provided, that it must bee principally vnderstood thereof.] Ver.

- 12 12. *Myne enemy* [i. mine open enemy, or one that I had giuen any good
 cause vnto, to bee mine enemy, for otherwise no doubt, hee or they whosoever
 they were that put this in practise against David, were his foes, and here
 note that though hee seeme to speake but of one, yet no doubt, hee meaneth
 more, or else vnder one most singular in that craft of dissimulation, hee vnder-
 standeth others: for hee meaneth here, that by secret deuises, which hee
 coulde not preuent, hee was vnder the pretence of friendship almost cast a-
 way] did not disfaime mee [see verse 3. of this Psalm] for I coulde haue borne
 it [vz. better then I doe nowe, because I looke for nothing from mine enemy,
 but enemy like dealing,] Exalt himselfe against mee [i. set himselfe against
 mee by worde or deede. All this the Prophet speaketh by the way of compari-
 son, not denyng but that his foes did defame him, and oppose themselves a-
 gainst him: but if that were compared with the hypocriticall dealings of his
 counterfett friends, it would appeare to bee nothing, as a man would say, and
 this wee call a demyall by the way of comparison] I would haue hid me from
 him, [i. I would haue kept my selfe close and safe, from him and his cruel-
 ties.] Verse 13. Hee sheweth who it was that wrought him this iniurie [my
 companion [i. my equall, and of the selfesame state and condition that I my
 selfe was of, by which wee see that this Psalm was made before he came to
 the kingdome: for when hee was exalted thither once, none was equall vnto
 him] my guyde, [vz. in matters of counsell and affaires that I had to doe] and
 my familiar [i. my deare and tender friend. He meaneth no doubt some whom
 14 hee had in great regarde and estimation.] Ver. 14. Which delighted in con-
 sulting together [9. d. with whom I tooke wonderfull pleasure to conferre of
 many matters, and namely of the exercises of Gods religion: which I suppose
 the Prophet meaneth by going into the house of God as companions, consul-
 ting as it were together howe they might prepare themselves to his seruice, &
 15 behaue themselves therein.] Ver. 15. Let death sease vpon them [vz. not one-
 ly sodainely, and or euer they beware, for so much the Hebrew worde in a
 metaphor seemeth to import, but let it take such holde of them, that it may ne-
 uer leaue, till it haue taken them away from amongst men.] Let them goe
 downe quicke into the graue [as Korah, Dathan, and Abiram did Numb.
 16. 31. Hee meaneth that hee would haue them dye of some sodaine death,
 no disease or sicknesse going before it] for wickednes [i. all manner of vn-
 godlinesse: see before Psalm. 36. 1.] In their dwellinges [i. in their congre-
 gations, assemblies, and fellowshipes, putting the places where such wicked
 persons did meete, for their meetings] euen in the midst of them [i. they no-
 16 rish it within them, and haue it alwayes in their company.] Ver. 16. I will
 call vnto God [i. earnestly pray vnto him] will saue mee, [i. deliuer mee from
 17 these cruelties and daungers, as Psalm. 54. 1.] Verse 17. Euening and
 morning

morning and at noone, will I pray [i. I will bee importunate, and neuer cease,
till I haue obtayned: from hence and out of Daniel. 6. 10. wee may gather,
that in those dayes the saythfull set themselves certayne houres to pray in,
thereby the better to awake their sluggishnes.] And make a noyse [i. I will
bee seruient and earnest in it: for many haue prayed long, and yet haue wan-
ted seruency] and hee will heare my voyce [i. graunt the petitions and
prayers, that I shall poure forth before him, wherein wee see howe hee
assureth him selfe of Gods goodwill and mercy.] Verse 18. My soule [i. 18
my life, as sundry times before] in peace [i. safely and soundly, and with
great quietnes] from the battaile that was against mee, [i. from the great
conflictcs and daungers, wherein I shoulde haue bene snared, because they
were layde and prepared against mee] for many were with mee, [q.d.
though to see too, wee were but fewe, yet wee had Gods Angels with vs, to
dismay our enemies, and to comfort vs, as 2. Kings 6. 16.] Verse 19. God 19
shall heare [vz. mee and my prayers] and afflict them [i. whereas hee shew-
ed mercy to mee, hee shall afflict them and punish them] euen hee that
reigneth of olde [i. hee which in nature, counsell and iudgement is eter-
nall, and alwayes like to himselfe: which thing the Prophet expresth to
giue the wicked to vnderstande, that there is no starting holes to hyde
them in from G D D] because they haue no chaunges [vz. from wealth,
honour, and credit, to pouerty disgrace and misery, but alwayes they goe
forwarde in abundance of these outwarde blessings] therefore they feare not
G D D [i. they neither reuerence him, nor his iudgements, but abusing his
mercy, runne riot to all wickednes and so in this verse hee putteth them out
for their harde hartednes in vngodlynes.] Verse 20. Hee layeth his hand [first 20
marke the sodaine chaunge of the number, before he spake of them in the plu-
rall, nowe of them in the singular: next note that by laying of handes vpon
others, hee meaneth exercising of violence towardes others, yea and this out-
ragious discourtesie is aggrauated, by howe much it was practised towardes
them that were at peace with him [i. not only such as liued quietly with him,
but also loued him and so by that meanes] hee brake his couenaunt [vz.
which he had made with him, all this David speaketh principally of Saul,
and himselfe, and of the couenant that passed betweene them. See 1. Sa-
muel. 24. from verse 17. to the ende of the Chapter] Verse 21. The woordes 21
of his mouth were softer then butter [i. hee made shewe in his woordes of
nothing but gentlenesse and mildenesse] yet warre was in his heart [i. in-
wardly hee imagineth nothing but mischief and destruction, for so is
the worde warre vled here, vz. put for thinges that commonly followe
warres] his woordes were more gentle then Oyle [this I take to be but
the same thing repeated in an other metaphor: in summe, the Prophet
toucheth him here for his peruerse hipocrisie, and woollust mind as it were
against him.] Verse 22. Cast thy burden vpon the Lorde [q.d. if there bee 22
any thing that troubleth thee, or that thou thy selfe standest in neede, for so
much

much I thinke he meaneth, by the worde burden, commit all the care thereof into Gods hands and power, staying thy self altogether vpon his prouidence] and he shall nourish thee [i. undoubtedly thou shalt not want: for God wil play the part of a good father [whereunto in deede the Prophet in this place resembleth him] giuing vnto every one of his in measure, and as hee shall see to bee necessary for them, for so much doeth the worde import] hee will not suffer the righteous to fall for ever [vz. into the wicked mans power, that he should vse him, as he himselfe lusteth.] Verse. 23. Shalt bring them downe [vz. from the wealth, credit, and authority that now they are in, and this hee speaketh of the vngodly and wicked] into the pit of corruption [i. into the graue, meaning thereby death, putting that which followeth death, vz. the graue and buriall, for death it selfe] the bloody and deceitfull men [i. the cruell and crafty persons] shall not liue halfe their dayes [Albeit this doth not commonly fall out, as is declared Iob. 21. 7. Yet we finde it true, in many particular examples] and when hee sayth, halfe their dayes: hee meaneth not as these yeeres are numbyed to them from God, for wee knowe they can not passe the, but this hee will, that they shall not liue halfe so long, as they themselves imagined they shoulde, because in Gods iustice they shall be taken away for their sinnes: and hee vseth this worde dayes for yeeres, an vsuall speech in scripture, because the yere and yeeres consist of dayes: see for this purpose the inscription of the Prophets propheties, and namely Isaiah. 1. 1. Hosca. 1. 1.] but I wil trust in thee [9. d. whatsoever fall out vpon the wicked, I wil alwaies in a stedfast faith cleaue vnto thee and thy goodnes.]

Do. Ver. 1. 2. Teach vs two things, first in our distresses to come to God by prayer, and next to vse feruency and earnestnes therein. Ver. 3. 4. 5. Teach vs that the mischieuous mindes of the vngodly, and our owne fearefull state and condition, should be continuall spurres in our sides to prouoke vs to earnest prayer. Ver. 6. 7. 8. Teach vs sundry times to giue place to the violence and rage of our enemies, and that with some hast and speed also, lest otherwile wee be ouertaken and preuented. Ver. 9. Teacheth that wee may sundry times safely pray against the enemies of Gods Church. Ver. 10. 11. Teacheth vs, not to forbear the displaying of sinne in what place so euer wee be, specially when it is growne to so great a head, that in all places it ouerfloweth. Ver. 12. Teacheth vs, that many good men, can better beare with incurtesie from the wicked, then from those that they make account of as friends, and that they can more safely preuent daungers, from their open aduersaries then otherwise. Ver. 13. Teacheth vs, that it is no newe thing, that a mans enemies should be they of his owne household. Ver. 14. Declareth that the vngodly to attchieue their purposes, wil many times make profession of religion. Ver. 15. Sheweth that when God hath discovered some hypocrites, and wee see them goe forward from one sinne to another, we may then pray against them. Ver. 16. Teacheth vs, when we see all out of order, to call vppon the Lorde, and to be rightly and assuredly perswaded of his good will towardes vs. Ver. 17. Teacheth vs that for the shaking

Shaking off of our drougnes, it shall bee good for vs to set vnto our selues some ordinary times of good exercise. Ver. 18. Setteth out Gods fauour and mercy towards those that are his, and that by his owne helpe, and sometimes by the ministry of his seruants and Angels. Ver. 19. Sheweth howe gracious God is towards the good, and howe iust in executing vpon the wicked his heauy iudgements, it teacheth further, that the vngodly abuse Gods mercies, to a contempt of his maiesty. Ver. 20. Declareth the inhumanitie and vnfaithfulness of the vngodly. Ver. 21. Setteth out their hypocrisse, dissimulation and cruelty. Ver. 22. Teacheth vs in all thinges to hang vpon the Lordes power and providence, with full hope and assurance that hee will neuer destitute vs, nor forsake vs. Ver. 23. Comprehendeth Gods sharpe iudgements against all the wicked, and namely against bloody and deceitfull men: it teacheth the godly also still to hang vpon God, howe peruerse and settled in wickednes so euer the vngodly be.

Psalme 56.



This Psalm may bee diuided into three partes. In the first the Prophet prayeth vnto God for deliuerance from feare, promising to bee thankfull for it and to learne thereby not to feare flesh from ver. 1. to the end of the 4. In the second he declareth, that both in respect of his owne misery, and of the force & subtilties of his aduersaries, there is good cause why the Lord should succour him, from ver. 5. to the end of the 9. In the thirde hee promisetli thankfulness for all Gods mercies, and namely for his deliuerances, from ver. 10. to the end of the Psalm.]

The title: to him that excelleth, a Psalm of David [see Psalm 4. in the title] on *Michtam*, which is either the name of a tune, as Psalm 16. in the title, or else of some musicall instrument] concerning the dumbe Dove [some take this to be the beginning of a common song, after the tune that David would haue this Psalm sung, and then *michtam* must bee taken not for a tune, but for an instrument, others thinke that these wordes must bee applied to David by a metaphoꝝ, who calleth himselfe a dumbe Dove, not onely because hee sought no reuenge, but also because committing all thinges to Gods will, he opened not his mouth to answere the aduersaries] in a farre country [vz. from the land of *Iudea* and namely from the place where the seruices of God were practised] when the Philistines tooke him in *Gath* [for the vnderstanding of this, see 1. Samuel 21. from ver. 10. to the ende of the Chapter. Some I knowe read this title thus. To the master of the harmony [that is all one in sense, with these wordes, to him that excelleth.] A notable song of David [this answereth in sense to a Psalm of David in *michtam*, which worde is sometimes used for gold, as though that for the excellency of it, it should bee as good as gold] touching the soule that suffered violence [the reason of this varietie is, because

- because the worde in his proper and naturall signification is sometimes vsed
for a Doue, sometimes vsed for a soule, but the sense is all one and this agreeth
with that, concerning the dumbe Doue] by a band of people that were farre of
[i. by a company or multitude of Philistines, as appeareth by that which fol-
loweth in this title.] **Ver. 1.** For man [i. great numbers of men, as when we say
man can do nothing against God: & no doubt he meaneth both Saul & his com-
plices, together with the Philistines and other enemies of his] would swallow
vp [he compareth his enemies to a whirlepoole, or rauinous beastes, meaning that
they had a mind vtterly to destroy him except God put to his hand for his de-
liverance] he fighteth continually [vz. against me as ver. 2. doing what he can
to ouerthrow me, & work me mischief at the least, which I suppose he meaneth
by these words: and vexeth me.] **Ver. 2.** Is very plaine, and is the same almost
with the first ver. **Ver. 3.** When I was afraid [i. when any thing fell out, that
might make me afraid] I trusted in thee [q. d. and so I will do stil because I ne-
uer haue as yet beene frustrate of my hope.] **Ver. 4.** I wil reioyce in God [vz.
in the midst of al my troubles] because of his word [i. for the certainty and
assurednes of his promise: putting the whole word, for a part thereof] and wil
not feare [vz. because I trust in him, see Psal. 3. 6.] What flesh can do vnto mee
[i. any man whatsoever, as appeareth ver. 11. of this Psal. and he calleth his e-
nemies flesh, as it were in contempt, that he might put his aduersaries in remem-
brance of their pride, who forgetting themselves, did thrust in themselves into
such foolish enterprises.] **Ver. 5.** Mine own words grieve me dayly [q. d. besides
my enemies, which much trouble mee, I feele the want of Gods fauour in my
affaires, which doth also much grieve me, he vseth words for thoughts, purpo-
ses, speeches & deeds, according to the propriety of his owne tongue, which v-
seth it many times so generally] al their thoughts [i. they do nothing else in a
maner, but thinke & deuise how to destroy me, & worke me mischief.] **Ver. 6.**
They gather together [vz. to conspire and take counsell against me] and keepe
themselves close [that their meetings, practises, & conclusions may not be known
or disclosed: and by this speech he meaneth also their subtilties which they v-
sed secretly to intrap him, see Psal. 10. 8. 9. 10.] They marke my steps [some ex-
pound it thus: they follow me so nigh that they are as it were at my heeles: but
I take this to be the simple sense: they prie into my life and conuersation, to see
whether they can find any thing in it blame worthe: and so haue you the words
vsed in sundry places. 1. Pet. 2. 21. Heb. 12. 13.] they wayte for my soule [soule
is here put for life, as in sundry places before, and when hee sayth they wayte
for it, hee noteth their diligence and labour to kil him and to take his life from
him.] **Ver. 7.** They shal escape [vz. thy iudgments] by iniquitie [vz. which they
commit, the Prophet meaneth that the wicked perswade themselves, not only
that they shal escape unpunished for their wickednes, but also that God will
blesse them for it. See Iohn 16. 2.] Cast these people down [vz. from the height
of pride and cruelty that they practise against thine] in thine anger [i. at that
time which thou shalt thinke meete to declare thy wrath against them.] **Ver. 8.**
Thou

Thou hast counted my wandings [i. thou knowest that all my life hath been nothing else, but a continuall flight hither, and thither, as though I were a vagabond, I neuer being assured in any certaine place, nor hauing any settled rest at my life long as it were, this he alleageth to strengthen his faith: that as God before, had had care ouer him, so he would continually after that time] put my teares into thy bottle [i. suffer them not to fall in vaine vpon the earth, and to bee like water spilt vpon the ground, and this is spoken according to man. By teares, hee vnderstandeth not onely his weeping, but also that great heape of afflictions that did make him shed his teares: and by bottle, speaking after the manner of men, who reserue precious things sundry times in such manner of vessels, hee meaneth Gods continuall remembrance, or as hee sayth afterwarde in this verse, register: so that altogether come to this much. *q.d.* Beholde somewhat more nighly the afflictions that I indure, to the ende that thou mayest take pity vpon mee, and haue mee in continuall remembrance, suffer not my teares to fall to the ground, but esteeme of them I pray thee, as of a precious thing] are they not in thy register: [*q.d.* yes certainly they are, for by such demanding they vse most certainly to affirme, as wee haue sundry times noted before, hee meaneth that the remembrance of the teares of the faithfull shall neuer bee blotted out before God] *Ver. 9.* When I cry [i. when I pray earnestly, as *Psalm. 22. 2.* *Psalm. 30. 2. 8.*] shall turne backe [vz. as though they were discomfited in the day of battaile, hee meaneth that they shall haue no force or power to doe him any hurt, but that in the strength of God, hee shall bee able to wound them] this I knowe [i. this I am fully perswaded of, see the word, knowe, so bled, *2. Corin. 5. 1.*] for God is with mee, [i. taketh my part, see *Psalm. 54. 4.* *Psalm. 55. 18.* and this hee putterh downe as an assured reason of his perswasion.] *Ver. 10.* Is the same both in wordes and sense, with the first part of verse 4. in this *Psalm.*] *Ver. 11.* Is the same with the latter part of that verse: and hee repeateth the same wordes that hee might expresse the force of the trust that hee had in God, and in his promises. The sense is thus much: *q.d.* although it may seeme to men that G O D doth abuse me, withdrawing his ayde from me, and keeping mee in suspense, yet I will neuer cease to trust in his promise, which shall bee strong inough to vpholde mee in all mine afflictions.] *Verse 12.* Thy bowes [i. the bowes that I haue vowed vnto thee: which are called Gods bowes, because they did of duty afterwards belong vnto him] are vpon me, [vz. not onely because I haue vowed the same, but because it parteineth vnto me to performe them, and that vpon paine of thy displeasure and wrath] I will render praises vnto thee, [hee sheweth that hee will not be vnthankfull for the benefite receiued from God: *q.d.* I bounde my self vnto thee, by the bowes that I made when I was in danger, which now I will pay vnto thee, because thou hast deliuered mee: the particularities of which deliuerance hee expresseth in the next verse.] *Ver. 13.* My soule from death, [i. my body and life, which was in the danger of death, and as it were at death]

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deaths doore, by reason of the rage of our enemies] my fete from falling [2. thou hast stayed mee vpight so, that notwithstanding all the grinnings & snares of the enemies, I haue not fallen or stumbled] that I may walke before God, [3. not onely lead a holy, vpight and vertuous life, but also commit my selfe and my affaires to Gods prouidence and protection. See Gene. 17. 1. Psalm 116 8. 9. and marke howe he changeth the person, from the second to the third] in the light of the lining, [4. in this life, which is called the light of the lining because they here inioy it.]

D.

Ver. 1. Teacheth vs two thinges, first to runne to Gods mercy by earnest prayer in our distresses. Secondly what is the outrageous and cruell nature of the wicked, which thing also ver. 2. doeth set out vnto vs. Ver. 3. Teacheth that assured trust and confidence in God, is a ready way to ouercome all feare. Ver. 4. Teacheth two thinges: first that Gods promises are and ought to be the matter of our mirth: secondly that if we be fully perswaded thereof, wee neede not greatly feare what flesh and blood can do against vs. Ver. 5. Teacheth vs to be moued much and to learne to make our profit by it, when God crosseth vs in our purposes and attempes, and the latter part of that ver. and Ver. 6. Do marueilously paint out the mischieuous imaginations, close conspiracies, narrow markings, and crafty crueltie of the wicked, which may teach the godly two thinges specially, first in all holy wisdom to labour the preuenting of these mischiefes that are meant against them: secondly, to strue to liue a holy and an vpight life, because the eyes of the wicked are continually vpon them. Ver. 7. Sheweth vs howe the wicked flatter themselves in their sinne. Ver. 8. Expresseth the great care that God hath ouer his children, and how dearely he accompteth euery thing that is done to them, or cometh from them. Ver. 9. Setteth out the force and effect of seruent prayer. Ver. 10. 11. Are the same with ver. 4. of this Psalm. Ver. 12. Teacheth vs in care and conscience, to performe the holy promises we haue made vnto God specially those that concerne praise and thanksgiuing. Ver. 13. Teacheth two thinges, first that it is God alone that vpholdeth his children and deliuereth them from all dangers and distresses: secondly that he doeth this to this end, that by holy life, and godly conuersation, we should glorifie him before men.

Psalm 57

Di. 1

This Psalm may bee diuided into three partes. In the first the Prophet calleth vpon the Lord, assuring himselfe that God will graciously heare his prayers and deliuer him, from ver. 1. to the end of the third. In the second hee declarerth the dangerous and pitifull estate wherein he was, and the craft and cruelty of his enemies, praying deliuerance therfrom, from ver. 4. to the end of the 6. In the third part he sheweth his readiness, and inforceth himselfe to yeld thanks to the Lord for his mercy & goodness towards him, from ver. 7. to the end of the Psalm.]

The

The title to him that excelleth, *ſee* *Psalm*. 4. Destroy not [In these words is declared the summe of those petitions, which are contained in *Psalmes* that haue such titles as this is, as *Psalm*. 58. also *Psalm*. 59. It should appeare that Dauid was in some wonderfull feare of death and destruction: and therfore praieth the Lord not to destroy him [i. not onely not to suffer the wicked to destroy him, but also because he alone had al power in his hands, not to lay hands vpon him, himself.] A *Psalm*. of Dauid on *Michtam*, [ſee *Psalm*. 56 in the title] whē he fled from Saul, [the history hereof is put down at large. 1. Sam. 22. 1. & 1. Sam. 24. 1. 2. 3. &c.] In the caue, [or rather into the caue. He meaneth either *Adullam* or else another caue in *Engedi*, for which ſee the places before noted: so that in this title wee may ſee the occasion of the writing and making of this *Psalm*, *vz.* Dauids great daunger and affliction.] *Ver.* 1. Haue mercy vpon mee, O God, haue mercy vpon mee: [this is a most vehement request, which also may appeare by the doubling of the words: by the which also he sheweth that he was in very great danger] for my soule trusteth in thee, [this word soule importeth that he trusted in God with all his heart: which is the part that God especially regardeth] and in the shadowe of thy winges, [i. thy sauegarde, prouidence, and protection: it is a metaphoe borrowed from chickens, who lye close vnder the hennes wings, till the kyte be passed ouer, ſee *Psalm*. 17. 8.] *Will* I trust [vz. because I haue heretofore found it good: the Prophet meaneth that he had trusted, did, and would continually trust in Gods almighty protection onely] till these afflictions ouerpasse, [It appeareth that Dauid had more troubles then one, yea that hee had as it were flouds of them, which maketh him here to resemble his afflictions, to a storme or tēpest: not meaning by the word, til, that when the tempest was appeased, hee would then cease to trust in God, but that hee would both then and for euer hang vpon him: so haue you the word, till, vſed *Psalm*. 110. ver. 1.] *Ver.* 2. I will call [i. I will pray vnto] the most high God, [the Prophet addeth this to strengthen his sayth, because he whom he would inuocate, had all power in his hand: and hee strengtheneth himselfe also by that which followeth, *vz.* that god both faithfully performe his promises made him: for God neuer vſeth to leaue a worke vnperfite that hee hath begunne, but alwaies continueth his benefits and goodnes towards those that are his.] *Ver.* 3. Hee will sende from heauen [vz. either one or many Angels, rather thē I shoulde want helpe and succour] and saue me, [i. deliuer mee] from the reprooſe, [hee meaneth by this worde, all that either closely or openly coulde be done or sayd against him] of him [i. not onely of Saul, though he be the chiefe, but of those that take part with him against mee] that would swallow mee, [ſee *Psalm*. 56. 1.] God will sende his mercy and his trueth [this may serue to expound, by the way of addition, these wordes, hee wil send from heauen, in the beginning of this verse: or else wee may expound them thus,] hee wil sende, [vz. vnto mee, making mee ſeele by experience, that which I haue had heretofore but in perswasion] his mercy and his trueth [by mercy hee meaneth the manifestation of his goodwill and grace towards him: and by trueth

- hee meaneth the faithfulness and true performance that God obserueth in keeping his promises.] Verse 4. My soule [i. my whole life and body] is among Lions [i. greedy and cruell persons, see Psalm. 35. 17. Hee meaneth his enemies, whome hee resembleth to Lions, because they were full of rage and cruelty, meaning also by this manner of speech and those that followe in this verse, that hee was in wonderfull daunger.] I lye among the children of men [i. such as haue nothing more then that corruption which they haue brought from their fathers, which is nothing else but al maner of naughtines and cruelty] that are set on fire [vz. against mee, and that through the malice and mischief of their owne heartes, without any cause on my part giuen] whose teeth are speares and arrowes, and their tongue a sharpe sword [by teeth and tongue which are the instruments wherby men speake, he vnderstandeth the false and hateful accusations, that Sauls flatterers made against h. m: and in that he resembleth them to speares, arrowes, and swordes, hee meaneth that they were sharpe, keene, and perling, euen to the wounding of him, see Psalm 120. 4. also Psalm. 55. 21. also Psalm. 59. 7.]
- 5 Verse. 5. Exalt thy selfe O God above the heauen, [hee prouoketh the Lorde as it were by prayer to declare his power. q. d. shewe thy might and power [which is farre above the heauens] here vpon the earth, in ouerthrowing and confounding mine enemies] and let thy glory bee [vz. made manifest and appeare] vpon all the earth [i. all the earth ouer: to the ende that thy glory may bee extolled and magnified amongst men: which can hardly be if I be oppressed, for that should be with the dishonour of thy name.]
- 6 Verse. 6. They [vz. the wicked and vngodly my deadly enemies] haue layd a net for my steppes [i. haue either narrowly watched me in my conuersation, as before Psalm. 56. 6. or else haue laide snares in my way to trappc me as I go, that I may thereby fall into their daunger: and this latter I rather allowe of,] and my soule [i. my life and body as sundry times before] is pressed down [vz. with their cruelty and mine owne misery: the Prophet meaneth by this manner of speech, the great daunger that hee was in.] They haue digged a pit before me [i. they haue craftely deuised wayes and meanes to intrappe mee and that in the way, as I should walke [for I thinke that by laying of nets, & digging of pits, he Prophet meaneth to note their subtilty] and are fallē into the midst of it [i. the mischief and hurt which they had prepared against mee, is light vpon their owne heads: see Psalm. 7. 15. 16.]
- 7 Verse. 7. My heart is prepared, O God, my heart is prepared: [by doubling the speech, the Prophet noteth, not onely how ready he was, but also howe resolute a purpose he carried with him, to praise God: and when he speaketh of the heart, hee setteth it against hypocrites, who haue nothing in their hart but all in their mouthes, see ver. 1. of this Psalmine] I will sing [vz. thy prayles: and by singing he meaneth that he would publish them aloud with his tongue, as well as haue them in his heart] and
- 8 giue prayse [vz. to thee, that art worthy all praise.] Verse 8. Awake my tongue [hee stirreth by the partes and members of his body, to a certain liuelines and prayling the Lorde: see Psalm. 16. 9.] Awake viall and harp [the better

to inforce himself to this great duety, he addeth certaine muscicall instruments
 for Psal. 32. 2. also Psal. 43. 4.] I will awake early, [vz. in the morning, 9. d. I
 will not be sluggish to praise G D D, yea I will breake my sleepe rather then
 sayle that duety.] Ver. 9. The Prophet meaneth that hee will spreade abroad
 the prayes of God in all places, and to all persons among whomsoever hee
 shall come, and no doubt but in spirite hee did foresee the vocation of the gen-
 tiles, who were to be called to the knowledge of God.] Ver. 10. For thy mer-
 cy is great vnto the heauens: and thy trueth vnto the cloudes [thy goodnes
 and faithfulness fulfil the whole worlde, so that all people in euery place vn-
 der heauen knowe thee to be mercifull and true in thy promises.] Ver. 11. As
 the same with ver. 5. both in wordes and meaning, in which the Prophet besee-
 cheth the Lord to declare his power, not onely in the country of *Iudea*, but also
 to exercise his iudgement throughout the whole worlde, in succouring the inno-
 cent, and in punishing the wicked.

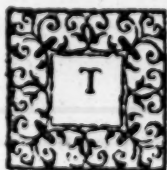
9

10

Do.

Ver. 1. Teacheth vs in all our prayers to cleaue to Gods mercy, and not to
 our merits: it instructeth vs also in our distresses, and at all other times to
 hang vpon his great power and wonderful prouidence. Ver. 2. Gods power, &
 Gods promise are two very good grounds of our prayers. Ver. 3. Teacheth vs
 to be assured to obtaine those things that wee shall aske according to his will.
 Ver. 4. Setteth out the cruelty, outrage, and wonderful bitterness, both of word
 and heart, that the wicked haue. Ver. 5. Teacheth vs to pray for the manifesta-
 tion of Gods iustice and glozy. Ver. 6. Describeth the mischieuous subtilty of
 the wicked against the vngodly, into which notwithstanding, through Gods
 iust iudgement they themselves do fall. Ver. 7. Teacheth to be ready and wil-
 ling to praise God. Ver. 8. Teacheth vs to inforce al the parts and members of
 our body thereto, and to vse al holy meanes, either inward or outward, wher-
 by we may be prouoked to the performance of that duty. Ver. 9. Teacheth vs,
 neuer to be ashamed to do it in euery place, and before all persons, that other
 men may be drawne by our examples to do the like. Ver. 10. Declareth for
 what causes wee shoulde praise God: vz. for his mercy and for his faithfulness.
 Ver. 11. As the same with verse 5. of this Psalmine, both in sense & doctrine.

Psalm 58.



This Psalmine may be diuided into two parts. In the first hee declara-
 reth that the wicked are not onely free from al goodnes, but reple-
 nished on the other side with all maner of corruption and vngodli-
 nes: and this reacheth from ver. 1. to the ende of the fift. In the se-
 cond he maketh an earnest prayer against the wicked shewing that
 in their ouerthrow the godly shall haue an occasion of mirth giuen them, and o-
 ther men shalbe instructed in the iustice and righteousness of God, and this rea-
 cheth from ver. 6. to the end of the Psalmine.

1 Di

L y.

The

- Se. The title of this Psalm is expounded before, [Psalm. 57.] Ver. 1. Is it true? [vz. that yee pretend and speake, that yee speake iustly, and deale vprightly. q.d. no. For by such interrogations they doe certainly deny the thing] A congregation [hee speaketh no doubt of Sauls counsellors and courtiers against whom he inueigheth here] speake ye iustly? [vz. concerning me, & my causes, or do ye not rather for Sauls pleasure flatter him, and slander me,] A sonnes of men [see this expounded before, Psalm. 4. 2.] Judge ye vprightly? [vz. of me and my matters. q.d. no. The sense of this verse together is this much. Hee directeth this speech to his enemies who were of Sauls court and counsell, as if he should say thus:] I make you iudges whether vnder the shadowe of assembling your selues, to consult for the common wealth, and for a good & iust matter, you go not about to oppresse me that am innocent & guiltlesse. Ver. 2. Vea rather [q.d. yee are so farre from that, that yee execute the contrary] in your heart [i. secretly and priuily] your handes execute cruelty [the Prophet chargeth them with two thinges here: first diuiling of wickednes, then practising and performing of the same: by hand he meaneth not only the power they had to worke wickednes, but that they theselues with their owne hands were the executioners of the cruelty they had deuised: see Micah 2. 1.] vpon the earth [i. vpon the people inhabiting the earth: meaning also by this manner of speech that their cruelty was manifest, as being seene and felt of men.] Ver. 3. The wicked [in this verse, & the other following, he setteth out the cause why Sauls courtiers commit al these things, first by reason of the natural corruption which is in them, maketh them to goe astray from God, secondly because they carry with the a fetled purpose to al maner of euil, and wil not be reclaimed from it by any meanes.] Are straungers, [vz. from God and godlines, as with whom they haue no maner of acquaintance at al] frō the wombe [vz. of their mother] euen from the belly [vz. of their mother] haue they erred [to wit, from the right way of holines & goodnes. q.d. it is not to bee maruelled at that they are so wicked, for it is no new thing, because they haue had it euē from their birth.] Ver. 4. Their poison [i. the malice of their harts, and the mischieuous wordes that they vtter] like the poison of a serpent [i. strong and ful of infection, able to kill the parties, vpon whom it is cast, & namely the venime of the Aspes, of which he speaketh in this place, which is vncurable, vnlesse the mēbers touched therewith bee immediatly cut off, as Plinie noteth lib. 8. cap. 3.] like the deafe adder, [i. the wicked are like to it] when he saith the adder or serpent is deafe, he meaneth, that they make themselves so, expressing therby their subtilty against inchantments: of whom some write, that they stop both their eares after this sort, they lay the one of the close and hard to the ground, & stop the other with their taile, so that no sound can enter: & when he attributeth eares vnto these adders & serpents: he meaneth by that speech, those open partes of the head, whereby they receiue a sound & noise made.] Ver. 5. He noteth that the most cunning inchanter can not once preuaile against the, when their eares are stopped frō hearing of his inchanting wordes. That serpents & adders by inchantments haue beene

beene made to lye still, & not able to hurt, is very manifest and famous, by sundry examples, and yet at this day many in *Germany* do practise the same: & I my selfe haue seene it practised vpon a snake by a high Dutchman yet aliue as I take it in *England*: but neither these examples, nor this place, do proue the lawfulness of that art, as some doe gather thereupon, but rather the contrary, for whereas the *Iewes* cal their charmers by a name, importing hauing fellowshippe with an other, calling to their fellowship the deuill himselfe and his strength, to the practising of these artes: David vseth the same word here: which also God himselfe condemneth. Deutron. 18. 11. Let vs rather see what the Prophets purpose is: he meaneth to note, that his enemies in subtilty and malice did surpasse the most subtile serpents whatsoeuer, and that they were so fettered in their wickednes, that there was no way, nor hope of their reclaiming.] Ver. 6. Breake their teeth in their mouthes, [he prayeth the Lorde here to remoue all meanes whereby they might hurt either nigh or farre off. I take it to be the same, with Psalm. 10. 13. sauing that it is expresse in other wordes: meaning by teeth, the cruell desire, or rather their desperate rage to hurt, wherewith they were set on fire, as though they were raging to byte, see Psalm. 3. 7.] breake the iawes of the yong Lions, O Lorde, [i. ouerthrow the force and power, of this cruell men who for their force and cruelty hee resembleth to yong Lions.] Ver. 7. Let them melt like the waters, [vz. turned either into snowe or ice, which when the heate of the sunne once commeth vpon them consumeth very easily and quickly, so that he prayeth for a quicke riddance and dispatch of the wicked] let them passe away [vz. very sodainely] when hee shooteth his arrowes, [i. when hee goeth about any manner of mischief whatsoeuer, see Psalm. 11. 2.] Let them be as broken [i. not able to wounde or hurt, no more then a broken arrowe can: hee prayeth the ouerthrowe of all their mischief and power] and marke both in this verse, and in that that followeth the sodaine chaunge of the number, from the plurall to the singular.] Ver. 8. let him consume like a snail that melteth, [vz. after that he is come out of his shell or house, for them as Aristotle noteth. Lib. 5. de historia animal. cap. 3. 2. He waxeth dull and dieth quickly, so that here hee prayeth that the wicked might come to a sodaine ende] and like the vntimely fruite of a woman [i. like a childe borne long before the time. It appeareth by Iob. 3. 16. that there is two sortes of this vntimely fruite: one in which the forme and liniments of a body doe not yet distinctly appeare: an other that hath the parts and members of a body and life it selfe, and yet dyeth either before the birth, or in the birth. I woulde vnderstande the Propet of both, but especially of the first part.] Ver. 9. As rawe flesh [9. d. let the vngodly be like rawe flesh taken away out of the pot, before the pot haue felt the heate of fire made with thornes, or any other wood whatsoeuer: by which similitude the Prophet mindeth to note two thinges: vz. both the sodaine vengeaunce of God against the wicked, which also hee expresseth afterwarde by carryng him away in a whirlewind, and also the vnpofitableness of the wicked. For as rawe flesh

can not be made foode for man, so these vngodly are such as the Lorde taketh no delight in at all] so let him, [*i. God*] carry them away [*i. destroy the wicked from amongst men: or else tolle them to and fro, as the whirlewinde doeth the chaffe, dust, or any light thing: and by the whirlewinde, hee noteth their scdaine destruction: as by Gods wrath he meaneth the greatnes thereof. I know other men read this ver. otherwise, and giue other senses, but me thinketh this*
 10 *is sufficiently playne, and hangerh well with that that goeth before.*] Ver. 10. The righteous [*i. those that are accounted right, not that any are so of themselves, but that they are so accounted for Chyistes righteousness sake*] shal reioyce [*i. not onely bee glad for the wickedes ouerthrowe, but giue God the glory and praise therefore*] when hee saith the vengeance [*vz. from God, executed vpon the wicked and vngodly*] and this is not because the godly are carryed forward with a desire of reuenge, that they so reioyce in the wickedes destruction and ouerthrowe, but because they conceiue a wonderfull ioy when they see Gods iudgments executed, whereby they knowe that their life is precious before God, for as there is mildnes and gentlenes in faithfull mens heartes, so being lead with a true zeale, they take pleasure in the execution of Gods iudgements: and these affections are pure and right, because they are ruled according to Gods will] hee shall wash his feete in the blood of the wicked [the Prophet meaneth hereby that Gods iudgements shalbe so heauily executed vpon the wicked, and there shalbe so great a slaughter and discomfiture of them, that the good shal euen bathe their feete [by a manner of
 11 *sprach, in their blood.*] Ver. 11. And men shal say [*vz. not only the good, but euē others, y in the great slaughter of the wicked shal remain aliue*] shal say [not in heart onely, but also confesse with their mouthes] verely there is fruite for the righteous, [*i. certainly it is profitable and good, to strine to serue God and to leade a holy life.*] Doublesse there is a God [*vz. in heauen*] that iudgeth in the earth, [*i. that gouerneth the worlde though the wicked thinke that hee is idle in heauen, and regardeth not the things that are done here below.* See Mala, 2. 17. also 3. 14.

Do. Ver. 1. Teacheth vs charitably to debate matters with the wicked and vngodly: it sheweth also that hypocrites pretend iustice and iudgement, whereas they perfoyme nothing lesse. Ver. 2. Declareth how sinne proceedeth from imagination in the mynd to execution in act and dede. Ver. 3. Plainely prooueth original sinne: and noteth the proceedings that the wicked make in vngodlines, so that from their birch vnto their death, there is nothing but sinne & corruption. Ver. 4. 5. Teacheth vs first that the wicked are giuen to all manner of lying, slaundering and backbiting, secondly that they are so settled in their sinne, that they are almost past hope of recovery. Ver. 6. 7. 8. 9. Teacheth that wee may pray against the obstinate enemies of Gods Church and trueth, that the Lord God woulde (if hee see it so good) shortly confounde and speedely ouerthrowe them: which condition woulde bee vnderstood in al such prayers of Dauid, though hee were excellently indued with the spirit of prophecy. Ver. 10. Teacheth

Teacheth vs that the execution of Gods iudgements vpon the wicked, is a matter of great comfort to the goodly. **Ver. 11.** Teacheth vs that the execution of Gods iudgements vpon the wicked, is likewise a matter of great instruction to other people, wisinging from them a sincere confession & acknowledgement of Gods mercy towards the good, and of his iustice towards the other, it teacheth also that the goodly shall loose nothing by this that they haue lead a religious and holy life before men, in this life, **See** **Isaiah. 3. 10.**

psalme 59



This Psalm as I take it may bee diuided into two partes. In the first the Prophet prayeth deliuerance from his enemies, shewing that their craft, cruelty, and proud bragges made him thus earnest with God, from ver. 1. to the end of the 8. In the second he declareth that God notwithstanding all their trecheries will deliuer him, vpon which ground hee prayeth and prophesieth against him, promising to yeld thankfulness to the Lord for that goodnes, from ver. 9. to the end of the Psalm.

The title for the most part is expounded before Psalm. 57.] **When** Saul sent, and they did watch the house to kill him [**see** for this 1. Samuel 19. from verse 11. to the ende of the 17. where it appeareth howe Michal his wife saued him from those that Saul sent to slay him.] **Ver. 1. 2.** Hee prayeth to bee deliuered from his enemies, which were ready (as it were) to ouerwhelme him, by their wicked attempts, cruell practises, and mischieuous subtilties, who did nothing else as a man would say but seeke his destruction.] **Verse 3.** They haue layd wayte [*vz.* both secretly and openly] for my soule [*i.* for my life (as sundry times before) that they might take it away] the mighty men [*q. d.* no smal ones, and therefore the greater danger am I in, but such as haue wille and power to perfoyme what they list, vlesse thou preuent] nor for mine offence, nor for my sinne [*vz.* to themward, for I haue not done them any maner of euil, which also may appeare by the next verse following] **O Lord** [*q. d.* euē as thou that searchest al heartes knowest.] **Ver. 4.** They runne and prepare themselves [by these wordes the Prophet meaneth that they vled al their diligence, and spared no cost, labour, or paines to destroy him: yea they were so diligent, that they thought vpon nothing else almost, but to execute their wicked enterpryse] without a fault on my part [*vz.* towards them, as before ver. 3.] **Arise** therefore [here hee calleth vpon God, whom he imagineth to be a slepe as it were: and all this is spoken according to man: *q. d.* shewe thy power and might, as hee doeth that is waked out of his slepe] to assist mee [*i.* to stand by me, and to strengthen me against such a number of cruel enemies as I haue] and behold [*vz.* not only my wretchednes and weakenes, but also the outrages and mischieuous matters, that they imagine and doe against me.] **Ver. 5.** **Euē**

L iij.

thou,

thou, O Lord of hostes, [hee more plainly describeth the God, whom he cal-
 led vpon for succour: and in these termes, Lord of hostes, hee comprehendeth
 his power, as who hath infinite armies of all sorts of creatures in his handes,
 to punish the wicked by, and to defend the good, and by these wordes] O God
 of Israel, [he setteth out his mercy, ioyning both together for the further streng-
 thening of his sayth] awake, [declare thy power, as before verse 4. and shewe
 thy selfe no lesse diligent to succour mee, then they are to hurt mee,] to visite
 [i. to punish and correct, as Exod. 20. 5.] All the heathen, [by heathen he mea-
 neth the hypocriticall and counterfeite Israelites who did as grievously perse-
 cute David, for Sauls pleasure, as people estranged from God, would haue
 done: and when hee sayth, all, hee meaneth the greatest number, expressing
 also vnder that terme, the great multitude of his enemies, which were so ma-
 ny in number, as though they had been whole swarmes of the Gentiles coming
 together] and hee not mercifull, [i. shewe no manner of fauour at all,] that
 transgresse maliciously [i. of set purpose, and as it were for the satisfiing of
 their owne mischieuous myndes, hee mindeth not here to speake of any, but
 of the reprobate, whose iniquitie was altogether desperate: which as it should
 seeme, hee did knowe through the spirit of prophecy. Here wee must take heede
 6 that wee be not ouer hasty to iudge in this behalfe.] Verse 6. They runne
 to and fro [i. they cease not to goe and come so that they may execute their en-
 terprises: and this manner of speech noteth their rage] in the euening [9. d.
 if they can doe no euill in the day, they will not cease to imploy the night
 thereto, as being in deede a most conuenient tyme to worke mischiefe in:
 and this setteth out their diligence in committing euil] they barke like dogges
 [i. they pursue mee eagerly and that with open mouth, it is a metaphoz taken
 from dogges used in hunting, who sundry tymes followe their game barking
 and opening their mouthes wide as though they were ready to deuour their
 pray: in which respect hee also compareth them here to raging & hungry dogs]
 and goe about the city, [vz. lest I might escape any maner of way, and this
 7 noteth their diligence, see Psalm. 55. 10.] Verse 7. Behold they bragge in their
 talke, [i. they boast openly of that, which they haue wickedly deuised and con-
 sulted on, yea they vomit out, and discouer all their wicked attempts without
 hyding or dissembling any thing, so great is their impudency and shameles-
 nes] and swordes are in their lippes [i. the wordes that they speake are cru-
 ell, for they speake of nothing but murthering, throatcutting, and spoy-
 ling, see Psalm. 55. 21.] for who, say they, doth heare [vz. our wordes, or else
 perceiue our deeds and attempts: and this they say amongst themselves, mea-
 ning that neither God nor men do perceiue them. And here he teacheth the out-
 ragious blockishnes that raigneth in the wicked, when they perswade them-
 selves that God regardeth not their wickednesses, for being in possession & free-
 dome to execute their wicked counsels they haue no shame of men, nor feare of
 8 God.] Verse 8. See expounded before Psalm. 2. 4. & for the word heathen, see ver. 5.
 of this Psalm. Whatsoeuer it is y^e Prophet meaneth, that God wil bring al their
 purposes

purposes to nothing, and that without making any great adoe, but even as it
were playing and sporting. Verse 9. He is strong [this may be epyther vnder-
stood of Saule who was in the kingdome, and had al at his commaundement, or
else of all that toynded with him, speaking of them as of one man, by reason of
their consent to mischiefe, though otherwise they were many in number] but
I will wayt vpon thee [9. d. notwithstanding his strength, I will patiently tar-
rie thy leasure, till thou ouerthrow him or deliuer me] for God is my defence,
[marke the sodayne chaunge of the person, from the second to the thirde: and
this is a reason why he will wayte the Lords leasure, because he is sure to bee
defended, sith God taketh his part.] Verse 10. By mercifull God [i. my God 19
who hath made me sundry times feele his mercy and goodnesse] will preuent
me, v. with his helpe and fauour, yea and that many times befoze I aske or
haue neede, he meaneth that Gods ayde should alwayes be readye to succoure
him, and though he deferred it for a time, yet he would not fayle at neede] God
will let me see, [i. thorow his goodnesse hee will make me perceiue the force of
my prayers, and the execution of his iustice vpon the wicked. For that whiche
followeth in this verse, see befoze Psal. 54. 7.] Verse 11. Slay them not [v. so- 11
daynly or at one blow, as we would say: he prayeth that his enemies maye bee
discomfited and ouerthrowne by little and little, least the remembrance of gods
iudgements shoulde perish, but that this vengeance of God exercised vpon
them, might indure a long season in mans memory, for their bettering if it
might be] least my people [i. epyther these that are presently with me, or shall in
time hereafter come vnder my gouernment] but scatter them abroad [i. cause
them to wander by and downe, as troubled people that know not what they do:
or else as people that be græued, and can finde no place of their owne or of o-
ther mens, to ease themselves in, by reason of the euill that pincheth them, I
suppose he alludeth to the iudgement that God pronounced against Kaine
Gen. 4. 12.] by thy power [v. which they nor any other are able to resist] put
them downe [v. from their estates and honourable degrees, wherunto they are
exalted in Saules Court, that their miseries may serue them as glasses to be-
holde thy iudgementes in] O Lord our shield [i. our defender and succourer, see
Psalme 18. 2.] Verse 12. For the sinne of their mouth, and the wordes of their 12
lippes [i. for the flaundersous and false speeches that they haue giuen oute
and spoken: the Prophet sheweth a cause why the Lorde shoulde or woulde
plague them by casting them downe from their honour] let them be taken, [v.
by thy iudgement] in their pride [i. when they are at the height therof, or most
proude. For the more high a man falleth, the greater is his fall to him, and
more noted of others] Ieuen for their periury and lies that they speake [by these
wordes hee toucheth two great faulces in them, the lesser of them being strong
prough to draw Gods iudgements vpon them] Verse 13. Consume them [v. 13
in the end when thou shalt haue scattered them, and cast them downe (as ver. 11.)
and when the time shall come that thou shalt haue sufficiently serued thy selfe
with them, as a most payne example of thy vengeance, verse 11. also of this
Psalme]

- Psalme [in thy wrath [which is as it were fyre, wherreas they are but stubble] consume them [this doubling of the wordes noteth the earnestnesse of the Prophet in his prayer] that they bee no more [vz. among men: bee meaneith that they might not liue any longer, see Ierem. 31. 15. Math. 2. 18.] and let them knowe [vz. at the last, and that by their owne experience and feeling] that God ruleth [i. not only gouerneth but also careth for] in Iacob [i. in and for his Church: as Psalme 14. 7.] euen vnto the endes of the worlde, [this maye be taken, eyther that it shoulde note the continuall care and gouernemente of G O D, in and ouer his Church: or else that it should set out the largenesse of his gouernment, as that it shoulde bee stretched from the one side of the
- 14 Worlde to the other: and to this latter doe I rather inclyne.] Verse 14. And in the euening, &c. For the vnderstanding of these phrases and maners of speeche, see befoze verse 6. where the same wordes are repeated and expounded. In this place the Prophet mindeth to mocke them, for their indevours and agræments, and sayth that after they shall be much wearied, and haue trauayled all daye long in remouing household stuffe as it were, and trudging hither and thither to intangle him, they shall bee frustrate notwithstanding of their deuices, attemptes, and purposes.] Verse 15. They shall runne here and there [i. they shall be verpe paynfull and laborious] for meat [i. to hurte and to doe mischiese: for as the godlye thinke it a nourishmente vnto them to doe good, as our Sauour sayth, Iohn 4. 32-34. also Iohn 6. 27. so the wicked take as much delighte in doing ill as in their foode] and surelye they shall not bee satisfied [i. they shall certainlye misse of that they desired and sought for, yea] though they tarry all nighte [i. though they watche all nighte long, and take neuer so much paines to archieue it. I know others doe otherwise expound it, as though they should be pinched with famine, and hunger-bitten, what toyle and labour soeuer they tooke, but the former sence liketh me]
- 16 Verse 16. But I will sing of thy power [i. in my songes I will make mention of and set forth thy power, made manifest in deliuering me, and in punishing mine aduersaries] and will prayse thy mercy [i. with a loude voyce I will set it forth, that others hearing it may reioyce with mee and trust in the same] in the morning, he meaneth euery morning and euery day, putting a part for the whole: and yet because the morning is the speciall time for that exercise of prayer and thanksgiuing, he maketh speciall mention thereof [for thou haste bene my defence [i. thou alone hast defended me] and refuge [i. the sure place whereunto I fled, as to a high Mountayne: see Psalme 11. 1.] in the daye [i. in the time or times, for he meaneth not that he was troubled but one day onely.]
- 17 Verse 17. Vnto thee, O my strength [i. vnto thee O my G O D, that arte the God of my strength, and from whome alone I haue the strength that I haue] will I sing [vz. songes of prayse and thanksgiuing] and my mercifull God [i. he that vouchsafeth me worthy of his mercy and by his mercy doth protect and defend me.

Do. Verse 1. 2. Teach vs to pray deliuerance from our enemies, and that so much the

the more earnestly, by how much they are many in number, or cruell in debes, or great daungers in multitude increase vpon vs. Verse 3. Setteth out firste the subtiltie of the wicked, secondlye that not the meaneest manye times but the mightiest are enimes to Gods children: and that not for anye euill the godly haue done against them, but to satisfie their malicious mindes, whiche may be terrible to them: but comfortable to the godlye. Verse 4. Setteth out the paynes and diligence that the wicked take to performe mischiefe. Verse 5. teacheth, that God, euen the God of power, must only laye to his handes, when matters are as it were desperate, to restrayne the rage of the malicious multitude. Verse 6, 7. shew the crueltie, rage, diligence, boasting, and carelesnesse of the vngodly. Verse 8. Teacheth that God will make all the mischieuous attempts of the wicked frustrate. Verse 9. Teache vs not so muche to regard the force and multitude of our enimes, as to looke vp to our G O D, whose power is present with vs. Verse 10. Teacheth that G O D is more ready to doe for vs, then we many times thinke of. Verse 11. Gods iudgements iustly executed vpon the wicked, should not be lightly let passe or slippe out of our remembraunce. Verse 12. Teacheth vs to looke to our wordes, to beware of pride, and to take heede of periurie and lying, for they are suche thinges as the Lord can not away with. Verse 13. Gods iust iudgements executed vpon the wicked, are euident testimonies of his iustice towards the vngodlye, and of his mercy towards his own children. Verse 14, 15. Teacheth that all the wicked purposes and attempts of the vngodly shall be frustrate, whatsoeuer pain, toile and diligence they shall take in the perfoymaunce thereof. Verse 16. teacheth vs, that Gods iustice vpon the wicked, & his goodnesse towards his own, should inforce vs, to yeld continuall prayse and thanks to him both for the one and for the other. Verse 17. Teacheth that all our strength and sufficiencie, is from God alone.

Psalme 60



This short Psalme may be diuided, as I suppose, rightlye into *Di* three parts. In the first the Prophet sheweth the great affliction that he had a long time indured, and the great blessings that God afterwards poured forth vpon him: from ver. 1. to the end of the 5. In the seconde hee doth by the spirite of *I* Prophecie, foretell the enlargement of his kingdome, not baely in the land of *Iudea*, but among the nations about him from verse 6. vnto the end of the 8. In the thirde he prayeth the Lord to strengthen him agaynst *2* his enimes, and assureth himselfe of his ayde, from verse 9. to the ende of the Psalme. *3*

The title, to him that excelleth [this is expounded before] vpon *Shushan E-* *Sr.* *dub.* I take it to be the name either of some instrument, which shoulde be bled in the singing of this Psalme: or else the beginning of some song, according to

to the time whereof Dauid would haue this Psalm sung] of *Michtam* [q.d. It may be sung eyther vpon the one instrument or tune: or vpon the other instrument or tune: of *michtam* we haue spoken befoze, and namelpe Psalmie 16. in the Title] a Psalmie of Dauid [i. which Dauid made] to teache [vz. not only himsele and those of his time, but others that should come after him, what great care God hath ouer his, though he afflict them for a little while] when he fought agaynst Aram Naharaim [this expresseth the time of the making of this Psalmie: The history whereof you may see at large 2. Samuel 8. thozowe out, and namelpe verse 12. 13. For *Aram Naharaim* what Countrie it was, and why it was so called, see Gen. 24. 10. and the note in that place] and agaynst *Aram Zobah* [he maketh only mention of terrible people and such as are farre of, leauing to speake of the nations round about him, because the discomfiture of those was as it were incredible: and yet God gaue him the victorie both agaynst the *Aramites* of *Mesopotamia*, and agaynst the other *Aramites* that inhabited *Zobah*] When Ioab returned, to wit, from the slaughter of the *Syrians*, as 2. Samuel 8. 13. where it is sayd, that Dauid slew eyghtene thousand: which we must vnderstand thus because he was the cheefe of that armie, and therefore that is ascribed to him, which was performed by the people that was subiect to him: and in 1. Chronicles 18. 12. It is sayd that Abisai Ioabs brother slew the: which must be vnderstood, because he was the first instrument that ouerthrew the *Syrians*, killing sixe thousand of them, which victorie his brother and the armie that was with him pursued, and slew twelue thousand more of them, of which mention is made in this place: read diligently for the better vnderstanding hereof, the places befoze alleaged, vz. 2. Samuel 8. throughout, and 1. Chron. 18. thozow out.] Verse 1. No doubt he bewayleth the miserable dispersion and long afflictions, that the people of *Israel* aboad in the time of the *Judges* and *Saule*, of which you may reade in the booke of *Judges*, and the firste of *Samuel*] thou hast cast vs out [vz. eyther of thy fauour, or else of the lande and dwelling places that thou hast giuen vs: of whiche the story of *Ruth* yeldeth an example] thou hast scattered vs [vz. amongst other peoples round about vs: see more of this phrase Psalmie 9. 11.] thou hast bin angry [vz. agaynst vs, euident signes of which thy wrath, haue bin our outcastings and dispersions] turne agayne vnto vs [q.d. behold our misery and affliction, and once agayne looke vpon vs in mercy and louing fauour, as thou hast don sundry times heretofore: take not thy flight from vs, neyther depart away from vs in fury, but in mercy returne to vs, and abide with vs for euer.] Verse 2. Thou hast made the lande to tremble [i. thou hast striken a wonderfull feare into the hartes and heads of thy people, by reason of foraine warres and heauie troubles: or else thus: Thou hast brought great disorders amongst the people, euen as confusion commonly and ouerthrowing of houses followeth earthquakes: but I allow rather of the former sence: whatsoeuer it be he doth by a *metonymia*, put the land for the people inhabiting the same] and thou hast made it to gape [vz. not only as it were with an earthquake, but also as it were with a most dry and parching

parching summer : meaning thereby seditions and ciuill discordes , when the
 people were diuided among themselues, some following Dauid and some the
 house of Saule, as appeareth 2. Samuel from Chap. 1. to the fourth] heale the
 breaches therof [i. remedy the disorders therein and cure y^e diseases like a good
 Physitian, as in deed one to whom alone it belongeth] for it is shaken [v. great-
 ly and grauouly : with the calamities that it hath alreadye endured , and is
 like to indure, vnlesse thou redresse it : q. d. It is so laden with affliction and
 misery, that it can not long indure, euen as if a man had a burthen on his back
 that were too heauie for him to beare.] Verse 3. Thou hast shewed thy people
 heauy things [i. thou hast made that people whom thou diddest deately loue, to
 feele and see things that might minister, and haue ministred great sorrowe, and
 heauinesse to them] thou hast made vs to drinke the wine of giddinesse [he spea-
 keth of some venemous and infected drinke, which taketh from men their sence
 and vnderstanding, and as a man would say, bewitcheth people and maketh
 them drunke : q. d. Thou hast made vs dull and blockish in our euils , euen as
 drunkards are, or people that are inchaunted . Not that God was eyther the
 authoz of euil or did the any iniury, but that he had iust cause thus to plague the
 and giue them ouer for their sinnes.] Verse 4. But now thou hast giuen a ban-
 ner [i. a playne signe of thy fauour, and of good hope to vs ward, giuing vs by
 the chaunge that is fallen out, matter and occasion of courage and reioysing, in
 hope that the dispersed shall be gathered together, and thinges broughte into
 good order, he meaneth that God by the light of his promises, and by his ayde :
 and namely by the new victorie he had giuen them, whereof mention is made
 in this Psalm, would take into his guiding againe the people whome he had
 seemed before to forsake, and go before them now as it were, with a banner dis-
 playde, see Psalm 20. 5.] because of thy truth, because of thy most true and as-
 sured promises, that thou hast made to them in that behalfe.] Verse 5. That
 thy beloued [i. those whome thou carriest a singuler fauour to] may be deliuered
 [i. set from daunger and distresse] helpe with thy right hand [i. with thy wonder-
 full might and power, as sundry times before] and heare me [i. graunte my re-
 quest and prayer.] Verse 6. God hath spoken [v. by his seruauent and Prophet
 Samuel] in his holinesse [some reade it by his holinesse : if we reade in his
 holinesse, then he meaneth thereby Gods sanctuary and Arke, whiche is called
 his holinesse, because he that is holinesse it selfe, did dwell and appeare there.
 If we reade by his holinesse, it is as much as if he should saye, hee hath called
 his holinesse to witnesse, and pawned it, as a man would saye, for the certainty
 and assuraunce of that which was promised him] I will reioice [i. comforte my
 selfe in this, as good cause I haue indeede so to doe.] I shall deuide Shechem,
 and measure the valley of Succoth. Shechem was the name of a place on this
 side the Riuer Iordan as the valley of Succoth was on the other side this riuer.
 He nameth some parts of the land, putting them for the whole kingdome, in
 the full possession thereof though he were not, by reason of the diuision between
 him and Saules house, yet he assured himselfe vpon the promise of God that hee
 should

- should enjoy the same in good tyme: and by deviding and measuring, he meaneth nothing but that they should come vnder his subiection, as the other parte of that land was, alluding to the manner of diuiding and measuring out lands by cordes, the owners thereof being the principall dealers most commonlye in that matter, and it is as much as he should say: I will not looke to haue my share measured out by others, but I will diuide it, and measure my selfe, and
- 7 will be the right owner and possessor thereof.] Verse 7. *Gad* shall be mine, and *Manasseh* shall be mine [these are other partes of the kingdome whiche *Dauid* assureth himselfe shall come into his possession] *Ephraim* also [i. that whole tribe and people] shall be the strength of mine head [i. the stay and power of my kingdome, because that this tribe was very mightye and well peopled: in so muche that the very name of it in the Prophets, is put for the whole kingdome of *Israell*] *Judah* is my lawgiuer [i. that Tribe obtayneth the righte of gouernment and kingly authority amongst the people of *G D D*. See for the better vnderstanding of these two last speeches, *Deutronom*. 33. 17. *Genesis* 49. 10.] Verse 8. *Moab* [i. the *Moabites*: and now he speaketh of forrayne people] shall be my *Washpot* [i. so base and contemptible in my sighte, that I will freely breake them as a potthearde, and if I shall reserue anye of them, I will put them to filchye seruices, as 2. *Samuell* 8. 2.] ouer *Edom* [i. the *Edomites*] will I cast out my shoe [i. I will boldly treade them downe, as altogether in subiection to me, for I will bring them altogether vnder mine obedience, and that with as much ease in a manner, as casting my shoe ouer them] *Palestina* [i. the *Philistines*] shewe thy selfe ioyfull for me [q. d. at the least make outward shewe, though thou haue nothing inward, that yet are gladd, that I shall raigne ouer you.] Verse 9. Who will leade mee [i. me and mine that are with me q. d. none canne doe this, but *God* alone] into the strong Citie [vz. of myne aduersaries: and here he putteth one for many.] Verse 10. Whiche haddest cast vs of [vz. for a tyme] and diddest not goe forth [vz. to warre, ayding and strengthening the hands and hartes of ours in the daye of Battaille.] Verse 11. Mayne is the helpe of man [vz. as it cometh from man.] Verse 12. Through *G D D* [i. through the assurance we haue of his succour and ayde, and by the strength that hee shall giue vs] we shall doe valiantly [vz. agaynst his and our enemies] for he [vz. eyther by himselfe extraordinaryly, or by our ministerie, as by a meane: but whatsoeuer it is he ascribeth all to *God*] shall tread downe our enemies [vz. vnder his fete, and vnder our fete, so that they shall not bee able to rise by a gayne.
- Do. Verse 1. 2. 3. Teach that *God* doth sundry times, and in sundry sorts afflict his people, and that very sore. Verse 4 teacheth that yet he doth neuer viterlye take away his louing kindnesse and mercy from them, but that at the length he giueth them assured testimonies and signes of his fauour. Verse 5. Teacheth that *Gods* power is all in all for the sauegarde and deliuerance of his Seruaunts. Verse 6. 7. Teacheth Princes that it is *G D D* alone that tyeth the hartes

hartes of their owne people in holy affection fast vnto them. Verse 8. sheweth that it is God onely that must subdue all enemyes, both forrayne and at home. Verse 9. Teacheth that strong cities and peoples are nothing, when God will haue them subdued and sacked. Verse 10. deliuereth the same doctrines that Verse 1. 2. 3. and 4. of this Psalm. Verse 11. Teacheth two thinges, firste earnestly to pray to God in all our troubles, and secondly neuer to make accounte of man otherwise then of man, that is as of a wayne thing without God. Verse 12. Teacheth that God is our only strength, and that whatsoeuer victoꝝ we get, we must ascribe it to him alone.

Psalm 61.



This Psalm hath thre partes. In the firste the Prophet prayeth vnto the Lord, to graunt him his request, and to set him free from the force of his Aduersaries, and this is comprehended in the two firste verses. In the seconde, the Prophet strengtheneth his owne fayth by the particular experience he had had in times past of Gods goodnesse towardes him, and this is in verse 3. 4. 5. In the thirde hee prophetieth of the continuance of his kingdome, and promisceth thankfulnessse vnto God for the same, and this is in verse 6. 7. 8.

The Title of this Psalm is expounded before Psalm 4. Verse 1. Heare my crie [i. graunt my earnest request: and the same is meant by, giue eare vnto my prayer: not that Dauid doubted whether God heard or no, but that he would sayne with some speede haue had his sute yelued vnto.] Verse 2. From the ends of the earth [it should rather be from the ends of the lande, v. of Israell, for Dauid flyinge for feare of his sonne Abshalon [vpon which occasion I suppose this Psalm was made, passed ouer Iordan to Mahanaim, whether also Abshalon followed him, Samuel 17. 24.] Will I crye vnto thee [i. Pray earnestly and seruenly] when my hart is oppressed [v. with sorrow and greefe to see my sonne rise vp agaynst me, and my people also to followe him] bring mee vnto the Rocks [i. set me vpon a verye high and safe place, from whence I may behold my enemies and be safe from their force] that is higher then I [i. that is more sure and safe, then I and all the forces I haue, or am able to make.] Verse 3. For thou hast bin mine hope [i. he alone in whom I haue hoped and trusted] and a strong towre [i. a most sure defence keeping me alwayes safe & sound from the force of mine enemies: for though he speak but in the singular nuber of one, yet no doubt he meaneth the rest: and this verse containeth a reason of his prayer taken from former experience.] Verse 4. I shall dwell in thy tabernacle [tabernacle is not put here for the Arke, but it is put for a tent or paulion, being a metaphoꝝ taken from warfare, where those that are in the kings tente dwell as it were in a very safe place, because the king and those that are with him be alwayes the safest provided for. To dwell then in Gods Tabernacle is to haue

haue abiding in such a place, as where nothing can hurte him, and this sence may appeare to be right, by the other member of this verse] for euer [i. al the dayes of my life vpon the earth, and euer after when I shal be receiued to thee] and my trust shall be vnder the shadow of thy winges [q.d. This shall bee my trust, that lying vnder thy protection, I shall be safe, see Psalme 17.8.] Ver. 5. Hast heard my desires [i. graunted the thinges I praye for] thou haste giuen an heritage [both in this life, v. the lawfull inioying of earthly thinges, which doe indeede appertain to the only seruants of God, and also in the life to come, prepared for those] that feare his name [i. that of a certayne childlike reuerence that they haue of his Maestie in their harts, yeld vnto him that seruice in this life that he requireth of them.] Verse 6. Thou shalt giue the King [i. me, that am the King, speaking of himselfe in the third person] a long life, his yeares shall be as many ages, [v. of men and their posterity layde together, he meaneth nothing else but that he should liue and raigne long. This was fulfilled certaynly in Dauid, who raigned King forty yeares, but specially it is accom- plished in Christ, whose Kingdome indureth for euer.] Verse 7. He [Marke how he speaketh still of himselfe in the thirde person] shall dwell before God [i. shall haue God alwayes gracious and fauourable vnto him, by reason of his fatherly prouidence and care that he hath ouer his. For to dwell before God, is not only to liue in his presencc, for the wicked are neuer remoued from that, but to fynde him gracious & louing, as those whom the Prince continually vouch- safeth his sight] for euer [i. a long time, if you referre it to Dauid, but perpetu- ally, if you referre it to Christ] prepare [v. for the King] mercy and faithful- nesse [i. by mercy, he meaneth compassions that Magistrates vse, as when in pronouncing sentence agaynst any, they shew that they do it with a tender hart: and by saythfulnesse, he meaneth truth, equity, and byright dealing, rendring to euery man accordyng to his cause] that they may preserue him [v. in his kingdome, and make his raigne and gouernment sure. See Prouerbs 20.28. also Prouerb. 29.14.] Verse 8. So will I alwayes sing prayse vnto thy name, [i. continually prayse thy maestie, for inabling me to execute my office in per- forming dayly my vowes [q.d. by this meanes shall my prayse and thanksgi- uing appeare, in that I will perfoyme, as signes of my thankfulnesse and obe- dience, the vowes that I haue made vnto thee.]

Do. Verse 1. Teacheth vs to be earnest in prayer with our God, not that he hath neede thereof, but for our owne cause, because it is a good meanes to cause vs to speede. Verse 2. Teacheth that prayer is not tied to any place, as to think that for the places sake, our prayers should be the better: it teacheth also that in the heauinesse of our hart we should then specially praye, as also Iames 5.13. Verse 3. Teacheth that nothing can moze forciblye cause vs to hope in God, then the vnfaigned remembraunce of the ayde that we haue receiued from him. Verse 4. Teacheth that God alone must be our refuge and protection. Verse 5. Sheweth that God graciously graunteth the holy prayers of his Seruants: and neuer desituteth those eyther of bodily or spirituall blessings, that call vpon him

on him. Verse 6. Long life to all, and namely the long raignes of Kings and Princes, is a speciall gift of God. Verse 7. Teacheth that Magistrates knowe not how to rule, vnlesse the Lorde apt them for it: it teacheth also that tender hartednesse and vpright execution of iustice, be the proppes and stayes of kingdomes and countreies. Verse 8. Teacheth Gods children thankfulnessse, yea continuall thankfulnessse, and the manifesting of that thankfulnessse, by the exercise of Gods holy religion, and the fruits of obedience.

Psalm 62.



This Psalm, though somewhat shorthe, hath yet foure speciall parts. In the first is comprehended his entraunce or *Exordium*, wherein the Prophet sheweth that he hangeth only on God, and this is in the two first verses. In the second he reprooueth his enemies for their mischieuous imaginations, lyings, flatteries, &c. shewing what iudgement shall fall vpon them there fore. Verse 3. 4. In the third part he propoundeth the doctrine of confidence in God, exhorting the faithfull to hang vpon him, because man is but vaine, and dehorting the wicked from their sinne, and this reacheth from verse 5. to the end of the 10. In the fourth he confirmeth his doctrine shewing that God hath iudgement in the one hand, and mercy in the other, to render to euery one according to their deeds: and this is in the two last verses.

The title of this Psalm is expounded before, Psalm. 39. 1. Ver. 1. yet my soule [g.d. notwithstanding al the afflictions] I haue indured, my inward man, hath neither murmured against God, neither ceased at any time to trust in him: and this is *Exordium* of the Psalm, beginning as it were somewhat abruptly, & suddenly coming (as a man would say) in his imaginatiō out of violence of his crosses] keepeth silence [i. patiently beareth, v. the trials & afflictions that are byd me, see Isai. 30. 7. Zephani 1. 7.] vnto God [i. him and his doing, I neuer murmuring and repining against them, though thorow the weakenesse & corruptiō of my flesh, I be sometimes prouoked to murmuring and dispayre] of him [v. alone] cometh my saluation [i. deliuerances from dangers & distresses, he meaneth that the deliuerance he hath, he hath from God only. Ver. 2. Yet [g.d. All my troubles and afflictions notwithstanding] he is my strength [i. al strength I haue, I haue from him] and my saluation [i. he that deliuereth me from danger and distress] and my defence [i. he that defendeth me from hurt and harme] therfore [v. because I haue so good a proppes and stay] I shall not much be moued [he meaneth not that he shall not fall at all, but this, that if he stumble, yet he shall rise agayne, and though he be shaken by manifold temptations, yet he shall haue an issue and a way out to escape, 1. Cor. 10. 13.] Verse 3. How long will ye imagine mischief: [he reprooueth his aduersaries for their deuysing and practising of euill] agaynst a man [i. agaynst me speaking of himselfe in the third person: see psalme. 4. 3.] ye shall be al slain [g.d. your deuysing against me,

me, shall profite you nothing: for you shall be flayne, so that one of you shal not escape] ye shall be as a bowed wall [by this speech the Prophet meaneth, both that they shall be sodaynly destroyed, and that there shall not be much adoe to ouerthrow thē, no more then there is to cast down a wall that is falling of it self see Isaiah 30. 13.] or as a wall shaken [vz. either with earthquake, or violence of storm and tempest: he vseth two similitudes to expresse one thing.] Ver. 4. Yet they consult [q. d. though mine enemies see that they get nothing by their dealings, but thrust themselves headlong into destruction, yet they cease not to deuise al that they can, to hinder me from the roial dignity wherto god hath called me, he speaketh of himself here in the third person: & by his dignity he vnderstandeth that maiestical excellency, wherunto God eyther had or would indeed aduance him, of which see 1. Sam. 18. almost throughout] their delight is in lies [that is, they take pleasure in lying, hypocrisie, &c. as may plainly appeare by p chapter last alledged] they blesse [i. speake well of, & wish well also] with their mouthes [i. in their wordes, putting p instrument whereby wordes are uttered, for the wordes themselves] but curse [i. wish euil, & think and imagine euill & mischief in their harts, as ver. 2. of this psal.] Ver. 5. Yet my soule [he speaketh to himself & comforteth himself: q. d. notwithstanding al this their peruerse & crooked dealing, trust thou in the Lord without murmuring against him, as before ver. 1. of this psal. and he speaketh vnto his soule or inward man, because if p he comfortable & assured, we shal the easilier overcome p outward distresses of p body] for my hope is in him [i. I haue fixed my ful assurance in him, who can and wil deliuer me.] Ver. 6. is the same w ver. 2. of this psal. Ver. 7. In God is my saluation [i. the deliuerance p I must haue out of al daungers, must come from him alone] & my glory [i. the dignity and glory p I eyther haue or shal haue, hath bin, is, & must be, his only gift] the rock of my strength [i. in him alone consisteth al p strength I haue] in God is my trust [see ver. 5. of this psalm, and these wordes, my hope is in him.] Ver. 8. Trust in him [vz. alone, as may appeare by the next ver. following] alwayes [i. as well in aduersity as in prosperity, hee meaneth p there should be no time wherin our hope & trust should be remoued fro god, though it were neuer so little] ye people [vz. of Israel, meaning thereby p faithful of al places whatsoeuer] pour out your harts before him [i. discharge your selues in his presence of your cares & griefs hold your hart as it were shut vp, for this we know, p so long as our harts be ouerwhelmd w sorrow, our prayers haue smal freedom: q. d. if you feele your selues sometimes oppressed, pray hartily before him, laying open in his sight al p care & grief of your mind, who in good time both can and wil turn it into spiritual ioy] for god is our hope [i. he in whom alone we hope & trust] Ver. 9. Yet p children of men are vanyte [q. d. notwithstanding men leaue god, & cleaue to mē, yet for al that they are vaine, & able to help nothing at al, by children of men he meaneth those p are borne of inferior persons, or be base persons indeed, as may appear by these wordes following, the chæfett men [q. d. neither poore nor rich, are any thing p waye, as to be trusted to: & by vanyty he meaneth vaine things, or things p can stand vs in no stæde

sted of purpose : as also by lies he meaneth þ there is no more truth nor assurance in the, then in a false tale] to lay the vpon balace [d. 9. if a mā will make iust trial of it, he shal easily perceane þ truth of this: þ there is no more strength, stay or steadfastnes in mā, the in a matter of nothing] Uer. 10. Trust not [v. 2. as mā 10 commonly are wot to do. Before he spake to þ good, exhorting the alwaies to trust in þ Lord, now he sheweth þ wicked what things they ought to flee from] in oppression, nor robbery [he meaneth not only goods & riches, gotten by these unlawful meanes: but also even the things theselues, as þ they should not trust in this, þ they were able to pill, pole & oppresse] be not vaine [v. 2. either in your imaginations, or in your outward behauiour] or else thus, giue not ouer your selues to vain and perishing things, as welth, honoz. &c.] If riches increase, set not your hart theron [i. delight not in the, little or much, lest therby you haue your harts stollen away from the hope of better things, or be puffed by in pride aboute measure against your brethren: wherby we see þ he doth not onely forbid ouermuch coueting of riches, but also to liste by our selues in pride or presumption by reason therof] Uer. 11. God spake [v. 2. by his deed, word, & prophets] 11 once or twise [i. sundry times, so þ no man needeth to doubt therof, he putteth a nūber certain, for an vncertain] I haue heard it [q. d. yea I my selfe can bee a witnes of it] that power [v. 2. to punish the wicked, & to defend þ good] beløgeth to God [v. 2. alone, as who hath it in his hands to doe whatsoeuer pleaseth him] al this is aleaged to confirm the doctrines, which hee had before expounded.] Uer. 12. And to the Lord, mercy [v. 2. towards thine own people, here is a 12 chaunging of the person, from the third to the second] for thou rewardest euery one according to his work [i. towards þ good thou art mercifull, & towards the wicked thou declarest thy strength to consume them] this place and manner of words is often repeated in scripture, and hath ben muche abused to the mayntaynauce of merite. In summe, this is it that I haue to say of it: firste, that there is great difference betwene reward and desert, as to any that will consider the words may easily appeare. Secondly that these words, his work, ought to haue this sence in respect of good and holy people, that they are sayde to be theirs, not because they are the authozs of them, but Gods instrumentes to doe them: so that when he rewardest them for the doing of them, hee doth no more but crowne his own good workes in them.

Uer. 1. Teacheth vs, neuer for al our assaults to murmur against god. Uer. 2 teacheth vs, þ if God be on our side, we need not care who be against vs, also that though afflictions cease vs, yet none shal overcome vs. Uer. 3. declareth what a general & sodain destructiō the Lord in his iustice bringeth vpon þ wicked ver. 4. teacheth þ notwithstanding the threatnings of gods iudgements, þ wicked proceed in their mischieuous imaginations, lyings, hipocrisie, cursings & such like. Uer. 5. teacheth vs to chear by our selues in god, in our afflictions & crosses Uer. 6. teacheth þ same doctrine þ ver. 2. doth. Uer. 7. Teacheth vs, þ whatsoeuer we haue, we haue it frō our God. Uer. 8. teacheth vs in all distresses & seasons whatsoeuer, to hang vpon him alone, and to deale plainlye with him in laying

open our hartes before him, and then no doubt we shal find ease and comfort. ver. 9. teacheth vs to cast of al trust in flesh and blood, of what degree or calling soeuer they be of: it teacheth vs also not to haue other me nor our selues in so great regard as we haue. Ver. 10. Teacheth vs to beware of oppression, robbery, and vanitie: it teacheth vs also not only to hate couetousnesse, but also to take heed, least thorow abundance of riches, we be puffed vp in pride. Ver. 11. sheweth that God is a powerfull God, against al rebellious people. Ver. 12. Teacheth that he is a mercifull God to all those that are his: also that as he cannot away with wickednesse, because he rewardeth it, & punisheth it, so a holpe life is verie acceptable in his sight, and therefore we should strue to it.

Psalme 63.

Di.



I

Rue it is, that this Psalm is very much mixed, sometimes protesting earnest prayer, sometimes promising humble thanksgiuing, sometimes assuring himselfe of deliuerance and sometimes foretelling the destruction of his enemies, yet al that notwithstanding, thus it may be diuided. In the four first verses, the Prophet sheweth his great hunger and thirst after God, promising both to pray vnto him, and to prayse him al his life long.

2 In the 4. next verses, vz. 5. 6. 7. 8. he sheweth what wonderful ioy, safety and assurance he shalbe in, when God shall haue graciously graunted his requestes.

3 And in the 3 last verses, vz. 9. 10. 11. he doth in the spirit of prophecy foretell, the great ouerthrow of his enemies, and his own wonderful deliuerance.

Se. The Title a Psalm of David [vz. which he made] when he was (now he noteth the time in which this Psalm was made) in the wilderness of Iudah, he meaneth the wilderness of Ziph, which is here called the wilderness of Iudah because it was in that portion of the land, which was giuen to the tribe of Iudah See 1. Samuel 23. 14. 15. and this Psalm seemeth not to vary much in argument from Psalm 54.] Verse 1. O God, thou arte my God [i. he that hitherto by thy strength and power hath deliuered me from mine enemies, that did pursue me: and therefore] earely will I seeke thee [i. betimes in the morning, will I call vpon thee: for he meaneth seeking vnto him by prayer: and the Prophet noteth that he will doe this diligently and carefully, because hee will as it were break his sleepe to doe it] My soule [i. my inward man] thirsteth after thee [i. desireth thee especiallye and aboue all other thinges: see Psalm 42. 2.] my flesh [i. euen my outward man also] longeth greatly after thee [a notable metaphor, taken from women with child, to expresse the earnest affection he had to Godward, which also is very much increased by the Adverb, greatly] in a barren & dry land, without water [it was greivous to be in a barren place, and dry land: but much more where Waters were wanting: but all this the Prophet speaketh to set out the misery that he was in, while hee was as a banished man, from the place and exercises of Gods Religion: q. d. all the bodily penury

I

and

and pinching that I might haue in this life, shoulde not touch me so nigh as
 this, that I want spirituall exercises.] Ver. 2. Thus I behold thee [q.d. though
 I be in such a miserable case, yet I leaue not off to loke vpon thy glory, and thy
 power, as if I were in the sanctuary: & though this sence be good, yet me thin-
 keth Immanuel doth better translate it thus] to behold [i. that I may behold &
 see, q.d. my great longing & thirsting is for this, that I may see] thy strength [i.
 the arke, which was a signe of the presence of y most mighty & strong God, see 1.
 Chron. 16. 11. 2. Chron. 6. 41.] Psal. 78. 61. where it is also called his power] and
 thy glory [i. either thine own glory, shining in the tabernacle, or else the glo-
 ry of thy Tabernacle or sanctuary, either may stand very well] as I did [vz.
 heretofore, when I was not thus persecuted] see thee [i. thy Maiestie and glo-
 ry] in the sanctuarie [i. in the place where the arke was, from which the Lorde
 was wont to shew euident testimonies of his power and presence] ver. 3. for thy
 louing kindnes [i. thy mercy manifested to thy childre] is better [i. more profit-
 able comfortable and to be wished for] then life [we may vnderstand it thus, the
 al earthly means & aydes, by which men are vpholde in their estate: or else thus,
 then euen life it self, which without Gods fauor both here & else where, is nothing
 else but worse then a continual death] therefore my lips shal prayse thee [he mea-
 neth not only these instrumets of nature, by which y words are vttered, but also
 the words themselues, q.d. with my words wil I set forth thy glory & prayse.]
 Ver. 4. Thus [vz. euen as I purpose & do at this present] wil I magnify thee
 [i. prayse and extoll thee and thy workes] all my life [vz. long, meaning so long
 as this life lasteth] and lift vp mine handes [i. praye vnto thee, he vbleth the sign
 of prayer for prayer it selfe, 1. 41. 2. Also 1. Timothie 2. 8.] in thy name [i. as
 some expound it, calling vpon thy name: me thinketh this is better, that for as
 much as Gods name is in scripture vbled for Gods goodnesse and mercye, it
 shoulde rather be expounded thus: in thy name, i. cleauing to thy goodnesse and
 mercy.] Verse 5. My soule shall be satisfied [q.d. though nowe I bee in greate
 misery, yet when thou shalt haue heard my prayers, I shall bee filled both in-
 wardly and outwardly, for I take the soule to be put here for the whole man,
 as Psalme 42. 2.] as with marrow and fatnesse [i. as though I had a heape or
 abundaunce of all sweet and good things: see Psal. 4. 6. 7.] and my mouth shall
 prayse thee [i. set out and shew forth thy prayse, as Psalme 51. 15.] with ioyfull
 lippes [i. with lippes that shalbe glad and ready to perform that duty] Ver. 6.
 when I remember thee in my bed [i. thinke vpon thee and thy goodnesse, being
 thereby prouoked to call vpon thee, and that as I lie vpon my bed] in the night
 watches [this is spoken according to the maner of the people the, who diuided
 the night into certaine watches, as Mat. 14. 35. Mark. 13. 35.] Verse 7. Because
 thou hast bin my helper [vz. at al assaies, and in all distresses] therefore vnder
 the shadow of thy winges wil I reioyce [i. being vnder thy protection, I will
 be glad, and alwayes trust in thee, see Psal. 57. 1. and other places.] Verse 8. My
 soule [i. I my selfe both body and soule] cleaueth vnto thee [vz. euen as if it
 were glued: and by this manner of speache hee expresseth the assured hope and

confidence that he had in god] for thy right hand [i. thy great might and power
 as we haue had it sundry times before] vpholdeth me, vz. in all distresse, and a-
 6 gaynst al assaults of mine enemies both inward & outward.] Ver. 9. Therefore
 [i. because thou art on my side] they that seeke my soule [i. my life, and that of a
 cruel hatred] to destroy it [vz. as much as in them lyeth] & to take it away from
 amongst men] shall go into the lowest parts of the earth [i. shall die and perish:
 he speaketh this of Saule, and the people that tooke part with him, the verifica-
 10 tion of which prophetic, see 1. Sam. 31. throughout.] Ver. 10. They [i. the Philis-
 tines] shall cast him down [i. ouerthrow Saule & his company, yea kill the] with
 the edge of the sword [i. with the force of warlike instruments, vsing one sort of
 them for the rest] and they [i. mine enemies, vz. Saule and his complices] shal
 be a portion for foxes [i. their bodies shalbe deuoured and torne in peeces by
 wild beasts, and they shal not haue the honoꝝ of buriall: which was a very hate-
 ful thing to heare of specially amongst the people of the Jewes. True it is that
 this oftentimes falleth vpon the good, as is declared, Psal. 79. 2. (for afflictions
 11 are comon both to good & bad) but in the end is diuers.] Ver. 11. But the king [i. I
 my self, whom God hath annointed by Samuel to beking, speaking of himselfe
 in the third person, shal reioyce in God [vz. for the great help and deliuerance y
 he hath wrought for me] all that sweare by him [i. God, meaning by this man-
 ner of spech, all that feare him and serue him, with a right and reuerent affec-
 tion, putting a part of the seruice for the whole, as Deutronom. 6. 13.] shall re-
 ioice [i. be glad, because God in fauour hath bestowed so good a king vpon them]
 for the mouth of them that speake lies [he setteth these hypocrites, agaynst the
 other sincere harted people, and by speaking of lies, he meaneth not only false
 flaundering of Dauid, but also dissimulation and crafty dealing with God in
 his seruice] shalbe stopped [he meaneth that the wicked shalbe viterly remoued
 and taken away from amongst men: some by death as before ver. 10. and some
 by confusion and shame, as in this verse.]

Do. Verse 1. Teacheth that we should many times breake our sleepes, to the ende
 we might pray to God: it teacheth vs also what an earnest hunger & thirst we
 ought to haue to his seruice and worship, with the assembly of his saynts. Ver.
 2. Teacheth that Gods power, maiesty, gloꝝe, and goodnesse appeareth in no
 place moze, then in the congregations of his people. Ver. 3. Teacheth y Gods
 mercy rightly felte, farre surmounteth all treasures of this life whatsoeuer.
 Verse 4. Teacheth that the feeling of Gods goodnesse shoulde wꝛing from vs,
 continuall prayer and prayling of his maiestie. Verse 5. Our inward man,
 and our outward man should delight in God and good things aboue al. Ver. 6.
 teacheth vs continually to thinke vpon god, both vpon our beds, in our beds, and
 al the night long when we can not sleepe. Ver. 7. sheweth, that Gods providẽce
 and protection is a sure safegard to al the saythful, and the only matter in deẽd
 that canne minister true ioy. Verse 8. Teacheth that the perswasion we haue of
 God and in God, should not be wauering, but assured and constant. Verse 9.
 teacheth that bloodthirsty men shal not escape unpunished. Verse 10. Teacheth
 that

that God sundry times stirreth by one wicked company to plague & overthrow another. Ver. 11. comprehendeth a doctrine of singular comforte, to all sincere and true worshippers of Gods maiestie.

Psalme 64



This Psalme is the selfe same argument with that which goeth Di
next before, and it may be diuided into three parts. In the first 1
the Prophet prayeth God to graunt him his requestes, and
to keepe him free from the rage and crueltie of his enemies :
and this is comprised in the two first verses. In the seconde 2
he doth by pœcemeale as it were, set out the vices of those
his wicked and vngodly enimies, from verse three to the end of the 6. In the
third he forgettelleth their ruine and overthrowe, shewing what good shall come 3
therby, to al men in general, and namely to the righteous, from verse 7. to the
end of the Psalme.

The title is expounded already in the fourth Psalme] Ver. 1. Heare my voice Sr.
O God in my prayer [i. graunt me those requestes þ in my prayers by my voice
I lay out before thee: for hearing is put for yelding vnto, in this place, as sun-
dry times before: for David neuer doubted þ God heard him, though some-
times he deferred to graunt his petition] from feare of the enemy [i. from that
great peril, which I feare the enemy goeth about, & would gladly lay vpon me]
Ver. 2. Hide me [vz. in some assured place þ the flatterers of Sauls court which 2
imagine my destructiõ, may not find me out] from the conspiracy of þ wicked
[i. from these outrages & cruelties, that þ wicked in their secret meetings haue
conspired and imagined agaynst me] & from the rage [i. fro the outward vio-
lence & oppression] of the workers of iniquity [he meaneth by this speech, those
that delighted in sinne and vniust dealing, and solde themselves as it were for
fauor or flattery, both to work wickednesse, and that with greedinesse.] Verse 3. 3
Which haue whet their tongue like a sword [i. they haue sharpened it & prepa-
red it to cut & pierse deeply] & shote forth their arrowes, bitter wordes] he co-
pareth their corrupt dealing agaynst him by wordes, to arrowes shot out of a
bow, which wil gal & wound, & this is an allegorizal amplification, wherein the
Prophet compareth their false flauanders, with warlike weapons: see Psalme
5. 9. Psal. 11. 2. Psal. 57. 4.] Ver. 4. At the vpright [i. me: and here hee speaketh 4
of him self in the third person, and he giueth himselfe this name not as hauing
regard to God, but as it were comparing himselfe with his enemies, agaynst
whom he had neuer done any thing blameworthy] in secret [i. closely and pri-
uily, he meaneth it no doubt of the secret accusations they broughte to Saule
agaynst him] they shote at him todaylye [i. when hee thinketh not of
it] and feare not [vz. Gods maiestie, or the afterclaps that may insue vpon
that mischiefe: q. d. They are not with-helde, with any reuerence or feare of
God, or with any humanity or curtesie of man.] Verse 5. They encourage 5
thems.

themselves in an euill purpose [vz. to go forward in the performance thereof
 of that wickednesse they haue deuised against me] they come together [vz.
 closely and secretly among themselves] to lay snares priuily [vz. to intangle
 and intrappe me] who shall see them : [q.d. They suppose that G O D percei-
 ueth neither them, neyther the snares that they haue layde against mee, for I
 6 referre the word, them, both to the persons and to the thinges.] Verse 6. They
 haue sought out [vz. very diligently] iniquities [i. mischiefes and vniust dea-
 ling against me,] and haue accomplished that which they sought out [vz. as
 they themselves suppose, so blinded are men in sinne, that they thinke a thing
 to be done, when it is neyther so nor so: or else it may be vnderstood thus, that
 they thought themselves so sure of it, as that it were impossible they shoulde
 be deceyued, and that made them to make so full account of it as though they
 had done it already] euen euery one his secret thoughtes and the depth of his
 hart [i. whatsoeuer they or any of them had secretly deuised, and that in the
 depth of their own hartes, they thought it was done, in the same sence as befoze
 7 but they were foully deceiued.] Verse 7. But God will shoote an arrowe at them
 sodaynly [i. God by his iudgements will quickly dispatch them, for all the sure
 account they make of the performauce of their mischiefe] their strokes [i. the
 blowes, meaning the plagues that God will lay vpon them] shall bee at once
 [q.d. God will not be long in dispatching of them, but will make a speedye rid-
 8 daunce] Verse 8. They shal cause [vz. by their wickednesse and vngodlinesse]
 their owne tongue [i. those things which their own tongue hath spoken against
 others] to fal vpon them [vz. from God] and whosoever shall see them [vz.
 when Gods hand and iudgement is vpon them] shall flee away [i. shall make
 haste from them, vz. seing euident markes and tokens of Gods iudgements a-
 gainst them and vpon them, for feare least they shoulde be partakers of their pu-
 nishments: and this he speaketh specially of the wicked, as may appear by that
 9 which followeth in the next two verses, specially ver. 10.] Ver. 9. And all men
 shall see it [vz. Gods iudgements vpon them: by which maner of speech the pro-
 phet noteth that it shall be a visible and manifest iudgement] and declare the
 worke of God [vz. which he in his iust iudgement hath executed vpon y^e wic-
 ked] & they shal vnderstand what he hath wrought [vz. agaynst them for their
 10 sinne.] Ver. 10. But the righteous [i. I my selfe, for he speaketh of himself in the
 thirde person, as befoze ver. 4. of this Psalm] shall be glad in the Lord [vz. be-
 cause of that which he hath done for my cause] and trust in him [for euer after]
 and all that are hyght of harte [i. those that are voyde of hypocrisie and hang
 wholly vpon god] shal reioyce [vz. not only for the ayde that God hath giuen
 me, but also because in me they may behold that God will ayde them, q.d. The
 ouerthrow of mine enemies shal not only minister matter of ioy to me, but to
 the rest of Gods children wheresoeuer.]

Do. Ver. 1. Teacheth vs, that when we are sore assaulted, earnest prayer made to
 God is very necessary and profitable. Ver. 2. Teacheth that vlesse God do keep
 vs we shalbe made a pray to y^e wicked. Ver. 3. describeth y^e wickedes prophaning
 and

and abusing of their tongue. Ver. 4. Setteth out their close & sodain practising of wickednes: and that the fountaine of all is, want of true feare. Ver. 5. Sheweth that the wicked are bold in their mischiefs, because they imagine that God regardeth not their doings. Ver. 6. Teacheth vs that the wicked are caried away many times, with an idle conceite of their owne, thinking they haue dispatched al, whē it is neither so nor so. Ver. 7. Sheweth that the wicked shal not escape unpunished: also that Gods iudgements shalbee swift and shor̄t vppon them, yet mighty enough to ouerthrow them. Ver. 8. Teacheth that the wicked many times are taken in the mischieuous words of their own mouth: also that Gods iudgements vppon them, shal cause others to flie from them. Ver. 9. Teacheth that Gods punishments powred vpon the wicked, is an effectual meane to make not onely the parties punished but others to see their wickednes and his iustice. Ver. 10. Teacheth that euen those iudgements prouoke the good on the other side to reioysing and thankfulness.

psalme 65



This Psalmē may be diuided into three parts. In the first is comprehended a thanksgiuing for the chusing, preservation, government, and other graces of God towards the faithful, from ver. 1. to the end of the 4. In the second is contained a notable description of the feareful power, maiesty & might of the Lord, from ver. 5. to the end of the 8. In the third is set out a most comfortable description of Gods generall graces towardes al, but specially to his Church, from ver. 9. to the end of the Psalmē.

For the title of this Psalmē, see Psalmē 48. and the title thereof.] Verse 1. Praise waiteth for thee [i. is not onely due vnto thee, but is ready now to be rendered to thee] in Sion [i. in the Church, as Psalm. 51. 18. He meaneth that God commonly giueth his people occasion to praise him in his Church whither mē assembled to praise him, to thanke him, to heare his word, and to serue him according to the same: for so much he vnderstandeth by the word prayse] and vnto thee [vz. alone] shall the vowe be perfozmed [i. the sacrifice of thanksgiuing shalbee offered vnto thee: which hee calleth a vowe, because Gods people did commonly vowe such sacrifices vnto the Lord.] Verse 2. Because thou hearest [i. grauntest] the prayer [vz. of thy faithful people] vnto thee shal al flesh come [by flesh he vnderstandeth man, as Gene. 6. 12. by the terme, al, hee meaneth wonderfull many, a phrase very ordinary in scripture: meaning that that which was particular among the Iewes (vz. the seruice of God) shoulde in time to come be common to euery nation: and this is a prophecy of the kingdome of Christ: and when he sayth that they shall come vnto God, he meaneth to present themselves befoze him to pray vnto him.] Verse 3. Wicked deēds [i. all manner of vngodlines] haue preuailed against me [vz. thus farre that they haue turned thy fauour from me: hee speaketh here of himselfe, but yet so that he shutteth vp others

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- thers in the same finnes imputing it to his owne finnes, and to the finnes of his people, that God who was accustomed to aide his people, did for a while, withdraw his hand, & shewed not himself fauourable towards them] but thou wilt be merciful vnto our transgressions [vz. freely and graciously pardoning them all, and so remouing them from vs, shewe thy selfe mercifull vnto vs that haue transgressed, which they remaining thou wouldest not perfoyme.] Ver. 4.
- 4 Whom thou chusest [vz. to thy self, and to be of the number of thine] and causest to come to thee [i. not onely to haue accesse vnto thy sanctuary, there to call vpon thee, but at all other times and in all places,] He shall dwell in thy courtes [i. hee shall liue among holy and faithfull people in the middelt of thy Churches here, and after the dayes of his departure, with all the rest of the elect in heauen] and wee shalbe satisfied [marke the sodaine chaunge both of the number and person, as before in this Psal. ver. 3.] With the pleasures of thine house [i. the doctrine of the lawe, the sacrifices and other ceremonies, but yet so that vnder them hee meaneth all spirituall blessing] euen of thine holy temple [hee more plainely expoundeth what hee ment by the house of God [vz. the temple, which is called holy, not in respect of any holines it had in it selfe, but because that he that is holines did appeare there, and make it holy by his presence. It is also called his house: not because that God dwelt there, as inclosed within the walles, but because from that place hee manifested his residence and abode amongst that people.] Ver. 5.
- 5 O God of our saluation [i. hee that deliuereth vs from al dangers & distresses] thou wilt answere vs [vz. when we call vpon thee for our defence] with fearful signes [i. with such signes and tokens of thy presence, as shall strike feare into the enemies] in thy righteousness [i. according as thou hast righteously promised, and iustly wilt perfoyme.] O thou the hope of al the ends of the earth [i. thou whom all the faithfull, wheresoeuer they bee, stedfastly trust in] and of them that are farre of in the seas [i. of those that inhabite islands farre off from Sion, or the land of promise which are compassed with the sea. Hee putteth the places inhabited, for the people dwelling therein: meaning by all the ends of the earth, those that dwell in the continent or firme land,
- 6 and by those that are farre of in the Seas, those that inhabite Islands.] Ver. 6.
- 7 Hee stablisheth the mountaines by his power [vz. in such sort, that they neither moue nor shake] and is girded about with strength [q. d. he hath al strength and power to perfoyme whatsoeuer pleaseth him.] Ver. 7. Hee appeareth the people of the Seas, [vz. when they swell, rage, and roze] and the tumults of the people [vz. when they are in hurliburle and contentions among themselves, or else outragiously persecute and trouble others.] Ver. 8. They also that dwell in the uttermost partes of the earth [q. d. there shalbee no people so farre of or barbarous, but they shalbe stricken with feare] of thy signes [vz. which thou shalt shewe and worke: by signes he meaneth the notable workes of God, and such as are alwayes meete to bee had in remembraunce, wherein hee hath as it were ingrauen certaine markes of his glory.] Thou shalt make the East and the West to reioyce [i. the people dwelling in these quarters.] Ver. 9.

Thou bildest [i. thou doest not onely looke vpon it, but graciously performest that which thou promist: as Gene. 21. 1.] the earth [i. the land of *Iudea*: by this circumstance it should seeme that Dauid made this Psalm, after that the Lord deliuered the people from famine and pestilence, of which see 2. Sam. 21. 14. & 2. Sam. 24. 25.] and waterest it [vz. with raine and dew from heauen] thou makest it very rich [i. plentiful and abundant in all fruites, and this thou doest by thy mighty power and blessing] the riuer of God [he meaneth either the small riuer of *Shiloah*, which passed through *Ierusalem*, of which see Psalm. 46. 4. meaning by graces powred vpon one part of the land, mercies bestowed vpon the whole: or else the raine, which maketh the ground fruitfull: and is called the riuer of God, both because it commeth from God, and also from him in great abundance: and to this latter exposition do I rather incline] thou preparest the corne [by them we may vnderstand al generally, but chiefly those that are spoken of before in this Psalm. ver. 4. he meaneth that the earth bringeth forth her fruit, because that God mindeth to prouide for men as a good father of an householde, hath created it, that it might yelde them nourishment] for so thou appointest it vz. the earth, hee meaneth that God hath appointed it in such sort and to such end, to bring forth fruit for mans vse, as Gene. 1. 11.] Ver. 10. Thou waterest abundantly the furrowes thereof [vz. of the lande of *Iudea*, meaning by this manner of speech, and these that follow, that God through abundance of shewes made the land fruitfull] thou makest it soft with shewes [vz. whereas before it was very hard, drie, and parched, for want of rayne] thou blestest [i. through thy blessing thou causest to increase, grow and multiply, as Gene. 1. 22.] the bud thereof [i. whatsoeuer beganne, as a man woulde say to sprout in the lande, whether they were grasse, herbes, trees, plants &c.] Ver. 11. Thou crownest [i. thou adorneest and enrichest: a notable metaphoz, signifying the great glory and plenty that God bestowed vpon the lande, euen as it were setting a crowne vpon the head thereof] the peere [i. euery peere one after another, putting one or the first of them, for the rest that ensued: hee meaneth that God declared his goodnes towardes them, by euery yeres course, making one peere to excede another in goodnes, as hee that is the king and weareth the Crowne vpon his heade, passeth all the people whatsoeuer] with thy goodnes [i. with abundance of good thinges, which procede only from thy goodnes and mercy] and thy steppes [hee meaneth by this speech vnder a similitude, the cloues (which God is sayde to make his chariot, Psalm 104. 3.) and the raine also contained in the cloues: which hee expresteth afterwards by the worde dropping, meaning the falling of the raine out of the cloues, which also make the ground fruitfull, which he expresteth vnder the worde fatnes: for raine fatteneth the earth as it were: In a worde, this is the sense: that in what place, and on what side soeuer it pleaseth the Lord to walke, there hee manifesteth his blessings, and bestoweth great fertilitie and plentifulnes of all thinges, see Proverb. 3. 20.] Ver. 12. They [i. thy steps meaning as before clouds and raine in them] droppe [i. fall downe] vpon the pastures

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pastures of the wilderness [i. vpon the places that are not tilled and manured, where nothing growes, but wildnes as it were: *q. d.* not onely fruitfull places, as furrowes, valleis, and such like, but also barren places, as wildernesses, mountaines &c. shalbe made plentifull] and the hilles [vz. which by reason of their height, are in summer parched away with heate: and in winter killed with cold] shalbe compassed with gladnes [i. shalbe replenished with abundaunce of fruite, that shall make mens hearts and bodie glad: as *Psalm. 4. 7. Psalm. 104. 14. 15.*] *Ver. 13.* The pastures are clad with sheepe [the metaphoꝝ of clothing expresseth the great plenty and store, vz. that as a garment couereth the whole body, so shall sheepe and other cattel (foꝝ by one sort he vnderstandeth the rest) couer the pastures] the valleies shalbe also couered with coꝝne [vz. in such sort that a man shall behold no void place: and this metaphoꝝ setteth out the abundance of coꝝne that shalbe in the land] therefore they [i. other men speaking of them indefinitely: oꝝ else the valleis and coꝝne thereon, the plenty wherof maketh men glad: as we say the fields laugh, whē thꝛough their goodly shew they make mens eyes ioyful] shoute foꝝ ioy, and sing [i. conceiue and expresse abundance of ioy: but I rather referre this in mine owne iudgement to men, then to other creatures.

Do. *Ver. 1.* Teacheth that praises and thankesgiuing are due to God in the public assemblies of his Saints. *Ver. 2.* Teacheth that Gods readines to graunt his childꝛens requests shoulde prouoke vs to earnest and often prayer. *Ver. 3.* Teacheth that Gods mercy surmounteth all our iniquities, & that in the multitude thereof he will do away al our sinnes. *Ver. 4.* Teacheth that the feeling of Gods fauour is the best blessing that can come vnto vs in this life. *Ver. 5.* Declareth that God hath iudgement and power in his owne handes, foꝝ his childꝛens defence, and the wickedes punishment. *Ver. 6. 7.* Sheweth that God by his power gouerneth all thinges in heauen and earth *Ver. 8.* Gods iudgements executed vpon some do many times strike terroꝝ and feare into others. *Ver. 9. 10. 11. 12. 13.* Teach two things, first that abundance of all earthly benefites proceed from the Lords blessing, which instructeth his to hang vpon him: secondly that he performeth these blessings by ordinary meanes, which also teacheth vs to vse holy and lawfull meanes.

Psalme 66

a Di. **T**his Psalme may be diuided into three partes. In the first the Prophet exhorteth al men to praise the Lord, & to consider al his works, specially his power against the wicked, from ver. 1. to the ende of the
 2 **T**he second hee declareth that howsoeuer God afflicteth his foꝝ a time, yet in the ende hee will be gracious vnto them, foꝝ which hee promisseth
 3 thanksgiuing and praise, from ver. 8. to the ende of the 15. In the third hee frameth his speech to all the faithfull, declaring what great things God had done foꝝ them, to the end that in his example they might be comforted, from ver. 16. to the end of the Psalme.


The title is expounded before Psalm. 4. and Psalm. 48. in the title.] Some and
 that of the Hebrew writers suppose that this Psalm was made by some o-
 thers rather than David, because his name is not here expressed, but for this
 matter see Psalm. 45. in the title. Likely it is, that this Psalm was written, and
 that by David himselfe, when God had deliuered the Israelites from the cruell
 tyrannie of the Philistines, and him from his manifold persecutions.] Ver. 1.
 Reioyce in God [i. be thankfull vnto him, and that with great gladnes for his
 benefites] all ye inhabitants of the earth [q. d. there is none of you all, but you
 haue great occasion giuen you from him so to do.] Ver. 2. Sing forth [i. pub-
 lish aloude, that others may heare] the glory of his name [i. either the glory,
 which is due vnto his maiesty, or else his glorious name, but I like the first
 best] make his praise glorious [i. let all your thanksgiuings tend to this end,
 that his name and praises due thereto, may bee glorious continually: q. d. adde
 praise to praise, and neuer cease praying.] Ver. 3. Say vnto God [i. confesse in
 his presence: not that our speaking vnto him doeth make him any whit the
 more glorious, but because that others hearing vs speake of his power & good-
 nes in his sight may haue a reuerent feare of his maiesty striken vnto the] how
 terrible [i. reuerend and feareful, v. z. to the good, who beare a louing feare to-
 wards the: and to the wicked who feare him for punishment and not for loue]
 in thy workes [i. in every thing that thou doest] through the greatnes of thy
 power [v. z. exercised heretofore against the godly, whereof also thou hast re-
 serued store with thy selfe for them that shall walke in such steppes] shall thine
 enemies [i. those that any maner of way set themselves against the] shall bee in
 subiection vnto thee [i. shall forge and faine a subiection to thy maiesty, but chuse
 them whether they will doe it vnsoughtly or no, into subiection they shall bee
 brought, for none is able to resist thy power.] Ver. 4. All the worlde [i. all the
 inhabitants of the worlde, as ver. 1. of this Psalm: putting all for a very great
 number] shall worshippe thee [v. z. as thou hast prescribed, meaning that they
 shoulde imbrace his religion and seruice] and sing vnto thee [i. prayse thee for
 thy mercy and trueth] euen sing of thy name [hee noteth what shall be the argu-
 ment or matter of their song, that is Gods maiesty, power, goodness &c. as
 Psalm. 20. 2.] Ver. 5. Come [v. z. with mee, hee speaketh euen vnto the best sort of
 people, who haue neede to be prouoked to this good thing] and behold [i. deepe-
 ly consider with all your vnderstanding and eyes, both of your bodies & minds]
 he is terrible [i. reuerend, feareful, and wonderful] in his doings towards the
 sonnes of men [v. z. either for their defence, or for their punishment. The prooue
 of this plainly appeareth in the gouernement of all creatures whatsoeuer, &
 particularly in that hee vpholdeth and maintaineth the estate of men.] Ver. 6. 6
 Hee hath turned the sea [i. the red sea] into dry land [so that this people passed
 through the same, when they came out of Egypt, see Exod. 14. 21.] They [i. his
 own people of Israel] passe [i. passed, one time put for another, because the
 greatnes of the worke was as it were fresh in the remembrance of all the faith-
 ful] through the riuer [v. z. of Iordan] on foote [and not in shippes and boates,
 hee

hee noteth here the entrance of the people into the lande of Canaan vnder the gouernement of Iehoshua, whereof see Iehosh. 3. 14. 15. 16. &c.] Ver. 7. Hee [i. God] ruleth the worlde [i. the people and all thinges else whatsoeuer therein contained] his eyes [see Psalm. 11. 4.] behold [i. deeply and carefully consider, as ver. 5. of this Psalm, all this is spoken of God according to man] the nations [i. not onely the persons themselves, but the thinges they commit: q.d. the speciall priuiledge that God then gaue to the children of Israel hindered not God from continuall casting his sight vpon other nations that he might nourish and maintaine them, and repress them also, as occasion was offered] the rebellious [i. such as will not yelde to him and his worde, when hee calleth them] shall not exalt themselves [vz. any more as heretofore they haue done, the reason is, because they shalbe cast downe from their dignitie and estate: hee meaneth that they shall not prosper, because God will ouerthrowe them.] Ver. 8. Praise our God O people [q.d. all those that you imagine to be Gods, are nothing: but glory and honour belongeth to that God alone, whom we serue] and make the voyce of his praise to bee heard [vz. of others: q.d. sound it abroad, as in this Psalm verse 2.] Ver. 9. Which holdeth our soules in life [i. by whome alone, and from whom wee haue, euen the very life that wee haue in this life, as Act. 7. 28.] and suffereth not our feete to slippe [vz. into any great danger, but was alwaies in good time ready to helpe vs, and this proceeded from his great care and prouidence towards vs.] Ver. 10. For thou O god [he changeth the person from the third to the second] hast proued vs [vz. by afflictions and troubles] thou hast tryed vs [a metaphoꝝ taken from metals, brought to fining that the value and goodnes of them might be knowne] as siluer [see Psalm. 12. 6.] Hee meaneth that God hath tryed them to the quicke, and in good earnest: as wee see siluer put into the fire not only once, but many times to purge it] is tryed [vz. by the goldsmith, siluer smith, or tryer.] Ver. 11. Thou [vz. O God: wherby we see that nothing is done without his prouidence and appointment] into the snare [vz. which our enemies laide for vs: this is an other metaphoꝝ taken from hunting, or fowling, meaning by snare, the troubles, dangers and tyrannies, that were deuised and prepared for the] and laid a strait chaine [i. thou hast brought to passe, that wee are come into our enymies power, and are bound of them: see Psalm. 149. 8. and it is a metaphoꝝ either taken from captaines and their bands, or else from horses that carie packes girded to them with wantes, or such like, whatsoeuer it is, he meaneth that the burchens were very great, and did sticke fast to them] vpon our loines [i. vpon vs, putting a part of man for the whole.] Ver. 12. Thou hast caused men to ride ouer our heads [i. thou hast made vs subiect not onely to great but to base personages, who ruling ouer vs haue vsed great outrages & villanies against vs, as if we had been poore brut beasts] we went into fire and into water [i. we indured most hard dangers & sundry kinds of calamities & afflictions, which he resembleth to water and fire, because those two elements, doe quickly destroy & consume the things put into them: the hardness of their affliction]

fiction may be noted by any one of the but the diversity thereof, by both laid to-
 gether] but thou broughtest vs out [i. thou diddest at the length deliuer vs, vz.
 out of those dangers & distresses, & diddest bring vs] into a wealthy place [i. in-
 to a plentiful place free from penury, into a pleasant place, void of sorrow, and
 into a safe place from dangers & distresses, meaning thereby a blessed and ioyful
 estate.] Ver. 13. I will goe into thy house [i. into the place where thou art wor- 13
 shipped] with burnt offerings [i. wth thankfulness of mind & body, for he putteth
 the signes that testified thanksgiving for the thing it selfe] & will pay thee my
 bowes [vz. which I haue bowed to thee as appeareth by the next ver. he meaneth
 that he wil holily & religiously serue him, & be alwaies thankful & obedient vn-
 to him.] Ver. 14. Which my lips haue promised, & my mouth hath spoken [hee 14
 putteth the instrument wherewith the wordes are uttered, as the lips & mouth,
 for the wordes themselves] in mine affliction [i. when I was in wonderful affliction
 & danger. Ver. 15. I wil offer vnto thee [vz. alone] burnt offerings of fat rams [he 15
 meaneth that he wil bring the best sacrifices he can get, to testify the thankful-
 nes of his mind] with incense [i. with sweet perfumes, & smelling saours which
 also were accustomed to be offered] I wil prepare [vz. to offer in sacrifice vnto
 thee] bullocks & goats [i. al maner of sacrifices prescribed: for he meaneth that
 he wil do seruice & homage to God, according to his worde, & the ordinance of
 his law.] Ver. 16. Come [vz. vnto me] & hearken [vz. diligently] all ye that feare 16
 God [i. worship him according to the prescript rule of his word] I wil tel you
 [vz. as plainly as I can] what he hath done [i. what great graces & goodnes
 he hath shewed] to my soule [i. to mee, putting a part of himselfe for the whole
 man.] Ver. 17. I called vnto him with my mouth [i. in wordes I did earnestly 17
 pray vnto him for help, aide, & succor] & he was exalted [i. greatly and highly
 praised] with my tongue [i. with my wordes, vz. after he had graciously gran-
 ted my petitions.] Ver. 18. If I regard wickednes [i. delite in, or make account 18
 of it] in my heart [yea though it were within me, and secretly] the Lord wil not
 heare me [i. grant me my requests: he sheweth why God heard his prayers, vz.
 because he came to him with a mind free from wicked & vaine things.] Ver. 19. 19
 But god hath heard [i. yielded vnto & granted] me [i. my requests & prayers] &
 considered [vz. deeply and brightly] the voyce of my prayer [i. the wordes I ut-
 tered in my prayer: all serueth to nothing else but to shew that god had yielded
 vnto him that which he prayed for.] Ver. 20. Which hath not put back [vz. out of 20
 his presence or sight as though he were displeased with it, or could not abide to
 looke vpon it or me] my prayer [vz. made to him] nor [vnderstand here, withhold
 his mercy from me] but giue me a plain proof thereof, by granting my demands.]
 Ver. 1. 2. Teach two things, first that we ought to be continually occupied in
 the praying of our God: secondly howe dull we are thereto, which appeareth
 because the Prophet vseth so many wordes of exhortation to one thing Ver. 3.
 Teacheth that there is no wisdom, power, nor policy against the Lord. Ver. 4.
 Setteth out the enlargement & increase of Gods kingdome vpon earth. Ver. 5.
 Teacheth vs that gods works would be diligently & deeply considered, otherwise
 they

they shall litle profite vs. **Ver. 6.** Teacheth that for the benefite of his children the Lord can and will inuert the nature of thinges. **Ver. 7.** Teacheth first that Gods power ruleth ouer all: secondly that nothing can be hid from his presence: thirdly that the wicked howe mighty so euer they be shal neuer preuaile against him. **Ver. 8.** Deliuereth the same doctrines that ver. 1, 2, doe. **Ver. 9.** Teacheth that in God we liue, and moue, and haue our being: also that it is he alone, that upholdeth vs, that we sinke not downe vnder the burthen of sinne and calamities. **Ver. 10, 11, 12.** Teacheth God sundry ways exerciseth the faith, and proueth the patience of his children: whereby also we learn that it is no new thing, that the godly are afflicted. **Ver. 12.** And these wordes, but thou broughtest vs out into a wealthy place, doeth teach that howe great and greuous soener the afflictions of Gods saints be, yet in the end hee remembreth and deliuereth them with an euerlasting mercy. **Ver. 13.** Teacheth vs to frequent the publike assemblies of the Church, and to shewe our selues thankful to God, for his graces. **Ver. 14.** Teacheth that affliction is the time that maketh vs to drawe nigh to God, both in word and dede. **Ver. 15.** Teacheth vs to yeld vnto God such a seruice as he hath prescribed, and not as we deuise. **Ver. 16.** Teacheth vs reuerently and diligently to hearken vnto good thinges, that others speake to vs: also that we should declare to other the graces of God shewed to vs, that thereby their faith might be increased. **Ver. 17.** Teacheth that mother tongues, and all the members that we haue, shoulde bee earnestly occupied in hearty calling vpon God. **Ver. 18.** Teacheth that when we come to pray to God, wee must labour to cast away from vs our wickednes and corruption. **Ver. 19.** Teacheth that god is nigh to the earnest supplications of his children. **Ver. 20.** Teacheth vs to yeld humble and hearty thanksgiuing to our God, for al his merites towards vs.

Psalme 67.

- Di. 1**  This short Psalm may be diuided into three partes. In the two first verses is comprehended a prayer for that people whome God had prepared vnto himselfe and for the blessing of them with al maner of knowledge. In the second part is comprehended an other prayer, for the increase and enlarging of Gods kingdome throughout the earth: and this reacheth from ver. 3. to the end of the 5. In the third is declared, what great benefites and blessings shall insue after that God shal haue thus multiplied his Church: and this is in the two last verses.
- 6.** The first part of the title of this Psalm is expounded before Psalm 4. **A** Psalm or song [see Psalm 48. in the title.] **Ver. 1.** God be merciful to vs [vz. who by the meanes of sundry our infirmities stand in neede of it] and blesse vs [vz. with all good things both bodily & spiritual] and cause his face [i. his fauour] to shine [i. to appeare, and bee felt] among vs [vz. though there bee no cause on our partes why he should so do. The Church prayeth that God would shewe

not onely lay aside, that wrath which hee had exercised vpon it: but also that hee would shewe himselfe gracious and fauourable, putting into their hearts, by the working of his holy spirite, a true tast and feeling of his fatherly loue.]

Verse 2. That they [they change the person from the first to the thirde: they meane, that by Gods fauour practised towards his Church, the Church is more and more confirmed in the obedience of Gods trueth, and not onely the Church it selfe, but euen diuers that are without] may knowe [vz. by thy word and spirite] thy way [i. which thou thy selfe hast prescribed vnto them in thy lawe to walke in] vpon earth [i. so long as they liue here] and thy sauing health [i. that saluation and deliuerance which thou bestowest and giuest to men] among all nations [vz. of the worlde in what quarter soeuer they dwell.]

Verse 3. Let the people [vz. of the earth, meaning chiefly the Gentiles] let all the people [vz. if thou see it so good: or else hee putteth all for an infinit number: which I take to bee the more simple sense.]

Verse 4. Bee glad and reioyce [q.d. they haue no cause of sorowe that thou gouernest, but rather of vspeakable ioy] for thou shalt iudge the people righteously [i. with great equitie and brightness] shalt thou rule and beare sway after the manner of Judges & Kinges: for wee knowe that the people of the Iewes were a long time ruled by Judges and Kinges: to which here hee alludeth] and gouerne the nations [or else as some read, which also I like better, lead them out, vz. as sheepeheardes doeth their flockes: noting thereby Gods tender care towards his Church: and all that is here spoken of Gods gouernement, must be vnderstood of the spiritual iurisdiction, which hee exerciseth in his Church, by the scepter of his word and discipline to bring all peoples in obedience to him.] Verse 5. Is the same in wordes and sense with ver. 3.] Verse 6. Then shall the earth [vz. which was cursed for mans sinne, and stricken with barrennes] bring forth her increase [i. all manner of fruite, and that in abundance, through Gods especiall blessing] and God, euen our God [i. the onely true God] shall blesse [vz. with all good thinges both bodily and spirituall, as ver. 1. of this Psalm.] Verse 7. All the endes of the earth [i. people out of al parts and quarters of the worlde: hee putteth the places inhabited, for the people inhabiting them:] & this worde, all, for the great multitude that God will drawe to himselfe] shall feare him [i. embrace his religion and seruice, and that either soundly in deede, or else in hypocrisse and flauish feare.]

Verse 1. Gods mercy must bee fled to, as the onely fountaine of all goodnes to vswarde. Verse 2. Teacheth vs to pray for increase of knowledge, in Gods worde, also that wee shoulde wish the same, not to our selues only, but to others also. Verse 3. Teacheth vs to wish and pray for, the enlarging of Gods kingdome, and his prayses in the same. Verse 4. Teacheth vs that it ought to bee the greatest ioy that can come to vs in this life, to bee vnder the gouernement of our God by his worde and discipline. Verse 5. Repeating the same, both wordes and matter with ver. 3. Teacheth the earnestnes of Church in prayer, and continuall care for the conuersion of others. Verse 6. Teacheth

Da.

that when God is fauourably reconciled to his people, there can be no want of good things. Ver. 7. Teacheth all to haue a care to embrace Gods religion, and to followe his worship.

Psalme 68

Di.



The Prophet in this Psalme respecting rather matter then order, doeth somewhat confusedly expound diuers things: generally he expoundeth in vns Gods power, which hee manifested in saving and deliuering his, & in ouerthrowing their enemies, for which mercy towards the one and iudgement towards the other, he exhorteth all the faithfull, and all others to yeelde, both thanks and power vnto him. The ouerthrowe of the wicked, is foretold, and confirmed by examples & 1 similitudes. Ver. 1. 2. 6. 12. 21. 23. 30. The mercy of God towards his seruants, is 2 set out. Ver. 3. 5. 6. 9. 10. 11. 12. 13. 14. 15. 16. 19. 20. 22. 27. 28. Exhortation, to humble confession of Gods might, and hearty praysing of him for his benefites, are 3 comprehended. Ver. 4. 19. 26. 32. 34. The rest of the verses of this Psalme, doe 4 for the most part most excellently seeke the maiesty and power of God, as 7. 8. 17. 18. 24. 25. 27. 28. 29. 31. 33. 35.

Se. The title is expounded before sundry times, and specially Psal. 48.] of David [i. which David made. It shoulde seme that David wrote this Psalme, after he had overcome the Philistines & Jebusites, and went about to carry the Arke into Ierusalem, as 2 Sam. 6. and 1. Chronic. 13. and it is so much the more confirmed vnto me, because he beginneth this Psalme with the same words almost that Moses vseth. Numer. 10. 31. [When the Arke shoulde remoue.] Ver. 1. God will arise [i. God by effects will declare that he is not only present with, but that also he taketh care for his Church, by exercising his power against the enemies therof] and his enemies [i. those that molest and trouble his people, & they are called his enemies, because he esteemeth any thing done against the, as done against himselfe] shall be scattered [vz. like chaffe before the wind, see Psal. 1. 4. meaning that they shall not be able to stand before him] they also that hate him [vz. either himself or his people] shall flee before him [vz. as men discomfited in the field, and turne their backs.] Ver. 2. As the smoke vanisbeth [i. sodainly: 2 for we see the smoke soone passeth away: and this is one similitude hee vseth, to set forth their hasty and present destruction] so shalt thou drive them [vz. by violence, and that whether they will or no] away [vz. from the place of their abode, and where they thought their nest was most sure] and as waxe melteth before the fire [this is an other similitude, expressing their sodaine and assured destruction] so shall the wicked perish [i. come to naught, be ouerthrowne and destroyed: as Psalme 1. 6.] at the presence of God [i. when God beginneth once 3 to shewe some testimonies of his presence.] Ver. 3. But the righteous [i. good and holy men, who haue the righteousness of God imputed vnto them] shall be glad and reioyce before God [i. shall shewe themselves ioyfull, because God declareth

declareth himself terrible to the wicked: which also is for their good, and the sal-
uation of his Church] yea they shall leape for ioy [i. they shall expresse the in-
ward ioy of their heart, by outward gestures and signes.] Ver. 4. Sing unto
God [he exhorteth the faithful to praise God] and sing praises unto his name
[i. to his power, goodnes, maiesty and nature, for al these are his being & sub-
stance] exalt him [vz. with songes and prayses] that rideth vpon the heauens
[i. that hath an infinite power, and is lifted by farre aboue all the world] in his
name Iah [i. in his eternal nature, which is of it selfe, and is the cause that all
other thinges are, for so much the worde Iah importeth: and amongst other
names and titles of God, hee taketh that which is in deede most significant, &
for the which he is especially to be praised] reioyce before him [vz. in the place
where he is worshipped, which was wheresoeuer the Arke was, till the temple
was builded.] Ver. 5. Hee [i. God] is a father [i. a gracious prouider for & main-
tainer] of the fatherles [i. of al those that bee in affliction & misery, as Hosea.
14. 3.] and a iudge [i. one that taketh knowledge of & reuengeth iniury offered] to
the widowes [by these two, fatherles & widowes, he meaneth y God carpeeth a
singular affection towards those that are oppressed, which he wil maintaine a-
gainst all those that labour to put them downe, and oppresse them by violence]
in his holy habitation [hee meaneth either heauen, or the tabernacle of wi-
nesse. The sense is, that for as much as God had chose him a dwelling place a-
mongst men, the poore might haue more bold assurance, when they vnderstoode
that they need not sake God farre off.] Ver. 6. God maketh the solitary to dwell
in families [by solitary he meaneth those that were childles: who are so called,
not onely because barenes, which was reprochful among the Iewes, made the
sundry times to liue as it were solitarily, i. not so much so reioyce in company
as others did, but also because not hauing sate, they were as it were alone, in
as much as they did not increas the house or stocke: and by dwelling in fami-
lies, hee meaneth blessing of them with children and posterity, see Psalm. 13.
9.] and deliuereth [i. setteth free from bandes and the daunger of their ene-
mies power] them that were prisoners in stockes [i. those that were kept
most straitly, and locked most surely, as Paul and Silas Actes 16. 24. See
Psalm 107. 10, 13, 14, 16 also Psalm 146. throughout] but the rebellious,
[vz. against G O D, and his truth] shall dwell in a dried lande [i. a barren
place, as Psalm 63. 1. Hee meaneth that they shal bee destitute of gods bles-
sing, and in continuall misery, expressing one kinde of affliction for al.] Ver.
7. O God when thou wentest forth [i. when thou diddest take the charge
and gouernement, and so wentest in and out for them, and on their be-
halfe] before the people [vz. of Israel, what tyme thou causedst them to
come by out of Egypt] when thou wentest [vz. with them and that for tie
yeeres long] through the wilderness [see Psalm 95. 8, 9, 10. also Iumb. 33.
11.] Ver. 8. The earth [i. not onely mount Sinai, but also the ground a-
bout it, see Exodus 19. 18. yea hee meaneth that all thinges gaue place vn-
to him, bringing his people out of that bondage, as the historie sheweth,

- from Exod. 7. Unto the 20. chapter] & the heauens dropped [vz. either manna, which God gaue the people: or else raine and water: see Psalm. 18. 7. 11.] At the presence of this God [i. when this our god, would giue vs some tast of his maiesty] euen *Sinai* [q. d. that great, notable, and strong mountaine] was moued [i. trembled and shooke, as befoze in this verse.] Verse 9. Thou O God diddest send [for so it must be: and not, sendest] a gracious raigne [he meaneth that of his free and onely goodwill did giue the land, which of it selfe was a lande of mountaines and valleys, as Deutrono. 11. 11.] good store of raine, which here also hee calleth gracious, because it proceeded of Gods onely grace and goodwill] vpon thine inheritance [i. vpon the land of *Canaan* which he calleth inheritance, because he gaue the same for an inheritance to his people] and thou diddest refresh it [vz. with thy gracious raigne, or abundance thereof] when it was weary [i. faint, and not able to yelde fruite, through drought, or some other discommodious season.] Verse 10. Thy congregation, [i. thy people of *Israel*, which is called the Lordes congregation, because hee had gathered it out of all the people of the worlde] dwelled [vz. long agoe, and euen at that present when this Psalm was made] therein [i. in the land of *Canaan*] hast of thy goodness [i. of thy more mercy without any merite or desert at all on mens behalfe] prepared it [i. long agoe appointed it] for the poore [i. for thine owne people, as ver. 7. of this Psalm, not onely to set out the great goodnes of God, who despised them not for that, but also because they came of poore auncestry, and were in miserable case in *Egypt*, and when they came out of it, see Deutron. 26. 5. 6.] Verse 11. The Lord gaue matter [vz. not only of speach, but also of praise and thanksgiving] to the women [who were wont amongst Gods people to sing songes after a victorie gotten against the enemies, as Exodus 15. 20. Judg. 5. 1. &c. Judg. 11. 34. 1. Sam. 18. 16.] to tell [i. to speake largely, and to set abroad] of the great army [vz. ouerthrowne, and cast to the ground by Gods people: and by one armie hee vnderstandeth many.] Verse 12. Kinges of the armies [i. Kinges furnished with mightie armies] comming out against Gods people, as *Sihon* king of the *Amorites*, *Og* the king of *Bashan* &c.] did flee [vz. away from the face and presence of Gods people] they did flee [i. they were in deede discomfited and not able to stand: for the repetition of the worde maketh for the certaintie of the thing] and she that remained in the house [i. weake women, who in deede shoulde be housekeepers, as appeareth 1. Timothie 5. 13. Nowe he speaketh of one comprehending vnder her all the rest, who this was can hardly bee determined: but most likely it was to bee *Iael*, of whom see Judges 5. 24.] beuiled the spoyle [i. either was an instrument that the spoyle was diuided amongst others, by slaying *Sisera*: or else hee meaneth that the bootie shoulde bee so great, that euen the weake women which taried at home in their houses or tentes, shoulde haue part thereof.] Verse 13. Though yee haue lyen among pots [i. haue bene in very great misery, and liued as it were in great deformity for lacke of trimming or looking too: for this is a metaphoꝝ taken from slaues or skulions that

that followe campes, who in the night season labour in some sort to keepe themselves from wind and weather as we say, by sitting in chimney corners, or lying on hearthes: and therefore commonly are all ouer black. Now this is vnder all in Scripture, by blackenes to haue aduersitie and affliction signified] yet shall ye bee [vz. through the grace and fauour that I will shewe you] as the winges of a Doue [i. ye shall shine and haue a glorious colour, and shalbe purged from all your blackenes] for ye shalbe like to the wings of a Doue, that is couered with siluer [i. ye shalbe all white and cleane, and glittering, for so much hee meaneth by this similitude and that which foloweth in this ver. and not that any Doves were couered ouer with siluer, or had golden fethers: but hee speaketh it thus: q.d. if it were possible for a Doue either in winges or feathers, to haue as goodly a shewe as golde or siluer, yet assure your selfe of this, that you shall come to as much cleannes.] **Mer. 14.** Scattered kinges [i. confounded them causing them either to flee, or killing them] see verse 1. of this **Psalme**] in it [i. in the lande of *Canaan*, which hee gaue to his people] it was white [i. flourishing and fresh, by reason of the slaughter of the enemies, and the great victorie God had giuen that people against them] as the snowe in *Zalmon* [this was a mountaine, on this side *Jordan*. **Judg. 9. 48.** Which some affirme, was wont to haue snowe continually lying vpon it, whether it were so or no, it is not much material: I rather take it to be a part of the land of *Canaan*, put for the whole, meaning that after the ouerthrow of these kinges the land was as glorious and glittering to behold to, as any snowe could bee.] **Mer. 15.** The mountaine of God, [i. mount *Sion*, which is called Gods mountaine, because it pleased him, that in that place his worshippe should be vsed] is like the mountaine of *Bashan* [i. most fruitfull and plentiful in all blessings as *Bashan* is, but it excēdeth it in spiritual graces] it is an high mountain, as mount *Bashan* [q.d. there is nothing commendable or praise worthe in *Bashan*, but a mā may find as much and more also to commend in mount *Sion*.] **Mer. 16.** Why leape ye [i. why do ye reioyce for ioy, & lift vp your selfe in pride] you high mountains [vz. because of your height. q.d. there is no cause why you should so do] as for this mountaine [vz. of *Sion*] God delighteth to dwell in it [vz. by his spiritual presence, & the exercises of his religion] the Lord wil dwell in it for euer [i. for a long season, as sundry times before we haue had the word so vled. q.d. **GOD** hath not chosen you, or any of you, for al your height to that purpose, and therefore good cause why you shoulde leaue of lifting vp your selfe in pride: and no doubt, but by *Sion* he signifieth the estate of the kingdome of the *Messias*, and of his Church, which is farre aboue all height in the world.] **Mer. 17.** The chariots of God [i. the armies that God hath, or his power, putting the thinges wherein men were caried for the men themselves, or else because in olde time they thought great strength to stand in chariots and hories, hee vseth them for Gods might] are twenty thousand thousand Angels [i. infinite and innumerable Angels, a certaine number for an vncertaine: see 2. **King. 6. 17.**] and the Lord is among them [vz. to commaund, order, direct and guide them, that all

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things may be rightly done] as in the Sanctuary of *Sinai* [i. in as great glory, as he appeareth in the holy place or mount of *Sinai*] where the lawe was giuen. The Prophet meaneth that the maiesty of God did shewe it selfe no lesse forth in the Sanctuary at *Sion*, then it did in the mountaine at *Sion* when the lawe was published.] Verse 18. Thou art gone vp on high [the Prophet speaketh vnto God, meaning that by the manifestation of his power, he had obtained excellent honour] thou hast led captiuitie captiue [hee putteth captiuitie, for persons in captiuitie, as prisoners, alluding to the custome of those dayes wherein the princes after victorie obtained, were wont to haue the prisoners take in warres lead before them, in token of renowne and victorie: and marke in this verse, that though in Dauids time, warres were made vnder his conducting, notwithstanding the prayse of the victorie is wholly ascribed to God] and receiued gifts [vz. from thine enemies, not that they did willingly giue them, but that the Lord would haue them whether they would, yea or no: and they are called gifts not because they gaue them, but that the Lord taking them as spoiles from the enemies, gaue them to his people, which hee meaneth by these termes following] for men [i. that thine owne people might inioy and haue the same] yea euen the rebellious hast thou lead [q. d. Thou hast inforced them to yelde themselves as tributaries, and that not onely those that willingly yeldded, but also those that coulde not otherwise bee brought downe but by force] that the Lord God might dwell there [i. amongst his people in the Sanctuary: and by dwelling hee meaneth both the manifestation of his power and presence for their good, & also his continual abode amongst them, as ver. 15. of this Psalme. S. Paul Ephes. 4. ascribeth all this to Christ who is God manifested in the flesh, i. meaning that our Saviour was taken vp into heauen, when hee had subdued and overcome the world, the flesh, sinne, death and the deuill, see Coloss. 2. 12. 13. &c.]

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Ver. 19. Euen the God of our saluation [i. that worketh gracious deliuerances for vs, as sundry times before] which ladeth vs dayly [i. which filleth vs continually: the metaphoz expresseth the abundance of Gods benefices] with benefices [i. with graces and blessings new and old. q. d. he neuer ceaseth to doe vs good, so that we haue more benefices then we are able to beare, as it were.] Ver.

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20. Euen the God that saueth vs [i. that worketh wonderful deliuerances for vs] the issues of death [i. both meanes and waies to escape death, if we referre it to his children: and many wayes also to destroy the wicked, if we referre it to them: as wee may without any iniury to the text referre it to both.] Ver. 21. Surely [i. without all doubt] God will wounde [vz. vnto death] the heade of his enemies [hee maketh mention of the head, because it is the principall part of the body, as wherein life is, and from which it is deriued, to the other members of the body, so that it is as much as if he had sayde that the Lord would take away their life] and the hearty pate [hee meaneth by this the stout enemies of God, because they that would be fearefull to others, did foster their heare: q. d. their stout countenance and courage, shall nothing preuaile them against God] that walketh in his sinnes [i. continueth in the same, without repentance.]

pentance.] Ver. 22. The Lord hath sayd [therefore it shalbe performed] I will 22
 bring my people [vz. safe and sound] againe from *Bashan* [i. from dangerous
 places and distresses, such as they were in, before that Og king of *Bashan* was
 ouerthrowne, see *Numb.* 21. 33. and *Deutron.* 3. 1. 2. &c.] I wil bring them againe
 from the depths of the Sea [i. from wonderfull perils, wherewith they should
 haue beene as it were ouerwhelmed, altogether is: q. d. I will worke as excel-
 lent a work for this people, as I did for those whom I deliuered from the hands
 of Og king of *Bashan*: and as I did for them that passed through the red Sea,
 as on drie land: as *Exod.* 14. 16.] Ver. 23. That thy foote [vz. O *Israel*, o my 23
 people] may bee dipped in blood [vz. of the enemies slaine] and the tongue of
 thy dogges in the blood of the enemies [by these wordes hee noteth what a
 great slaughter there shalbe of the enemies of G D D, in so much that not
 onely the faithfull shal haue their fete died in their blood, but their very dogs,
 shoulde haue their tongues made red, and coloured with the very licking ther-
 of] euen in it [this repetition noteth also the certaintie of the great slaugh-
 ter.] Ver. 24. They [i. thine enemies, to their great discouragement and ouer- 24
 throwe, and thine owne people, to their wonderful comfort] thy goings [vz. be-
 fore thy people, and thy guiding of them in the day of warre, guiding them as
 a captaine, and getting the victorie for them: and when hee sayth that they had
 scene all this, hee meaneth that they had had the certaine triall and experience
 thereof] which art in the sanctuary [i. which giuest manifest signes and tokens
 of thy power and presene of thy people there.] Ver. 25. The singers went before 25
 [i. euery one in their order did publickly prayse God, and pray vnto him: see
Exod. 15. 1. 2. &c. *Numb.* 21. 17. 1. for the maides and women praying God af-
 ter the victorie, see ver. 11. of this Psalm.] Ver. 26. Prayse yee God in the 26
 assemblies [i. openly] yee that are of the fountaine of *Israel*, [i. that come from
Iacob, as from a fountaine, meaning thereby al the *Israelites*: for he would
 haue none excepted, as it may appeare by the next verse.] Ver. 27. There 27
 [i. in the publike assemblies to prayse God] was little Benjamin [i. those of
 the tribe of Benjamin, which is called litle, either because it was one of the
 least in number, or else because they came of *Iacob* his yongest sonne] with
 their ruler, [i. with some principall man, who was captaine and gouernour of
 that tribe] and the Princes of *Iudah* [i. the noble and great personages
 of the tribe of *Iudah*] with their assembly [i. with the people gathered vnto the:
 and in such sort must the wordes in this verse following bee expounded.] Ver.
 28. Thy God hath appointed thy strength [hee speaketh to the people: q. d. 28
 the God which thou seruest hath beautified thee with strength (because hee
 hath so appointed or commaunded the same) to resist thine enemies, shewing
 that the power of this people was from God, and not of it selfe] stablish [i.
 strengthen and continue for euer] that which thou hast wrought in vs [hereby
 he understandeth the graces and blessings of God, both bestowed vpon them, &
 their forefathers, praying the continuance of his graces.] Ver. 29. Out of thy 29
 temple [i. out of the place where the Arke was, as 1. *Samuel.* 1. 9. from whence
 it

it pleased the Lord many times to set forth the power and maiesty hee had in him for the defence of his Church] vpon *Ierusalem* [by *Ierusalem* hee meaneth the Church of God, as *Psalm*. 51. 18.] And kinges shall bring presents vnto thee [i. as some expound it, shall yelde themselves tributaries as it were & subiects: others to whom I incline, giue this sense: the Prophet speaketh of himself, & of his successours, meaning that they would with most thankful mindes acknowledge him to be their God: speaking in the third person of them altogether, and vnderstanding by bringing presents, which was a signe of thankfulness, the thing it self.] *Ver*. 30. Destroy the company of the speare men [i. ouerthrowe both the multitude and the force of common souldiers, vnderstanding by spearemen, al others that vled any weapon against them whatsoeuer, vnder one sort comprehending all] and multitude of the mighty bulles [i. the great company of their captaines and men of might, who for their greatnes, & cruelty, he compareth to mighty bulles, see *Psalm*. 22. 12.] with the calues of the people [i. those that can hardly be tamed and bee full of wantonnes and sport as it were, such as calues be, when they are very fat] that tread vnder fete [i. that do contemne, despise, and set little by, as *Matth*. 7. 6.] pieces of siluer [thinges that ought to be regarded and esteemed: putting one for al of the like sort] scatter [see *ver*. 1. of this *Psalm*] the people that delight in warre [i. take pleasure & thinke it to be the greatest ioy, when they may contend or fight most.] *Ver*. 31. Then [i. when thou shalt bestow these great graces vpon thy childe and ouerthrowe thine enemies] shall the Princes [vz. moued partly through iudgments, and partly by thy mercy] come out of *Egipt* [vz. to yelde obedience vnto thee, and to submit themselves to thy Lordship and gouernment] *Ethiopia* [i. the people inhabiting that land] shall hast [i. make hast and speede] to stretch her hands [i. to pray vnto, or readily to offer giftes in signe of sbedience and subiection: putting the signe of prayer, or obedience, for the things themselves] vnto God [i. vnto thee speaking of God, & to God, in the third person.] *Ver*. 32. Sing vnto God [vz. prayse and thankesgiuing, for your conuersion & calling, for these beises comprehend the calling of the Gentiles to the kingdom of Christ] O ye kingdomes of the earth [i. O ye people which inhabite the kingdomes of the world: putting the places inhabited, for the persos inhabiting, as sundry times before] sing prayse vnto the Lorde [the saying is doubled, the more earnestly to prouoke men thereto.] *Ver*. 33. To him that rideth vpon the heauens [i. to him that gouerneth them and their course, as hee that rideth vpon the horse doeth the horse: this is spoken of G O D according to man, and is nothing else as a man would say, but a description of Gods excellent maiesty: and when hee sayth] most high heauens [hee speaketh it, also according to men, who are wont to make sundry heauens, as the Philosophers yet doe: not that there are so, for all that they babble of that matter is bayne, but that men so esteeme it: and yet notwithstanding in Scripture wee see, that the worde heauen, is sometimes vled in Scripture for the ayre, as when wee say foules of heauen: sometimes for the firmament: which

is also aboute the ayre: and so this place may bee expounded thus, let men imagine neuer so many heauens, yet God ruleth them all] whiche were from the beginning [as appeareth Gen. 1. 1. and so haue since that time continued, and still shall continue, al which tendeth to expresse the great power of almighty God] behold he will send out by his voice a mightie sound [by Gods voyce he vnderstandeth the thunder, the diuers effects whereof, see at large Psalme 29. And by mightie sound he meaneth not only large sound, but also great which euen shaketh the earth as it were.] Verse 34. Ascribe the power to God [i. giue vnto him all the prayse of power, both in himself and in you] for his maiestie is vpon Israel [i. is declared mightily toward his people, and Church, as Psalme 14. 7.] and his strength is in the cloudes [i. is not onely made manifest in the same: but also he vseth the cloudes and all other creatures whatsoeuer, to set out his power.] Verse 35. O God, thou art terrible [vz. to thine enemies and aduersaries] out of thine holy places: [9. d. Thou shewest euident testimonies and tokens thereof, out of thy tabernacle: and he vseth the plurall number, holy places, eyther in respect that the arke was set vp in sundry places, before the temple was builded: or else in respect of the distincte places of the arke, as Heb. 9. 2. 3. all which were called holy: or else in respect of the heauenly holie place, and the earthly holy place, which was a shadowe of that heauenly one, as Heb. 10. 19.] the God of Israel [i. the God of his Church and saythfull people] is he [vz. alone] that giueth [vz. of his own goodnesse and mercye onely, without any merite or desert of theirs] strength and power [vz. to defend themselves, and to beat back their enemies, meaning by strength and power all the meanes whereby these great workes may be performed] vnto the people [vz. whome he hath chosen: vnderstanding the people of Israel for that time, and the Church for euer] praysed be God [vz. for that his mercy and greates goodnesse towards them.

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35

Verse 1. Teacheth two things, first that God hath all power in his hande to destroy his enemies, seconde that the enemies of the Church cannot prosper. Verse 2. Setteth out the sodayne destruction of the wicked. Verse 3. sheweth, that when the wicked shall be beaten downe, Gods children shall be lifted vp in spirituall ioye and mirth. Verse 4. teacheth vs continually to prayse God, for his incomprehensible maiestie and power. Verse 5. Teacheth vs what greates care God in mercy carrieth toward the distressed persons. Verse 6. Teacheth vs, that fruitfulnessse of body, deliuerance of extreme daungers, and plagues and punishments, of what sort soeuer vpon the vngodly, come all from God. Verse 7. Teacheth vs to thinke vpon Gods graces performed of old, that thereby our fayth may be strengthened to escape daungers. Verse 8. Teacheth that all creatures are not able to stande before the presence and maiestie of God. Verse 9. Teacheth that plentifulnesse and the means thereof, are all in Gods handes. Verse 10. Teacheth that though the wicked haue a great portion of the earth in possession, yet that the Lord hath properly prepared it for them that feare him. Verse 11. Teacheth vs that we can not haue our mouthes open to speake

Do

speake, much lesse to speake well, till God giue both the matter and bitterance
 also that the weakest meanes, as women, when God inableth them, shalbe suf-
 ficient to expresse his prayse. Verse 12. teacheth that neither multitude, strength
 nor authority, can preuaile agaynst the Lord and his people, otherwise then he
 himselfe seeth good. Verse 13. Teacheth that the afflictions of the godly, doe no
 whit at al hinder the beautie of the godly, but rather are the instruments which
 God doth vse to make them more glorious. Verse 15. Setteth out the excel-
 lency, beauty, and continuance of Gods church. Ver. 16. Teacheth that al con-
 gregations, though outwardly neuer so glorious and glittering, in respect of
 it are nothing. Ver. 17. Sheweth that Gods power is inuincible, and his ar-
 mies to performe his purpose, are innumerable. Verse 18. Sheweth that God
 will triumphe ouer al: the faythfull willingly and vnfainedlie subiecting them-
 selues, and the other whether they will or no. Verse 19 teacheth vs two things
 first to yeeld thanks to God for his mercies, secondly that his goodnes toward
 vs neuer ceaseth. Verse 20 teacheth vs, that euen in the greatest daungers,
 God deliuereth his children, to the end all glory might be giuen to him there-
 fore. Verse 21. Sheweth that the wicked enemies of his Church shal not long
 escape unpunished. Verse 22. teacheth vs, that Gods promises of deliuerance,
 saluation, &c. are the grounds of our consciences. Verse 23 Declareth what
 great iudgements God will bring vpon the wicked, and all for his chosen peo-
 ples sake. Verse 24. Teacheth that though the vngodly haue had manifest de-
 monstrations of his power agaynst them, and of his goodnesse toward his own
 people, yet they leaue not off to worke what mischiefe they can agaynst them.
 Verse 25. Teacheth all to be thankfull to God for victories attained thowoe
 his goodnesse. Verse 26 teacheth all but chæfely the faythfull to prayse God o-
 penly for his mercies. Verse 27. Teacheth that none, neyther high nor low,
 should be exempted from praying of God. Ver. 28. Teacheth vs to praye, for
 the continuance and increas of Gods fauour toward vs, and the good things
 he hath begun in vs. Verse 29. Teacheth vs that Gods fauour doth most plain-
 ly appear in his Church: for which it becometh all, yea euen the highest to shew
 themselves thankfull. Verse 30 teacheth vs that we maye sometimes praye a-
 gainst the multitude, the rage, the crueltie, the vnbridelednesse and pride of the
 wicked, and namely of those that take pleasure in continuall contention. Verse
 31. comprehendeth a playne prophetic of the vocation of the Gentiles. Ver. 32.
 teacheth vs to declare our selues ioyful and thankfull to God for his graces.
 Verse 33. Sheweth that God is a God of gouernement, maiesty, and power.
 Ver. 34. Teacheth vs that his government, maiesty and power, is made ma-
 nifest both in heauen and in earth. Verse 35. Teacheth vs that God is terrible
 to his enemies, but comfortable and powerfull to and in his people: teacheth
 vs also that for these and other graces of his bestowed vpon them, it becometh
 them to shew themselves continually thankfull.

psalme 69



Auid being moued with great grasse, both inwardly and out- **D**
wardly, prayeth earnestly sometimes for himselfe, and some-
times agaynst his enemies, alleaging his own miseries, and
their malice, as it were reasons to induce God to take pitie
of him. And though it can hardly be diuided, yet me thinketh
that the matters which it doth propound, may wel be brought
to these heads, first David sheweth his own misery and their malice, ver. 2, 3, 4,
5, 7, 8, 9, 10, 11, 12, 19, 20, 21, 26. Secondly, he prayeth for himselfe and against
them, ver. 1, 6, 13, 14, 15, 16, 17, 18, 22, 23, 24, 25, 27, 28. Thirdly he gathereth com-
fort in his affliction, promising thankfulness and praise, shewing what good al-
so shal come to others thereby, and namely to the faythfull, and this reacheth
from verse 29. to the end of the psalme.

The title of this psalme is expounded before psal. 45.] **S**auē me [i. defende **Se.**
and deliuer me] **O** God [q. d. There is none besides thee that can doe it] for the
waters are entred euen to my soule [i. I am oppressed with most grāuous af-
flictions: and they so great, that I am as it were wounded therewith to þ hart,
and in very great daunger of my life: for so I take the word, soule, to bee used
here.] Verse 2. I stick fast in the deepe mire [vz. so that I cannot get out, vn-
derstanding by deepe mire, the same which he meant before by waters, that is
extreme aduersitie, which did driue him to dispaire almost as it were] where no
stay is [this amplifieth his afflictions: q. d. I am in a bottomles pit or quare-
mire, wherof I shalbe swallowed by] I am come into deepe waters [i. into most
dangerous distresses, and perils, for the more deepe the waters are, the more
daungers we think our selues commonly to be in] & the streames runne ouer
me [he meaneth that his afflictions were many, and were full of anguishes and
troubles, euen as a man ready to be drowned, and were past hope of recovery]
Verse 3. I am wearie of crying [vz. for helpe vnto God, because I see none
come, and this the Prophet vttereth vnadvisedly in the corrupte passions
and heate of his flesh] my throat is drie [vz. with crying and calling] mine eyes
fayle [i. the sighte of mine eyes decayeth, and they are become wonderfull
dimme, see psalme 31. 9. also psalme 38. 15.] Whiles I waite [vz. in fayth
and patience, notwithstanding these hasty speeches] for my God [i. for helpe
and succour from him that hath promised, and I haue founde to bee my God.]
Verse 4. They that hate me without cause [vz. on my behalfe giuen them] are
more then the haeres of mine head [i. infinite and innumerable, but he meaneth
no doubt that there are very great multitudes and numbers of them] they that
would destroy me [i. take my life from me, and cut me off from being amongst
men] and are mine enemies falsly [i. wrongfully, meaning the same mat-
ter that he sayd before without cause] are mightye [vz. in subtiltye, power,
and practyse] so that I restored that [vz. by suffering punishmente, for the
fault

- fault which I committed not: which after some sort may be called restitution] which I tooke not [vz. from them, either by force, fraude, or any other way.]
- 5 Verse 5. My foolishnesse [i. that foolishnes which mine aduersaries burthen me withall: q.d. Thou knowest whether I be such a one as mine enemies, by their wicked words publish me to be: so it is called his foolishnesse not because he had committed it, but because they vniustly had layd it vpon him: and so must you vnderstand these words] my faults [i. wherewith they charge me] are not hid from thee [vz. because nothing can be hid from his knowledge and sighte: q.d. Thou knowest whether the thinges be true yea or no that they lay agaynst me]
- 6 Verse 6. Be ashamed [vz. by doubting of thy mercy, or dispayning of thy goodnesse] for me [vz. by reason of the misery and poore estate that I am in: q.d. Let them not fall from thy maiestie into distrust, because I seeme to bee forsaken: whereby the Prophet testifieth his wonderfull loue towards others] those that seeke thee [i. those that pray vnto thee, and call vpon thee, and that according to thy will reuealed in thy word. The word of trust in the first part of this Verse, respecteth hope, and this word seeking includeth prayer, by which we see that the faythfull of Gods children is not idle because it prouoketh them to pray vnto God] be confounded thorow me [this hath the same sence, that these words, be ashamed for me, haue] O God of Israel [i. of thy Church and faythfull people, as sundry times before.] Verse 7. For thy sake [vz. in following the vocation wherunto thou hast called me] haue I suffered reproofe [vz. of mine aduersaries, vnderstanding by that worde, all the wicked sayings and doinges, which they had practised agaynst him] shame hath couered my face [by this speech he meaneth eyther the abundaunce of reproches which hee had indured: q.d. I haue sustained so many that I am euen full or laden therewith: or else he noteth the effecte whiche those reproches and opprobries had wrought in him, vz. that they made him as it were for shame to hide his face: this latter I rather encline vnto, by reason of that which followeth in the Psalme.]
- 8 Verse 8. I am become a stranger vnto my brethren [i. euen the dearest friendes I haue, haue as it were thrust me out of their familiaritie, friendship & acquaintance] and euen an alien [i. as one that were utterly unknowne] vnto my mothers finnes, [see Psalme 50. 20. he meaneth nothing else, but that they who by nature were bound to loue him, did most hate and despise him, and therefore no man wasle though other did so, so that he was as it were forsaken of all.]
- 9 Verse 9. For the zeale of thine house [i. the great and earnest affection that I haue to maintaine thy honour and glory, and to uphold thy Church] hath eaten me [a notable metaphoz by which the Prophet sheweth, that care and affection to promote Gods glory and Church had euen as it were consumed him: this is applyed to Christ, Iohn 2. 17.] and the rebukes of them [i. of the wicked] that rebuked thee [vz. vniustly and without cause: whereby the Prophet noteth the bilenesse of the vngodly, who spared not to lode the Lord with reproches] are fallen vpon me [i. haue wounded me, euen as though they had bin directed agaynst my selfe.]
- 10 Verse 10. I wept [vz. Seing all thinges so disordered, and the

name of God so reproched] and my soule fasted [by soule he meaneth either the body, as psalme 16. 10. or else the whole man, putting a part for the whole, fasting being an effectuall instrument to humble the same] but that was to my reproofe [q. d. mine enemies did so much more mock and despise me therfore.] Verse 11. I put on sacke also [vz. in signe of mourning, which was a common thing among the Jewes, see for this verse and the other that went next before. Psalm 35. 13.] and I became a Proverbe vnto them [i. they made mee and my doings a by-word amongst them: q. d. when they would note a contemptible person or thing, then they would name me and my matters.] Verse 12. They that sate in the gate [i. the Judges, Counsellors or magistrates: whose order it was to sit there, that the people might haue free access vnto them: see Gen. 34. 20. Proverb. 22. 22.] Spake of me [vz. in mockery, and scornfully] and drunkards sang of me, [by drunkards he meaneth those that haunted the places of drunkenness, as Tavernes, Alehouses, &c. And by singing hee meaneth that they made songes and leasys against him: q. d. all persons both high and lowe contemne me, and they utter their reproches, both publikely and priuately.] Verse 13. In an acceptable time [i. in such a time as it shall please thee to heare me: for that time specially is acceptable] euen in the multitude of thy mercy, [i. I come to make my prayer vnto thee, trusting in that, and not in any thing in my selfe: see Psalm 51. 1.] heare me [i. graunt me my request, as sundry times before] in the truth [i. according to truth: the word, in, being put for according] of thy saluation [i. of that deliuerance and succour, that thou hast promised to send me and all those that trust in thee.] Verse 14. Deliuer me out of the myze [i. out of the afflictions, wherein I am] that I sinke not [vz. vnder the burden or in the myze of those troubles that I indure] and not of the deepe waters, see verse 2. This verse and the next following, is nothing but the same in sence with verse 1 of this Psalm. Verse 15. The pit shut her mouth vpon me [by pit he understandeth the troubles and afflictions in which he was, and by not shutting the mouth vpon him, he meaneth that hee would not haue the multitude, nor the weight of his afflictions to swallow him vp, q. d. bring to passe that I perish not in this trouble and great crosse.] Verse 16. Heare me, O Lord, vz. in my prayers, and graunt my requests [for thy louing kindnesse is good [d. q. I aske it for thy goodnesse sake only, and hope to obtaine, because in goodnes thou deniest not thy children] turne vnto me [i. make it appeare by effect, that thou hast heard my prayer, in giuing me succour] according to the multitude of thy tender mercies [see Psalm 51. 1.] Verse 17. And hide not thy face [i. thy fauoure and goodnesse] make hast [vz. to helpe me] and heare me [i. graunt me my requests and prayers.] Verse 18. Draw neare vnto my soule [i. shewe that thou hast care of me and my life, and this he speaketh according to the feeling of the flesh, for men thinke that God is farre from them, when they perceiue not his succour and ayde] and redeeme it [vz. from the rage and violence of the enemies] deliuer me [vz. from daungers and distresses] because of mine enemies, [i. not only because mine enemies doe assault me, but also, least they should re-
ioyce

- reioyce in my ouerthrow : or else that being set free, I may reioyce ouer them.]
- 19 Verse 19. By reproofe, my shame, and my dishonour [i. the reproofe, shame, and dishonour which I beare and suffer, see ver. 5. of this Psalm, he useth 3. wordes signifying one thing, therby to set out the greatnesse of his reproch] are before thee [i. naked and open in thy sight, as al other things are, see Heb. 4. 13.] Ver. 20. Reproch [i. the slaunders and reproches of mine enemies] hath broke my hart [i. hath brought great græfe vnto me, and as it were wounded me at the hart] and I am full of heauinesse [vz. by reason thereof, i. of their reproches & backbitings] but there was none [vz. that would pittie me in my distresses] and for comforters [i. I looked also for some to comfort me, but I found none at all]
- 21 Verse 21. For they [i. mine enemies] gaue me gall [i. most bitter thinges, such as were rebukes, taunts, &c.] in my meate [i. in stæde of my meate, meaning by meate comfort] and in my thirst [i. in my great afflictions, putting thirst or want of drinke which is one, for many] they gaue me viniger [i. they added affliction to my affliction, noting by this manner of spæche, their hard hartednesse, and that they did vnto him the worst that possible they could: and note that this which Dauid here speaketh of himselfe in fygure, was playnelye and according to the letter accomplished in our Sauour Christ, as appeareth Matt. 27. 48.]
- 22 Verse 22. Let their Table [meaning them that had deale so wickedly and ill with him: By Table & other Metaphors and similitudes which he useth, he meaneth al thinges that serue to this present life, and the commodities thereof. He meaneth, that all the good and prosperity they haue, shoulde bee turned to euill and to torment vnto them: and this is the sence generallye: but let vs looke vpon it somewhat moze particularly. By Table wee may vnderstande their daynties sette vpon the Table: and by these wordes, Bee a snare before them, he meaneth not only in their sight, but also to intangle and catche them: q. d. Euen in the midst of their daynties, let them perishe: May let their very daynties be turned into destruction to them] and their prosperity their ruine [i. let euen those thinges that they supposed were wealth and defence vnto them, be their destruction and overthrowe. Dauid wisheth not this, but in respect that they were enemies to God and his Church, knowing also by the spirite of Prophecy, that the Lord had giuen them ouer, as also S. Paule himselfe alleageth this place, Rom. 11. 9.]
- 23 Verse 23. Let their eyes be blinded that they see not, and make their loynes alwayes to tremble [by eyes and loynes, principall partes of a man, wee maye vnderstande the whole man, or else thus, that the Prophet desireth the blinding of them in their sight, and the weakening of them in their loynes, that so they might not be able to hurt him: or else by wishing their eyes to be blinded, he meaneth the depriving of them of all reason and vnderstanding, so that they may remaine without iudgement as a blind man doth without light: and by making their loines alway to tremble he vnderstandeth the astonishing and weakening of their power and force: because that in the loines and raines, mans strength doth principallye consist.]
- 24 Verse 24. Poure out [vz. in great measure and abundaunce] take them [or else take

take hold of them and that in such sort, that they may not escape, he desireth
the Lord to punish them most sharply euen as angry folkes are wont to punish
those that are vnder their handes, and that they might be destroyed in y^e Lords
wrath. **Ver. 25.** Let their habitation [i. not only the place where they dwell, but
euen their very offices and functions, see Acts 1.20.] be void [vz. by thy iust ta-
king of the away from amongst me] and let none [vz. of their seed & posterity]
dwell in their tents [vz. that they haue dwelt in: he meaneth that he would haue
them die without heire or issue.] **Ver. 26.** Whom thou hast smitten [i. chastised, 26
and that with a fatherly correction] whom thou hast wounded [vz. with sorrow:
by al this he meaneth that the wicked layd greuous affliction & punishments
vpon those, whom god in fatherly loue had chastised to humble them & to bring
the to amendment.] **Ver. 27.** lay iniquitie [i. punishment for iniquity: whiche is
called iniquity, not that it is so, but because the wicked so esteeme] vpon their
iniquity [7. d. plague the & punish the thorowly for their sinne] and let the not
come into thy righteousness [i. let them neuer performe such holinesse of life as
thou allowest, or else let the not be reckned amongst suche righteous persons
as thou acceptest: putting righteousness for righteous men, this latter seemeth
to be the better sence by reason of that which followeth.] **Ver. 28.** Let the be put 28
[i. utterly blotted] out of the booke of life [by this he vnderstandeth the eternall
counsell of God, by which he ordeineth & predestineth his owne to saluation,
according to his good pleasure, he meaneth not that euer they were writte there
for good, but because they were hypocrites, and so seemed to be elected, he pray-
eth the Lord to make it knowne vnto all, that they are not of the number of his
elect, neither written in their Catalogue: and all this he speaketh according to
man, as though God kept a booke of names, see Exod. 32.32. Phil. 4.3. neither let
them be written with the righteous [i. let them not be accounted, numbred, or
esteemed as they, or with them.] **Ver. 29.** When I am poore [i. contemned 29
and despised of men, as commonly poore people are] and in heauinesse [vz. by
reason of mine oppressions on euery side] shall exalte me [vz. into a high
and sure place, where I shall be free from the force and rage of myne e-
nemies.] **Verse 30.** I will prayse [vz. when I shall bee deliuered] the 30
name of GOD [i. his mighte, maiestie, power, goodnesse, &c. as Psalm 20.1.]
with a song [vz. apte, mete, and made for that purpose,] and magnifie
him [i. extoll and set him forth] with thanksgiuing [vz. for his louing kindnes
and mercy toward me.] **Ver. 31.** This [vz. prayse, and thanks giuing for 31
his benefits] shall please the Lord [i. bee acceptable in his sight] better then
a yong Bullocke that hath hornes and hoofs [i. which is apt and mete for his
age to be offered in sacrifice: meaning thereby also any other beast whatsoe-
uer, which the Lord had commanded to be offered.] **Verse 32.** The humble [i. the 32
good & godly people that are afflicted in the world] shall see this [vz. Judge-
ment of God vpon the wicked, and mercy to his owne children] and they shall see
God [i. those that professe his religion, & cal vpon his name, as verse 6. of this
Psalm] shall be glad [vz. for the execution and perfozmaunce of y^e iudgement
and

and mercy] and your hart shall lue [he sodaynly chaungeth the person, direct-
ing his speech to the afflicted ones : 9. d. you, that for the greatnesse of my ca-
lamitie, and your owne misery, seemed as it were to be wounded at the heart,
shall haue such great ioye, that you shall seeme as it were to be restored from
33 death to life.] Verse 33. For the Lord heareth the poore [graueth them that
are afflicted their petitions and requests] and despiseth not [i. both not onely
not neglect, but very greatly regardeth and highly esteemeth] his prisoners
[i. those that suffer imprisonment, or any manner of calamitie, for the magni-
34 tainance of his truth and cause.] Verse 34. Let heauen and earth praise him,
[vz. after their maner and kinde, and in such sort as he inableth them] the seas
and al that moueth in them [he exhorteth the creatures to praise the Lord : but al
that is done to prouoke man to the same, for the wonderfull goodnesse of God
35 towards his people.] Verse 35. For God will saue [i. not only deliuer from dan-
gers, but bring to eternall rest] Zion [i. his Church, as Psalm 51. 18.] and build
the Cities of Iudah [vz. which were decayed and throwne down by the force of
the aduersaries : he meaneth by these speeches that God will haue a care ouer
his whole Church, and the particular congregations thereof] that men maye
dwell there [i. in the Church] and haue it in possession [vz. from the stirres and
36 troubles of the vngodly.] Verse 36. The seede also of his seruantes [i. the godlye
and their posterity, who are Gods seruantes] shall inherite it [i. the Church,
and the graces that God shall bestow vpon the same, meaning that they shall
be made partakers of all good things] and they that loue his name [i. feare his
maiestie, and serue him according to his will revealed in his word] shall dwell
therein [i. in the Church and congregation of God.]

Do. Verse 1. Teacheth vs in time of great græse, to flie to God for succour. Ver.
2. Sheweth that the more troubles we indure, the more neede haue wee to drawe
nigh to God by prayer. Verse 3. Teacheth vs though we haue prayed long, yet
neuer to leaue off til God graunt our requests. Verse 4. Setteth out the mul-
titude, power, and oppression of the vngodly, not as to dismay vs, but to teach
vs to denie our selues, and to hang wholly vpon God for deliuerance. Ver. 5.
Sheweth that we neede not much to regard what men saye of vs, so that wee
haue a cleare conscience before the Lord. Verse 6. Teacheth vs two thinges,
first the care that we should haue to pray for other men, that they fall not from
God through our afflictions, secondly that other mens troubles shoulde not
cause vs to reuolt from the truth. Verse 7. Teacheth that it is good to suffer for
a good cause. Verse 8. Sheweth that in afflictions both friends and kinsfolkes
doe many times forsake those to whom they are bound. Verse 9. Teacheth vs
to be earnestly moued for God and his glory. Verse 10. Sheweth the mischie-
uous nature of the wicked, who misconfer every good thing that the godly doe.
Ver. 11. Teacheth vs not to leaue off mourning, when mourning is required,
though the wicked deride vs for it. Ver. 12. Teacheth vs, that al for the moste
part, high and low, good and bad, are enemies to Gods children. Verse 13. Tea-
cheth vs first to come to God by prayer in the time of our neede : secondly to
doe it

doe it, hauing a trust in his abundante mercy : and thirdlye to cleaue for the strengthing of our prayers to the truth of Gods promises. Verse 14. teacheth vs to craue deliuerance out of troubles at Gods handes, who onely can and will performe the same for vs. Verse 15. Teacheth vs the more that afflictions are multiplyed, the more earnestlye to call vpon **G D D**. Verse 16. Our prayers must bee grounded vpon the wonderfull and vnspeakeable mercies of our God towards vs. Verse 17. Teacheth vs that the feeling of Gods fauour is no smal comfort in the tyme of our afflictions. Verse 18. teacheth vs to praye for deliuerance, and that least the enemyes insulte ouer much. Verse 19. Teacheth vs that it is no small comforte to vs that God knoweth vs and our afflictions, and our aduersaries and their dealinges. Verse 20. Teacheth vs that it is no new thing that the godlye are many times destituted of those helpes which they made account of. Verse 21. Teacheth vs that the wicked are voyde of bowels of compassion, adding affliction to miserie. Verse 22. Teacheth that the wicked thorowe Gods iust iudgementes, maye many times bee snared in their pleasure and prosperitie. Verse 23. Teacheth that **G D D** sundrye tymes in iustice, depriue them of all iudgement, and taketh from them all strength and courage. Verse 24. Sheweth that the wicked are not able to escape Gods wrath and displeasure. Verse 25. That **G D D** also sometimes leaueth them childlesse. Verse 26. Setteth out the hard hartednesse of the vngodlye, who neuer pitie any though in neuer so greate miserie. Verse 27. Teacheth that Gods iudgementes manye tymes doe ouertake the wicked in their transgressions. Verse 28. Sheweth that Hypocrites are not within the compass of Gods election, howsoeuer they bee admitted to the societie of the Church. Verse 29. Teacheth that **G D D** is all in all for his, to deliuer them from distresse. Verse 30. Teacheth vs to praye and thanke **G D D** for his benefites bestowed vpon vs. Verse 31. Teacheth vs that spirituall seruice is more acceptable to **G D D**, then all outward sacrifices whatsoeuer. Verse 32. Teacheth vs that greate pleasure shall come vnto Gods Childe, by consideration of the blessings that hee bestoweth vpon some of them. Verse 33. Teacheth vs the wonderfull prouidence and care, that God hath ouer those that suffer any thing for his cause. Verse 34. Sheweth that if dumbe Creatures must praye the Lord, much more the reasonable are bounde to it, and amongst them, those that he accounteth as his Sonnes and Seruautes. Verse 35. Teacheth not onely Gods care and loue for his Church, but that in the middelt of all miseries hee will haue a people that shall continuallye call vpon him in spirite and truth. Verse 36. Sheweth that incorporation into the Church appertaineth vnto the faythfull and their posteritye after them.

O

Psalme

Psalm 70

Di



This Psalm saith to be the same both in wordes and matter almost with the last part of Psalm 40. from verse 13. to the ende of the Psalm: whether it shall be good to looke backe agayne, for the more playne sence and vnderstanding thereof: and yet notwithstanding something shall be sayd here. First the Psalm it selfe may fitly be deuided into two parts: *vz.*

- 1 first that the Prophet maketh prayer for himselfe, that he may speedily be deliuered out of his daungers, and this is comprehended in the first and last verses of this Psalm.
- 2 Secondly he prayeth for the ouerthrow of the wicked, and for the prosperity of those that loue the Lorde, and this is comprehended in verse 2, 3, 4.

Se. The title is expounded before, Psalm 4. and psalm 38. in the titles therof] Verse 1. To deliuer me [*vz.* from the daungers and enemies, whiche doe as it were ouerwhelme mee] make haste to helpe mee [*vz.* oute of this distresse wherein I am.] Verse 2. Let them be confounded [*vz.* among themselves and in their owne vnderstandings] and put to shame [*vz.* euen in the sighte and presence of men before whome they thinke to attayne great glorye, in banding themselves agaynst mee] that seeke my soule [*i.* my life, *vz.* to destroye it and take it awaye] let them be turned backwarde [*vz.* as men discomfited in warre, that flee before their enemies] and put to rebuke [*vz.* openly and before others] that desire myne hurt [*vz.* eyther secretlye within them, or openly by wordes and wishing.] Verse 3. For a rewarde of their shame [*i.* as a iust recompence, of that shame and ignominie, which they thought to bring vpon me] whiche sayde [*vz.* when I was in trouble] Aha, aha [*i.* dis outwardlye by wordes and countenance testifys, the great ioy they had contrained for mine affliction.] Verse 4. But let all those that seeke thee [*i.* call vpon thee in their afflictions, and that according to the rule of thy will, sette forth in thy worde] be ioyfull and glad in thee [*i.* for thee, thy power and great workes, that thou performest on their behalfe] that loue thy salvation [*i.* like of allow, and wishe for, the great deliuerances that thou bestowest vpon thy people.] Verse 5. Now I am poore and needy [*i.* I am destitute of aide, help, and succour] make hast to me [*i.* to deliuer or help me, as verse 1. of this psalm] thou art mine helper [*vz.* in time of daunger and distresse, and that word, thou, importeth as much, as if he shoulde saye thou alone] and my deliuerer [*vz.* oute of affliction and trouble] make no tarrying [*i.* delaye not, or put not off to helpe me.]

Do. Verse 1. Teacheth vs, that in extremity of daunger, prayer to God is a notable refuge. Ver. 2. Teacheth vs, first that we may sometimes pray agaynst the vngodly, secondly it pointeth out the mischieuous minds and nature of the wicked

wicked, thirdly it teacheth vs, not so much as to wither with enill, muche lesse to doe e-
uill to Gods children. Verse 3. Sheweth that God can and will sometimes in
his iudgement, bring that shame vpon the wicked that they had imagined a-
gainst the good: also it teacheth vs not to reioyce in the miseries & afflictions
of others. Verse 4. God and his goodnesse is the only matter of mirth and ioye
to his children: also Gods children must alwayes prayse God, and be thankfull
to him for his blessings vpon them. Ver. 5. Teacheth vs, that the more we are
in distresse, the more earnest we ought to be with the Lord in prayer, alwayes
taking heede that we prescribe him not a time.

Psalm 71.



This Psalm may be deuised into two parts. In the first part the
prophet praieeth for himself, strengthen-
ing the faith of his pray-
er in the assured promises of God, and the particular experi-
ence of excellent deliuerances, that God euen from his youth
had done for him, and this reacheth from verse 1. to the end of
the 12. In the second part he prayeth earnestly against his e-
nemies, assuring himselfe that God will ouerthrow them, and giue him deli-
uerance, for which he promiseth to yeld hartie praise and thanksgiuing to the
Lord: and this part reacheth from verse 13. to the end of the Psalm.

This Psalm hath no title: but it is very likely that David made this Psalm
when he was old, and fled from the face of his sonne Absalon, both which may
bee gathered by playne words and circumstances in this Psalm. Ver. 1. In
thee O Lord [vz. alone, and in none other] let me neuer be ashamed [whiche I
shalbe, if I be frustrated of that hope I haue in thee.] Ver. 2. Rescue me [vz. fro
the rage of mine enemies] and deliuer mee [vz. from the perils and daungers
wherein I am] in thy righteousness [i. according to thy goodness, faithfulnessse,
and truth which thou hast promised to chine, & doest then make manifest when
thou doest deliuer them] incline thine eare vnto mee [vz. praying vnto thee:
bowing of the eare is in this place attributed to GOD according to man:
for men, if they mind to be familiar and yeld to suites, will easlye bow their
eares, to suche as sue to them] and saue me [i. deliuer mee from daunger and
distresse.] Verse 3. Be thou my strong rocke [i. my assured protection and de-
fence. In the lande of Canaan there was great store of rockes, into whiche the
people sundry times conuayed themselves for feare of the enemies, and accord-
ing to this he speaketh] alwaye resort [i. continuallye flye, both in prospe-
ritie and aduersitie] thou hast giuen commaundement [vz. not onely to thine
Angels, but also to the rest of all thy creatures, that they should be thy effecti-
all instruments and meanes] to saue me [vz. in danger, and from distresse] for
thou art my rocke and my fortresse [see Psalm 18.2.] Verse 4. Out of the
hand [i. from the power and force] of the wicked [he meaneth in daide Absalon
as the

- as the chiefe, but yet so that he comprehendeth vnder him, al those that tooke part with him in that conspiracy.] Ver. 5. For thou [vz. and none other] euen my trust [i. he in whome I haue trusted] from my youth [i. from the time of my birth as it were vntill this houre: see Psalmie 22. 9. 10.] Verse 6. Vppon thee haue I bene stayed from the wombe [i. thou hast maintayned, sustayned, and byhelde me, from the time of my conception and birth] thou art hee that tooke mee out of my mothers bowels [i. by thy prouidence, appointment and power, was I borne into the world] my prayse [i. the prayses that I shall yeeld] shall be allwayes of thee [i. thou shalt be the matter of them. He meaneth this much: that for as much as no part of his life, neither his conception, birth, infancye, childehoode, &c. was voyde of Gods benefites, but that he did continually furnish him as it were, with new matters and occasions to prayse him, that therefore he would without ceasing glorifie his name] Ver. 7. I am become, as it were a monster [this word must not be taken here in the ill part, and therefore would rather be turned, wonder, but in the good part meaning that GOD had in such great truth and power defended him, that by the example, whiche GOD in him had shewed vnto them many were drawne on to trust in GOD: & that this is indoe the very signification of the Hebrew worde [howsoeuer it haue bene otherwise here translated] al the places of scripture, wherein it is vsed, and attributed to persons, doe sufficientely proue it] my sure trust [i. suche a one, as neuer fayleth me, I trusting stedfastly in thee.] Verse 8. Let my mouth be filled with thy prayse: and with thy glory every day [i. deale so graciously with me, that I may haue nothing in my mouth, in my dayly speche, but thy benefites, giuing continually prayse and glory vnto thee for the same. By wishing to haue his mouth filled, he meaneth plentifullesse and abundaunce: and by euerye daye hee vnderstandeth continuance in the same, vz. in yeelding prayses and glory due vnto GOD for his graces.] Verse 9. Cast me not off [vz. from thee and thy fauour] in the time of age [hee meaneth olde age, whiche is full of great infirmities and bodily weakenesses] forsake mee not [i. leave mee not to my selfe, voyde of thy helpe] when my strength fayleth [i. when the naturall vigor and force of my body decayeth: not that David trusted therein any whit at all, but rather prayeth GOD to continue as fauorable vnto him in his youth, so mercifull vnto him in his olde age, to the which that hee mighte the more effectuallye induce the Lorde, hee setteth before him his olde age and weakenesse, euen as one that hath greate neede of his ayde and succour.] Verse 10. Speake of mee contemptuously and despitefully, reioycing greatly in this, that I seeme to be forsaken of thee [that laye wayt [vz. closelye and diligently, by all the meanes they canne] for my Soule, [i. for my life, to take it from mee] take their counsell together [the truth of this appeareth, Samuel 16. ver. 20. &c. Also 2. Samuel 17. verse 1. &c.] Verse 11. God hath forsaken him [i. destituted him of ayde and comfort] pursue [vz. with the power you haue] and take him [nowe while you haue time, these are eyther the wordes of them that consulted together, noting the

easie dispatch that they might make of him: or else the words of some captaine
 to their souldiers, incouraging them to the speedye pursuite of Dauid and his
 apprehension] for there is none [vz. either in heauen or earth] to deliuer him
 [vz. out of our hands, we haue him in such a straight] Ver. 12. Go not far from
 me [vz. either in with-holding or in denying me thy ful aid & succour] my God
 hast thee to help me [see Psal. 70. ver. 1. 5.] Ver. 13. Let them be confounded [see
 Psal. 70. 2.] and consumed [i. come to naught, both they & their imaginations]
 that are against my soule [i. my life, as sundry times before] let them be coue-
 red [vz. as with a garment, meaning thereby the great shame and confusion
 that should fall vpon them] that seeke mine hurt [i. that indeuour to do me mis-
 chæse.] Ver. 14. But I wil wait [i. looke for help & succour from thee, and that in
 hope and patience] and wil praise thee more and more [vz. because thou mini-
 strest more and more arguments of prayse vnto me, by the particuler deliue-
 rances that thou doest bestow vpon me.] Ver. 15. My mouth shall dayly re-
 hearse [i. continually speake of] thy righteousness [i. that righteousness which
 thou exercisest towards the vngodly in punishing them] and thy saluation [i.
 the helpe and deliuerance, that thou performest to thine when they are oppres-
 sed. Some stretch the word righteousness further, as that it should comprehend
 also Gods assured goodnesse in sauing his: and that he ioineth the both together
 because we can not else where be certainly assured, but in this, & in as much as
 God is iust and righteous, he maintaineth those that are his] for I knowe not
 the number [that word, for, would better be rendred though: for here is a mo-
 dest correction of his former speech: q. d. I wil declare vnspokeable thinges,
 not according to their excellency, but according to the slender abilitie, that thou
 hast bestowed vpon me, I will doe my indeuour to set forth thy iustice and sal-
 uation, though I must needes confesse that thy iudgements exercised vpon the
 wicked, and thy mercies towards thy childezen, neyther are knowne to me, nei-
 ther can I reckon them: see Psal. 40. 5.] Ver. 16. I wil go forward [q. d. not-
 withstanding that great difficultie before alleaged, that I know not the num-
 ber, yet I will procede to speake of them, and that] in the strength of the Lord
 God [i. assisted and ayded with strength and abilitie from him to the perfor-
 mance thereof, which I am not able to doe of my selfe, and wil make mention
 [i. speake of with my mouth and lippes, as before, Ver. 15.] euen of thine only
 [vz. and of no others: q. d. that is sufficient, & more then I can doe.] Ver. 17. O
 god thou hast taught me [vz. by thy iudgements vpon others, & thy benefites
 towards me, he meaneth that God had instructed him in his iustice, and in his
 saluation by those meanes, and had giuen him plaine demonstrations and eu-
 dent proofes thereof: and that from his youth [i. from the time of his birth, as
 ver. 6. of this Psalme] therfore I will tell [i. speake openly and freely] of thy
 wondrous workes [i. in respect of man, as Psal. 40. 5.] Ver. 18. Wea euen vnto 18
 mine old age and gray head [i. euen vntill I come to be very olde, vsing graye
 head, or heares, a signe of great age, for old age it selfe, as Leuit. 19. 32. Gen.
 42. 38. This verse may either be ioyned to that that goeth before, as it is in the

- Geneua text with a comma: *q. d.* thou hast taught me from my youth vntil now
 yea euen vntill that I am very aged: or else read by it selfe thus, taking away
 the colon in the middle of this verse thus: yea euen vnto mine old age & gray
 head forsake me not: *q. d.* as thou hast continued mercifull and fauourable to
 me heretofore, so I pray thee leaue me not till I come euen to extremity of old
 age as it were, yea euen vntil I haue declared, &c. as it followeth in this verse:
 and this reading and sence I do approue as most fit vntil I haue declared [i.
 made manifest and set out both by deedes and wordes] thine arme [i. the most
 great workes and mightie power, and so is it expounded in the wordes fol-
 lowing] vnto this generation [vz. whiche is yet present and aliu] that shall
 come [vz. after these, meaning that he would labour to publish it to posterity.]
- 19 Verse 19. I will exalt on high [i. greatly prayse the same, because thou hast gi-
 uen me particular triall thereof] for thou hast done great thinges [i. thou alone
 without the helpe and assistance of any other] O God, who is like vnto thee?
 [vz. either amongst the gods, as Psal. 86, 8. or else in heauen and earth, as psa.
 73, 25. and this question sheweth that none is any manner of waye comparable
 with him]
- 20 Verse 20. Which hast shewed me [i. made me to see and feele] great
 troubles and aduersities [vz. both inwardly and outwardly] but thou wilt re-
 turne [vz. from afflicting me, to thy accustomed loue and fauour, as Psal. 6, 4.]
 and reuiue me [who was as if were almost dead thorow sorrow and grief: *q. d.*
 thou wilt refresh me, and as it were call me back from death to life] and wilt
 come agayne [vz. after this departure and long absence of thine from me] and
 take me vp [vz. safe and sound] from the depth of the earth [i. from very great
 troubles and extreme daungers.]
- 21 Verse 21. Thou wilt increase mine honour
 [which by the conspiracie and rebellion of my sonne Absalon, was for a time,
 layd as it were in the dust, see Psalme 3, 3.] and returne [vz. vnto me, being
 pleased with me againe] and comfort me [vz. with that comfort that belongeth
 to thine, which none can take from them.]
- 22 Verse 22. Therefore will I prayse
 thee [he concludeth with promise of thanksgiving: *q. d.* I will not be unthank-
 ful to thee for thy mercies though I cannot be so thankful as I should or would]
 for thy faithfulness [i. iust perfoimance of thy promises made to me] vpon in-
 strumēt and viol [he alludeth to the manner of that age, & prescribeth not a rule
 for vs vnder the gospell as some imagine] O holy one of Israel [i. O God as
 Psal. 8, 4.] Now he is called the holy one of Israel because that all the sancti-
 fication that either that people or his Church haue, they haue it from that one
 alone, who sanctifieth al those that be his.]
- 23 Verse 23. My lippes will reioyce,
 when I sing vnto thee [the Prophet in these wordes expresseth the greate de-
 light, that not only his lippes, but that al the parts and members of his out-
 ward man shall take in praying the Lord: by lips one part, vnderstanding all
 the rest] and my soule [i. his inward affection, & al that is within him, as Psal.
 103, 1.] which thou hast deliuered [vz. from most dangerous distresses, yea from
 death it self.]
- 24 Ver. 24. My tongue also shal talk of thy righteousness dayly [i.
 I wil inforce my selfe continually to speake of thy righteousness, see verse 15, 17
 of

of this [Psalm] for they are confounded and brought vnto shame, that seeke my hurt [see Psalm 70.2. also verse 12. of this Psalm].

Verse 1. Teacheth vs to hang vpon God only, how great soener our grāfes Do. and daungers be. Ver. 2. Teacheth that Gods faithfull promises made vnto vs, or performed vnto vs, ought to be the grounds of our supplications & prayers. Ver. 3. Setteth out what great care God hath ouer his people, and what safetie and assurance they are in that be vnder his protection. Ver. 4. Teacheth vs to pray for deliuerance from mischieuous men and cruell persons. Ver. 5. Teacheth vs that God must be trusted vnto and hong vpon al the dayes of our life. Ver. 6. Teacheth vs that al that we haue we haue frō God, our being, birth, &c. and that we ought therefore continually to praise him. Ver. 7. Howsoener men wonder at vs or despise vs, so that God be on our side, we need not greatly care. Verse 8. Teacheth vs to pray to God for the continuance and increase of his goodnesse towards vs, and that not for our own profite and ease, but that hee may thereby be more and more glorified of vs. Ver. 9. Teacheth that the more weake and feeble we are, the more we stand in neede of Gods help, and to craue it by prayer. Ver. 10. Sheweth that the wicked consult and speake agaynst the good. Ver. 11. Sheweth that the wicked make sure account of that many times which they are furthest off from. Ver. 12. Teacheth that Gods presence is sufficient to strengthen his people, & to discomfit their enemies. Ver. 13. Teacheth that to wisly hurt to any, much more to Gods chyldren, and to seeke the accomplishment of it, are greuous sinnes. Ver. 14. Teacheth that patience in affliction and thanksgyuing are necessary and mete for Gods chyldren. Ver. 15. teacheth vs the right vse of our mouth, v2. when it is occupied in rehearsing gods goodnes. Ver. 16. Teacheth vs, that though to Godward we can not do so much as we should or would: yet we ought to indeuour the performance of that, that he shall enable vs vnto. Ver. 17. teacheth that the experience of Gods mercies, should bying forth in vs these two effects: first continually to hang vpon him, secondly to praise and publish his great power and goodnesse. Ver. 18. teacheth what a care we should haue to conuay as it were, Gods glorie ouer to all posterities. Verse 19. Teacheth vs that none is comparable with God. Ver. 20. teacheth first that all afflictions come to passe by Gods prouidence and appointment, secondly that he graciously deliuereth his from their greatest daungers. Ver. 21. teacheth vs to be certainly assured of Gods fauoure and goodnesse towards vs. Ver. 22. teacheth vs earnestly to praise God for his benefits, and to inforce our selues thereto, by all the lawfull meanes wee canne. Verse 23. Teacheth vs that al our parts both inward and outward, should be ready to praise the Lorde. Verse 24. Teacheth vs, that though the enemies of Gods people prosper a while, yet their end without repentaunce will be shame and confusion of face.

Psalme 72

Di

1



This Psalm may be deuised into three parts. In the first the prophet David prayeth to God for himself and his sonne Salomon, that they in their kingdome maye bee directed by him, which the Lord graciously perfourming, hee sheweth what good shall come to the whole land thereby, from verse 1. to the end of the 8. In the second he prophesieth of the enlargement of the kingdome, by subduing many people vnto it, and of the great plenty that shall be therein, all which is but a figure of Christs kingdome, and this reacheth from verse 9. to the end of the 17. In the third part is comprised a notable praise that the Prophet yeldeth vnto the Lord for his power & goodnesse, from verse 18. to the end of the Psalm.

2

3

Se.

2

3

4

The title, a Psalm of Salomon [i. concerning him, or on his behalf, & not as though he were the author thereof.] Ver. 1. Giue thy iudgements [i. instruct the king with thy spirite of wisdom & vprightnes, that he may rightly gouern the people committed to him, according to such lawes and ordinaunces, as thou hast prescribed] & thy righteousness [i. such righteousness as thou allowest, he setteth these two words, iudgements & righteousness against the tyrannous abusing of kingly authoritie] to the kings sonne [i. the kings posterity, but chieflie Salomon.] Ver. 2. Then [vz. when thou shalt giue him these graces] shall he iudge [i. conducte and gouerne] thy people [i. the people that thou hast chosen to be a people to thy selfe] in righteousness [i. faithfully, truly, and vprightly] and thy people [i. such as are afflicted for thy cause: or else those whome thou hast humbled: and he speaketh specially of these, because that for their defence things haue the sword put into their hands] with equity [i. iust and vpright iudgement, rendering to every one according to their behauiour.] Ver. 3. The Mountaines [i. after some the most barren places: others because the lande of Iudea was full of mountaines, vnderstand by mountaines the whole land: whatsoever it is, the Prophets meaning is this, by this similitude taken from the plentifulnesse of the earth to note that no corner or quarter of the land, shall be founde voyde of Gods blessing] shall bring peace [i. shall yelde or bring forth store and plenty of all manner of blessings; for so doe the Hebrewes vse this worde, as is to be sene in many places of scripture] by iustice [vz. righteously administred, hee meaneth that the kings good government, shall be a mean to bring all prosperitie vpon the whole land] Ver. 4. he shall iudge [vz. vprightly] the poore of the people [who most commonly are troden vnder foete] hee shall saue [i. deliuer, vz. from the oppressor and cruell man] the children of the needy [i. moste needie persons, for the Father being needy, the child can hardly bee riche, hee meaneth that those that haue no helpe or succoure, but lye as a praye to the riche of the world, shall be reuenged of, and deliuered from the handes of their enemies] and shall subdue [vz. vnder his foete, but yet thow]

through iustice and equitie] the oppressour [i. all oppressours, vnderstanding
 by one, al.] Ver. 5. They [i. the people so gouerned] shall feare thee [i. shall carry
 a certaine louing reuerence and obedience vnto thee: and this may be referred,
 either to God or to the king, if we referre it to God, then it is a sodain change
 of the person, shewing what fruits shal come by a holy gouernment, to wit, that
 the people shal imbrace Gods true religion and seruice. If wee referre it to the
 king, then he sheweth what louing and obedient people he shal haue that ruleth
 well, but I rather allow of the first sense, by reason of that which followeth in
 this verse] as long as the sunne and moone endureth, from generation to gene-
 ration [i. for euer and euer.] Ver. 6. He [i. the king] shall come downe [vz. either
 personally from his kingly throne amongst his people, or else in his holy and
 iust gouernment] like the raine vpon the mowen grasse. [These words mowen
 grasse, may haue a double sense, and both good: either that we referre it to that
 which is cut for hay, vpon which if some raine fall presently after the cutting,
 men say it serueth much for the increase of good smell in it: or else to that that
 standeth, which is much subiect to the heat of the sunne and parching, when
 the other is remoued: and then as the raine falleth vpon it, and causeth it to
 growe againe, as it were: so a righteous gouernour after the heate of tyrannie
 addeth as it were life vnto the people] and as the shewers [vz. falling from hea-
 uen] that water the earth [after some great drought. By these similitudes, hee
 sheweth howe acceptable good gouernment should be to the people.] Ver. 7. In
 his daies [i. in his yeres, and while he reigneth, see Isaiah. 1. 1.] The righteous
 shal flourish [i. good men and of vpright conscience, shalbe aduanced, for such as
 he is himselte wil he labour to haue in authority] and abundance of peace [i. of
 all good things and blessings, as ver. 3. of this Psalm] shalbe [vz. vpon the
 people of his land] so long as the moone endureth [i. for euer, as ver. 5. 17. of this
 Psalm, also Psalm. 89. 37. and this must be referred, as many other things also
 in this Psalm, to Iesus Christ.] Ver. 8. From sea to sea [i. from from the red
 sea, vnto the sea of Syria or Palestina, which is an arme of the Mediterraneum
 Sea, see Exod. 23. 31. Deutron. 11. 24. see also Numb. 34. from ver. 2. to the end
 of the 12.] and from the riuer [vz. of Euphrates or Perah, see Deutron. 11. 24.]
 vnto the endes of the lande [vz. of promise, or Canaan, which reacheth to the
 great wilbernes towards the mountaine of Lebanon.] Ver. 9. They that dwel
 in the wilbernes [i. those that dwel Southward from Ierusalem, and were fur-
 thest of from the land of Canaan, meaning also barbarous, vntamed and wilde
 people] shall kneele before him [vz. in token of reuerence and subiection, as
 though hee were their owne naturall Prince or king] and his enemies [vz.
 though they bee neuer so stout] shall licke the dust [by this manner of speech,
 hee meaneth a most lowly subiection. q. d. they shall not onely fall downe before
 him, flat vpon the earth after the manner of the Easterne people, but shal as a
 man would say, as much debase themselves as possible can be, in token of tru-
 stines, reuerence, and obedience.] Ver. 10. The kings of Tarshish [i. those that
 rule in Sicilia putting the chiefe Citie of the Country, for the whole country]

and of the Iſles [vz. which lye along the ſea coaſt, from Sicilia to Grecia, and Cyprus, Candie, and others which are compaſſed in with the Mediterranean ſea] ſhall bring preſents [vz. in token of homage and obedience, ſee Pſal. 45. 12.] the accompliſhment of this, ſee 1. king. 4. 21, 34. alſo 1. king. 10. 25.] the kings [i. rulers and magiſtrates, as before] of Sheba [i. Arabia felix, putting Sheba, whiche was but a parte of it, for the whole, from this Countrey it ſeemeth that the Queene came, who is mentioned. 1. king. 10. in the beginning of the Chapter] and Seba [i. as ſome expounde it, Ethiopia but I take it to be ſome other Countrey, as may appare, Iſaiah. 43. 3. Theſe Countries ſeeme to haue their names of two of the ſonnes of Cuſh, who came of Ham as appeareth Gene. 10. 7. whatſoeuer it is the Prophet myndereth nothing elſe but vnder the kingdome of Salomon to ſet out the enlarging of Chriſtes kingdome] ſhall bring giftes [i. giftes in ſigne of honour that they owe, teſtiſying their ſubiection, for ſo much the Hebrewew worde importeth.] Ver. 11. *Yea* [q. d. that in one worde I may ſhut vp the matter] all kinges ſhall worſhippe him: all nations ſhall feare him [if wee vnderſtande this of Salomon, then it muſt haue this ſenſe, many kings and nations, ſpecially of thoſe that bee about him, ſhall yelde him homage and obedience: but if wee referre it to Chriſt, then it comprehendeth the enlargement of his kingdome, by mightie men and nobles, and the calling

12 of the Gentiles, of which ſee Pſalm. 2. 8. Iſaiah. 49. 23.] Verſe 12. For hee ſhall deliuer the poore [vz. from him, that oppreſſeth him when hee cryeth [vz. vnto him, i. when hee prayeth earneſtly vnto him for helpe] and him that hath no helper [vz. amongſt men: q. d. there is none ſo helpleſſe, but God will bee an

13 helper vnto him, if he hang vpon him only.] Ver. 13. *He* ſhall be merciful [i. not only in compaſſion but in actiō] ſhall preſerue the ſoules [i. the liues and bodies

14 from the rage and cruelty of harde hearted men.] Verſe 14. *He* ſhall redeeme [i. deliuer and ſet free] their ſoules [i. them themſelues, putting a part of a mā for the whole man] from deceite and violence [vz. of the cut-throates that liue amongſt men. Under theſe two wordes, hee comprehendeth all manner of miſchiefe whatſoeuer, or howſoeuer perſormed, by deceit hee meaneth al thoſe that are craftily and cloſely wrought, and by violence all thoſe that are perſormed with open force] and deare [i. precious, and of great regarde] ſhall their blood bee [i. their life, as Genesis 9. 5. 6. or elſe by blood, hee meaneth that blood of theirs, which the vngodly ſpill in tormenting them] in his ſight [i. before him, and in his indgement, howſoeuer baſe and contempti-

15 ble men eſtēme it.] Verſe 15. *Yea* hee ſhall liue [ſome referre this word, hee, to the poore whome the King ſhall redeeme: but I rather, to the King: the Prophet meaning by this ſpeech, that hee ſhall liue a long and a prosperous raigne] and vnto him [i. vnto the king] ſhall they [i. the poore that are redeemed from deceite and violence] giue of the gold of Sheba [i. of precious and coſtly golde, as being farre ſet, Sheba being a place farre diſtant from the lande of promiſe: whatſoeuer it is, hee meaneth that the people ſhall willingly perſourme, with all the power that they haue, the duetie and obedience,

which

which they owe him, which was in times past signified by giuing of giftes, as may appeare 1. Samuel 10. 27.] pray for him [i. for his health and welfare and for the good of the whole kingdome] and dayly blesse him [i. prayle and commend him, as in deede he iustly deserueth, for his vpright gouernment] Verse 16. An handfull of corne [i. a small portion, no more then a man can holde in his hande] shalbe sown in the earth [within the compasse of the lande of promise, if wee referre it to Salomon] euen in the toppe of the mountaines [which are very vnnate places, by reason of their great drought in Summer, and of their great colde in winter] and the fruit thereof [i. of the corne sown] shall shake like the trees of Lebanon [i. shall growe vnto great height and abundaunce, and shalbe so flourishing, that they shall rassel and make a noise, as it were the trees of the forest of Lebanon: See Psalme 29. 5. hee meaneth that there shalbe nothing so small amongst Gods people, but through Gods blessing, it shall multiply to much, and bring forth abundaunce] and the childe shall flourish out of the Citie [i. men shalbe as plentiful both within and without the Citie, al the land through] euen as the grasse of the earth [i. in great store and abundaunce.] Verse 17. His name [i. his maiesty, renowne, and glory] shalbe for euer [i. last a great season, if wee referre it to Salomon: but it shalbe eternall, if we referre it to Christ] and so must the wordes following bee likewise expounded, see verse 5. of this Psalme.] All nations [either expounde it as before verse 11. or else thus: all nations shall blesse him [i. speake well of him & praise him, for his excellent and vpright gouernement] and be blessed in him [this must needs bee referred to Christ, as Genesis 12. 3.] Verse 18. Blessed be the Lord God [i. prayled be his maiesty] euen the God of Israel [i. euen the true G O D, who is the defender of his Church and people] which only doeth marueilous thinges [vz. both for his owne people, and also against his enemies.] Verse 19. Containeth a plaine and manifest prayer, for the manifestation and enlargement of Gods kingdome, throughout all the worlde: and that doubling of the worde [so be it, euen so bee it, noteth the Prophets earnest and hearty consent to the prayers he made in this Psalme,] here end the prayers of David, vz. which he made for his sonne Salomon: for otherwise there followe other prayers of his in this booke] the some of Ishai [this containeth part of his Genealogie, a further description wherof may be seene. Ruth. 4. 1. 19. &c.]

Ver. 1. Teacheth that vnesse God assist magistrates, they can not well and rightly performe their dueties: and that therefore it behooueth all, specially those that are nigh to them, to pray to God for them. Ver. 2. Teacheth vs that it appertaineth to magistrates to render right to euery one. Ver. 3. Sheweth that where iustice beareth sway, there is abundaunce of all goodnes. Ver. 4. Teacheth that the magistrats office consisteth of two partes, vz. in defending the good, and punishing the euill. Ver. 5. Teacheth vs that good magistrates shalbe continually reuerenced and feared. Verse 6. Teacheth vs that good

Do.

gouernours

gouernours are a great blessing to the people. Ver. 7. Teacheth vs, that good gouernours make much of good men. Ver. 8. Sheweth that God wil graciously enlarge the dominion and borders of good Princes. Ver. 9. Declareth that barbarous people and al their enemies shalbe subdued vnto them. Ver. 10. Teacheth that other kinges shall not onely be glad of their friendship but willingly submit themselves vnder their obedience. Ver. 12. Teacheth vs that the magistrates are ordeined to helpe them that can not helpe themselves. Ver. 13. Teacheth that there is required of the magistrates, not onely bowels of compassion to the needy, but also merciful preservation and defence. Ver. 14. Teacheth magistrates to make good account of the liues and bodies of their subjects. Ver. 15. Teacheth subjects to pray continually for the prosperitie of their Prince. Ver. 16. Teacheth vs that where good Princes raigne, there is abundance of all blessings, and namely of people. Ver. 17. Teacheth vs that good magistrates shall sit long in the seates of their kingdome. Ver. 18. Teacheth vs to prayse God continually for his mercy and power. Verse 19. Teacheth vs to pray for the increase and enlargement of Gods kingdome.

Psalme 73

Di. 1



2

3

Se.

2

He Psalme may bee deuided into three partes. In the first the Prophet describeth the pride, prosperitie, wealth, and great abundance of outward blessings that the vngodly haue. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. In the second he declareth that by the consideration thereof, hee was almost caried away, into murmuring against God and falling from God, had not God graciously instructed him by his worde and spirit, of the miserable end of the wicked, and his fauour towards the good. Ver. 1. 2. 3. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. In the third part he declareth that howsoeuer the worlde goe, whether the good bee humbled, and the bad aduanced, it skilleth not, he will alwaies hang vppon the Lord, from ver. 23. to the end of the Psalme.

The title of this Psalme is expounded before Psal. 50. Ver. 1. Yet God is good to Israel [i. gracious, fauourable, & full of compassion to his Church, these beginnings *ex abrupto*, such a one as we had before Psalme. 62. shewe the marueilous combats, the Prophet had in himselfe, betwene the flesh and the spirit, out of which difficulties hee sodainely bursting, uttereth as it were disorderly this sentence: 7. 4. howsoeuer calamities presse good men, and my flesh would haue mee to say, that therefore God is farre from them, yet this is the truth of the Lorde, and I will beleue it all the dayes of my life, that God in goodness is continually most nigh to his owne people] euen to the pure in heart [i. to them that haue malice and iniquitie remoued from the heart, and walke in roundnes and sinceritie: and this the Prophet addeth moze plainly to declare what he ment by Israel, that is, such as are not hypocrites in the Church: see for pure in heart, Matth. 5. 8.] Ver. 2. By sette [i. I my selfe, putting a part for the

the whole, or else by fete we may vnderstand afflictions, as Psalm. 109. 105. also Eccles. 4. 17.] were almost gone [vz. from the right way, which thou prescribedst mee to walke in, and the same thing hee meaneth by that which followeth in this verse.] Verse 3. For I created [vz. euen with griefe of mynde to my selfe, and hatred to them] at the foolish [i. at those that had not at any feare of God, which is in deede the beginning of all true wisdom] when I saw [i. beheld, knew and considered] the prosperity of the wicked [vz. which they enjoy.] Verse 4. There are no bands in their death [i. they are not brought to death tied and bound as prisoners are: vnderstanding by bandes sundry sorts of sicknesses: or else it may be expounded thus] there are no bands in their death [i. the pangs and paines of death outwardly, are not bitter vnto them. Immanuel his text maketh the first part of this verse more plaine, saying they haue no bands vntill their death: 9. 4. they spende all the time before their death, in solite and mirth hauing al maner of prosperitie, and no maner of griefe, and this I take to bee the best] they are lussy and strong [i. they haue great health, & so by that meanes growe in strength, whereas the godly by sundry sicknesses growe weake and feeble.] Verse 5. They are not in trouble [i. misery, affliction, and such like: hee meaneth not that they are altogether exempted from them, but that they haue them not so long, and so commonly as others haue] neither are they plagued [vz. with diseases, sicknesses &c.] with other men [i. when other men are, or in such measure as others are.] Verse 6. Therefore pride is as a chaine vnto them [vz. in their owne imagination and account, hee meaneth by this speech: that they please and flatter themselves, as much in their pride, thinking it to be an ornament and beauty vnto them, as other men doe their chaines] and cruelty couereth them as a garment [i. they are altogether giuen to cruelty and violence, as Psalm. 71. 13 also Psalm. 69. 7. and this violence proceedeth from pride, as the daughter from the mother.] Verse 7. Their eyes stand out for fatnes [he meaneth by this speech, that they haue such abundance of wealth that they feed themselves with al dainties, euen vntill their eyes swell in their heades] they haue more [vz. of worldly prosperitie and wealth] then heart can with [i. then they themselves in their owne affections can desire, see Psalm. 17. 14.] Verse 8. They are licentious [i. they giue themselves in their conuersation and behauiour to al licentiousnes, doing whatsoeuer they themselves like of] and speake wickedly of their oppression [hee meaneth to note their impudencie and shamelesnes that not only did euil, but would with wicked words publish the same abroad] and speak presumptuously [i. scarcely against men, and proudly against God as though they were not like other men.] Verse 9. They set their mouth [i. they spare not to speake, putting the word mouth, an instrument of speech for speech] against heauen [i. against God chiefly that is in heauen, and these blessed ones that are there with him] and their tongue [i. their speech & tongue is used here, as the word mouth was before in this verse] walketh through the earth [i. they speake outrageous wordes also euen against them that inhabit the earth, and in these wordes, heauen and earth, there is Peremnia.] Verse 10. Therefore

Therefore his people [i. Gods people] turne [vz. from God] hither [i. to wickednes and stam with the vngodly, the Prophet meaneth that many that were supposed to be faithful people, strayed from the right way, or else stode not so steadfastly therein, as some imagined they did] for waters of a full cup are wrung out to them [the Prophet noteth the cause of their falling to bee on the one side, the wicked prosperitie and abundance, and on the other side, the plentie of their owne afflictions, vnderstanding by waters of a full cup wrung out vnto them, the abundance of calamities, that they se dayly prepared to fall vppon them, euen as it were bitter potions for them to drinke.] Ver. 11. And they say [i. the godly, or these that haue a shewe of godlines, and are readye to fall from it, by reason of the wicked prosperitie, as verse 2. of this Psalm] howe doeth God know it: [vz. their wickednes and vngodlines] is there knowledge [vz. of their sinnes and trasgressions. q.d. no surely, for if there were hee must needs punish them, or else deny his owne nature: so farre doeth fleshly wakenes carpe them, that it maketh them to doubt of Gods prouidence and gouernment.] Ver. 12. Loe, these [vz. that thus flourish] are the wicked [vz. of the worlde] yet prosper they alway [se verse 4. and 5. of this Psalm, hee meaneth that whatsoever they take in hande goeth well forwarde, and besides are not afflicted as others are] and increase in riches [vz. euen as much as their heart can desire.] Ver. 13. Certainly. q.d. seeing the case so standeth, to what ende haue I striven to do well; and note that the Prophet expresseth rather his assault, shewing whereunto he was tempted, then vttered his perswasion] I haue cleansed mine heart [i. I haue laboured to remoue corrupt and filthy affections from mee, not meaning that hee had power in himselfe, but that God had given him a will to beginne] in vaine [i. without any cause why, seeing that the wicked haue more abundance many times then the godly:] and washed my handes in innocencie [by handes hee vnderstandeth workes, performed by the handes as it were. q.d. I haue in vayne bene carefull, that my workes shoulde be cleane and iust, meaning by purging his heart, inward soundnes specially towards God, and by washing his handes, outward behauiour, specially towards men: q.d. I haue without cause walked in honest conuersation before men, and perfourmed dueties of godlines towards God, See Psal. 26. 6. also Iob. 9. 30.] Ver. 14. For dayly haue I bene punished [i. continually afflicted with some one crosse or other: for this is the portion of Gods children, that in this life with them, the latter end of one trouble is the beginning of an other] & chastened euery morning [vz. for my amendment and bettering.] Ver. 15. If I say [vz. to my selfe in my owne heart and thought] I wil iudge thus [vz. of the wicked that they are good, and that thy prouidence beareth not such a sway as I haue beleued] behold the generation of thy children [vz. which shal conuince me of vauity and falshood, because thou alwaies preseruest them to thy selfe what danger so euer come] I haue trespassed [q.d. yea I must further confesse, that in hauing these motions, I haue sinned against thee.] Ver. 16. The thought I to know this [i. I laboured painfully to come to this matter, and the depth

of it, *vz.* whether matters were gouerned by thy prouidence, yea, or no] but it was to painefull for me [*vz.* to attaine vnto, and that by mine owne natural wit and vnderstanding, as may appeare by that which followeth in the next verse.]

Ver. 17. Untill I entred [*vz.* with deepe consideration, hearty prayer &c.] into the sanctuary of God [*i.* into the word of God in which his wil is declared, putting the place where the word was most bled for the word it selfe] then [*i.* after that I had looked into thy word] I vnderstood [*vz.* rightly and soundly] their end [*i.* the wicked mens ende: which is called their end, not that it was in their choyse to make what end they would, but that it was that end, which G D D in his iudgements layde vpon them, euen when they thought him to haue no care of their doings, and themselves in the greatest safety.]

Ver. 18. Surely thou hast set them in slippery places [*i.* in an vncertaine and chaungable estate, whereof they can haue no more assurance then if they went vpon ice, or some slippery matter, and from which they shall as easily and as soon fall, as they haue bene exalted thereto] and castest them downe into desolation [*i.* thou doest so ouerthrowe them, that they are vtterly wasted and destroyed as may appeare by the next verse.]

Verse 19. Howe sodainely are they destroyed [*vz.* by thy iudgements] perished [*vz.* from among men] and horribly consumed [*vz.* by thy feareful iudgments which by reason of the noueltie & strangenes of them, astonisheth them and bringeth them to naught.]

Verse 20. As a dreame when one awaketh [*vz.* so passe the wicked and their felicity away, he meaneth that they sodainely vanish away: as a dreame is quickly forgotten yea many times knowe not what they dreamed, and though they doe, yet they finde that it is nothing but a vayne perswasion, and so shall the wicked mens felicity bee] when thou raysest vs vp [*vz.* either in honour and estimation, for the lifting vp of the good, is the depresseing of the wicked: or else in right and sounde iudgement. Immanuel readeth, when thou arisest vp, referring it to G D D, *i.* when thou beginnest to execute thy power vpon them, which also is good sense] thou shalt make their image despised [*vz.* of the goodly: by image hee meaneth either their outward shewe, which bearing their eyes, vanish away as sodainely as an image that sheweth it selfe in a glasse: or else the men themselves: who are of no longer continuance then an image or shadow, see Psal. 39. 6.]

Verse 21. Merily my heart was vexed [*vz.* within me] and I was pricked in my reins [*i.* in my most secret thoughtes, as in this sentence God searcheth the heart and reins, the Prophet sheweth what griefe hee had in himselfe, for that he had taken vpon him so to discourse against Gods mandenes as it were.]

Ver. 22. So foolishly was I and ignorant [*vz.* in iudging so, yea] I was as a beaust [*i.* without vnderstanding: *q. d.* all beastes can conceiue nothing of the, no more coulde I in that matter before the [*i.* in thy presence, sight, and iudgement, so that these two verses are as it were an humble confession of his former sinne.]

Ver. 23. Yet I was alwaye with thee [*q. d.* notwithstanding my rash and corrupt iudgement, thou diddest not forsake me, but euen then when I was in danger altogether to go astray, thou calledst me back

and

- and restrained mee.] Thou haste holden mee by my righte hande [i. thou hast held me by, and bene a proppe vnto me that I haue not fallen, in the consideration of the slippery estate of this life.] Ver. 24. Thou wilt guide mee [vz. hereafter, though I haue fallen heretofore] by thy counsell [according to thy will reuelled in thy worde, and wilt not suffer mee to follow the imagination of my owne heart as I haue done heretofore] and afterwarde [vz. after that thou hast instructed me, and taught me according to thy word] receiue mee to glory [he meaneth by glory here not only eternal life, but also all the blessings that God giueth vnto his in this life, whether it be health, wealth, wisdom, &c. which the Lord giueth them sometimes here in this worlde, that they might in them haue a taste, as it were of the felicity to come.] Ver. 25. Uttered by the way of an interrogation carrieth with it this sense, that the Prophet sought all his ioy & contentment, in God alone, and in no creature, whatsoeuer earthly or heauenly.] Ver. 26. My flesh faileth, and my heart also [i. my outward men haue bene and are many times wonderfully afflicted, so that I haue failed and fallen so lowe, that in mans iudgment I am many times past recovery] but God is the strength of my heart [i. he that inwardly strengtheneth me: and he putteth the inward part for the whole, not only because it is the more excellent, but also because if that be couragious, y outward mā can not faile] & my portion [i. the portio assigned to me & wherewith I will be content al y daies of my life] Ver. 27. Withdraw themselves from thee [i. from thy gouernement, and walke not in the obedience of thy wayes] shall perishe [vz. not only from amongst men, but also eternally] thou destroyest [vz. in thy iust iudgement] that go a whooring from thee [i. that put not their whole trust in thee, and hang not altogether vpon thee, whereby we see, that not onely grosse idolatrie is spiritual fornication, but also to withdraw the least part of our assurance that can be from God.] Ver. 28. It is good [i. most pleasant and profitable for mee] to drawe neere to God [vz. by faith & assured perswasio hanging continually vpon him] as may plainly appeare, by the words following in this verse] that I may declare [i. publish and set abroad amongst men, and that both by word and dede] all thy workes [he meaneth by al a very great number, because otherwise it is impossible to comprehend them, and by workes he meaneth specially the iudgements that God executeth vpon the earth.]
- Do. Ver. 1. Teacheth that Gods goodnes towardes his people, is more then flesh can esteeme of it. Ver. 2. Sheweth how weake euen the best men are in the selues. Ver. 3. Sheweth that it is no small temptation to the godly, to see the wicked highly aduanced, and themselves depressed and kept vnder. Ver. 4. & 5. teach not onely in what a prosperous estate the wicked many times are in this life: but also that we should count no man blessed for his outward felicity. Ver. 6. & 7. 8. 9. Teach first the disposition and nature of the vngodly describing their wicked qualities: secondly they shewe how that Gods forbearaunce and long suffering and mercy is abused by them, to the increase of their transgressions. Thirdly that for as much as they abuse their power, their witte, their wealth, their

their bitterance, and all that they haue against God, themselves and other men that therfore we should learne to vse all his blessings in what quantitie soeuer they be bestowed vpon vs, to his glory, our owne comfort, and the profit of our brethren. Ver. 10. Teacheth that Gods people haue abundance of plagues in this life, but yet that they should not fall away from God therfore. Ver. 11. Teacheth howe farre Gods childzen slide when they are left for a while vnto themselves, euen to the denial of his prouidence. Ver. 12. Sheweth the continuall prosperitie of the vngodly. Ver. 13. 14. Shew how farre mans presumptiō breakeeth forth, when he followeth his own reason. Ver. 15. Teacheth vs humble and vnfeigned confession of our sinnes. Ver. 16. Sheweth howe vnable wee are of our selues to behold Gods dealing and doinges towards men. Ver. 17. Sheweth that the frequenting of publike assemblies, and the righte vse of Church exercises, are very good meanes to worke light and knowledge in vs. Verse 18. Teach that the wickedes seate is ticklish and vncertaine. Ver. 19. & 20. Teach not only the sodaine destruction of the wicked, but also that those iudgements are sent vpon them from God. Ver. 21. Declareth that euen the godly men haue their affections though not so right as they shuld. Ver. 22. Sheweth what blindness is in vs, til God inlighten vs. Ver. 23. God is the onely vpholder of all his childzen. Ver. 24. Teacheth that without Gods guide vs we go out of the way to eternal destruction. Ver. 25. Teacheth Gods childzen to hang vpon him alone. Ver. 26. Teacheth that when al things quaille, yet God alone must be stuck to. Ver. 27. Containeth Gods great iudgements against the wicked and vngodly. Ver. 28. Teacheth that howsoever other men fall away, yet it behoueth Gods childzen to hang alwaies vpon him.

Psalm 74

This Psalm may be diuided into three parts. In the first the faithful doe as it were debate the matter with God, of their affliction, layd vpon them by the cruell and vngodly dealing of the enemies, and this reacheth from verse 1. to the ende of the 9. In the seconde part they pray against the enemies of the Church, assuring themselves, by these particular examples, both of his mercy towards the good, and his iustice towards the wicked, which he had declared before, that they should bee deliuered, and the enemies plagued: and this reacheth from ver. 10. to the end of the 17. In the third part is contained the faithfuls prayer, which they make for themselves, and against their enemies, grounding the same vpon Gods goodnes towards them, and his iudgements towards the wicked, and this reacheth from ver. 18. to the end of the Psalm.

For the title of this Psalm, see before Psalm 32. and Psalm 50. in the titles thereof, because it seemeth to be a title made almost of these two titles. Ver. 1. Why hast thou put vs away [vz. from the, as though wee were out of thy fauour, and thou in displeasure with vs] for euer [i. for a long season: for God

doeth neuer utterly reiect his, these demaundes proceed of the infirmitie of the flesh, and shew, as on the one side an earnest desire that they had to haue God fauourable to them, so on the other side some discontentednes of mynde, with the long absence of the Lord] why is thy wrath kindled [i. not onely made manifest, but declared also to be exceeding hote and great] against the sheepe of thy pasture [i. against the people whom thou hast most dearly loued and prouided for, and made great account of, as men doe the flockes of their pasture, hee meaneth by this people, the people of *Israel*, whom God had chosen from among all nations, placing them in the land of *Canaan*, as in a fruitful feeding place.]

- 2 **Ver. 2.** Thinke vpon thy congregation [i. declare by deed & effect that thou forgettest not thy people: for otherwise god doth not in deed forget his] which thou hast possessed [vz. as thine own proper and peculiar inheritance] of old [i. euen from the time that thou madeest a couenant with Abraham & his seed] and on the rod of thine inheritance [i. of that portion of people, that thou hast chosen to be an inheritance to thy selfe: & in this place he speaketh according to the vsual custom of measuring out of ground, putting the instrument, vz. the rod or staffe wherewith the ground was measured, for the ground it self, and by a metaphor translating it also, from earthly inheritances, to spirituall] which thou hast redeemed [vz. vnto thy selfe, and that out of great daungers, as out of *Egypt*, and others, as the booke of *Judges* is full] and on this mount *Sion* [he meaneth hereby chiefly the temple but withal the whole citie of *Ierusalem*] wherein thou hast dwelt [i. wherein thou hast shewed manifest testimonies, of thy presence & goodnes, moze then in other places, for otherwise god dwelleth not in any place as whom the heauen, yea the heauen of heauens, is not able to containe.] **Ver.**
- 3 **3.** Lift vp thy strokes [i. manifest thy strength and power, and lay it vpon the enemies of thy people] that thou maiest for euer destroy [vz. from among men] to the sanctuary [i. not onely to the temple, but to the city and the whole land & the people thereof, as may appeare by the verses following, the verse is otherwise red by *Immanuel*, but the senses doe not much differ.] **Ver. 4.** Thine aduersaries [i. Gods enemies: and they are called his, because they did set themselves against his maiesty, religion and people] roare [i. make a great noise as hauing gotten a victorie] in the midst of thy congregation [i. in the midst of thy people assembled to call vpon thy name, others reade it in the plurall number, congregations, sinagogues, or sanctuaries, speaking according to the diuision of the sanctuary which had three parts: he court, whither y people might come: the sanctuary which was the place appointed for the priests, & the *sanctum sanctorum*, where was the Arke of the couenant, & whither the high Priest only might enter, see *Hebrew. 9. 1. 2.*] and set vp their banners for signes vz. of victorie atchieued] despising God thereby as it were and prophaning his temple, for the better vnderstanding of this, the bookes of *Nachabes*, and *Iosephus lib. 12. Antiq. Iudae* serue wel. **Verse 5.** He [i. they, putting one for many] that lifted the axes vpon the thicke trees [vz. either to fell them when they were standing in the wood, or to square the, and to make them fit for the work]
- was

was renounced [i. highly esteemed of others, euen as though he had done a most excellent and perfect thing, as appeareth by that which followeth, all this he alleadgeth to abhoggate the crueltie of the enemies, that woulde not spare so excellent a building as the temple was. Immanuel readeth it farre otherwise, and in an other sense, referring it still to the enemies, of whom he had spoken verse 4. thus. Every one of them [vz. of the aduersaries or enemies] was accounted Noble [vz. of others] euen as he lifted by the axes against the carued wood [g. d. the more of that costly worke they coulde deface, the better they liked themselves, and the more they were esteemed of others: and so it agreeth also with that which followeth after.] Ver. 6. For but, read also, and then the sense goeth well on still] now [i. when they haue cast downe much] they breake downe the carued worke thereof, with axes & hammers [g. d. they are not contented to spoile it, but they do in hatred so deface it that they leaue not one litle piece, but they breake it in sunder with hammers, & mallets.] Ver. 7. They haue cast thy Sanctuary into the fire [i. they haue burnt thy temple, with all things appertaining therto, putting one part of the tabernacle of witness which was placed in the temple, for the tabernacle it selfe, & the whole temple] which may also appeare in that which followeth, because it is said] and rased it to the ground [i. they haue made it equal. See for raising, Luke 21. 5. 6.] and haue defiled [vz. by their superstitions and idolatries, and taking away and destroying such things as God had ordeined. See 1. Machab. 1. 23. 57.] the dwelling place of thy name [i. the temple wherein Gods maiesty, power, and goodness was wonderfully made manifest, and had as it were a perpetual aboad.] Ver. 8. They said in their heartes [i. they caried this purpose & perswasion inwardly with them, and encouraged themselves to the performance thereof, see Psalm. 14. 1. Let vs destroy them altogether [i. utterly, so that not one of them may remaine] all the Synagogues of God [i. all the places appointed for holy assemblies wherein they vsed to read and expounde the Prophets and to call vpon Gods name] in the land [i. that were in the lande, vz. of Iudea. Immanuel readeth it thus, casting them downe to the grounde, noting thereby the bitter destruction of them.] Ver. 9. We see not our signes [some vnderstand by signes, 9 miracles & wonders which God had wrought for them in time before, but now shewed not the like. I take it more general, for al testimonies of Gods grace & fauor whatsoeuer, which he was wont to declare towards the & amongst the rest for the ceremonies & sacrifices of the lawe, which they wanted by reason of y miserable destruction of their land: & they are called their signes, not because they did the, but because they were wrought for their sakes: the when they say, we see not our signes, they meane, g. d. we see not now y testimonies & tokens of thy grace & fauor, which we were wont to behold hertofore in gret plenty] there is not one prophet more [vz. amongst vs to instruct vs, & to teach vs according to the law, and in an ordinary ministry, for so I would take the word prophet in this place] nor any [vz. extraordinarily stirred vp] that knoweth [vz. to tell vs] howe long [vz. this calamitie and misery of ours shall indure.] Ver. 10. 10

- reproch that this is ment not only because þ wicked vttered reproches against God himselfe, but also because he succoured not his people against their rage, whose dishonour did after a soyt rebounde also to him] blasphemie thy name [i. speak euil of thy maiesty & power, as though thou either couldest not, or wouldest not helpe vs] for euer [i. a long time, or continually, or as it were without ceasing.]
- 11 **Ver. 11.** Why withdrowest thou thine hande [i. why withholdest thou thy power from deliuering vs, and plaguing thy enemies] euen thy right hand [i. thy power ful of might & strength to both effects: he speaketh this of God according to men, whose right hands are commonly more strong then the left] draw it out of thy bosome [i. declare by effectes that thou hast care ouer vs, and power to destroy them: it is a metaphoz taken from slothful & sluggish persos, as appeareth Proverb. 19. 24. also 26. 16.] and consume them [vz. by thy iustice &
- 12 **judgment.] Ver. 12.** Euen [I would rather read but, or yet. q. d. notwithstanding these gret distresses & dangers, I rest my self vpon him that neuer wil faile me] God is my king [i. one that careth for me, & receiueh me into his protection, so that I shal not neede to feare deliuerance: and marke the sodaine change of the number, the faithful speaking in the person of one, because al the rest were of that assured perswasion] of old [i. al time heretofore, & therfore hee wil not destitute vs now] working saluation [i. deliuerance out of danger, and that for his people] in the midst of the earth [i. openly, and in the sight of all the people of the world putting the earth conceining the people, for the people contained.]
- 13 **Ver. 13.** Thou diddest deuide the sea [i. the red Sea, when the people came out of Egypt, Exod. 14. 21.] thou brakest the heades [i. diddest ouerthrow the power. yea, diddest take away the life] of the Dragons or Whales: hee meaneth by this speach, Pharaohs men, whome for their courage and cruelty, hee compareth to great Dragons or Whales] in the waters [vz. of the redde Sea.]
- 14 **Ver. 14.** Thou brakest the head [i. ouerthrewest the power, as before, verse 13.] of Liuiathan in pieces [what this beast was, See Job. 41. 20. also 41. throughout. See for the better vnderstanding of this place. Isaiah. 27. verse 1. &c. also Ezech. 29. 3. from whence you shal haue great light] and gauest him to bee meate [Immanuel readeth this part of the text farre better thus: thou gauest meate, to the people passing through the wildernesse, vnderstanding it of manna, and quailles of which see Exod. 16. and Numbers 11. and this agreeth better with that that goeth before, ver. 12. when they sayd, god had beene their king of old, not onely in punishing their enemies, but in shewing grace and fauor to the also, & with that which foloweth where other particular benefits are
- 15 rehearsed.] **Ver. 15.** Thou breakest vp [i. thou causedst to breake vp, and that out of the ground a harde mountaine] the fountaine and riuer [i. abundance of water, euen as plentiful, as any fountaine or riuer could be, see Exod. 17. ver. 1. 2. &c. also Numbers 26. 1. 2. &c.] thou driest vp mighty riuers [as the redde Sea spoken of before, and the flood Jordan, as Ioshua 3. 14. &c. into which riuer also many other riuers runne or flowe, and therefore hee speaketh
- 16 heere in the plurall number.] **Verse 16.** The daye is thyne [both because

because he created it, and gouerneth it according to his good pleasure] and the night is thine[.at thy disposition and appointment, as befoze in this verse] thou hast prepared the light[.vz. of the night, as the moone and starres, see Gene. 1. 4. &c.] and here by the word preparing, he vnderstandeth, both creating, appointing, and gouerning] and the sunne[.vz. for the day, as the other for the night: and he expessedly nameth this, because it is the principall instrument whereby light is communicated to men.] Verse 17. Thou hast set al the boz- 17
ders of the earth [this may be vnderstoode, either of the listes of seuerall Countreies or kingdomes, because God hath appointed to men such portion of ground, as he knoweth to be sufficient for them: or else of all the borders of the whole worlde, as though God had appointed, how much should be earth, howe much water, or Sea, and this I rather incline vnto, by reason of that which is written, Gene. 1. verse 9. 10.] thou hast made Summer and Winter[.i. not onely created then, but appointed them: for these distinct times and seasons, see Gene. 1. 14.] Ver. 18. Remember this[.q.d. though thou shouldest 18
forget thy olde mercies, and our great miseries, yet at the least thinke vpon the blasphemies of thine enemies] hath approached the Lord[the thirde person put for the second: q.d. reproched the Lord, which was done in that Gods children were cast downe into sclaunder and contempt] and the foolish people[.i. the wicked and vngodly, as Psalm. 14. 1.] blasphemed thy name[see ver. 10. of this Psalm.] Ver. 19. Giue not the soule[.i. deliuer not ouer the life, for otherwise the 19
wicked can not touch the body vnlesse the Lord appoint and permit the same: & as for the soule in deeth they can no maner of way come nigh it. Matth. 10. 28. 29. &c.] of thy turtle doue[.i. of thy Church, which is compared to a turtle or doue, because it is smal, weak, simple, & meake, as a turtle or doue is, see Cantic. cap. 2. 14. cap. 5. 3. cap. 6. 8. so also Mat. 10. 16.] vnto the beast[.vz. which seeketh to deuour it & take it away: by beasts he vnderstandeth men of beastly conditions altogether giue to rauening and spoile, and by one he meaneth many] and forget not[.i. see me not to forget, for God in deeth neuer forgetteth his] the congregati-
on of thy poore[.i. the company and multitude of them, that though they be afflicted from thee yet suffer notwithstanding for thy cause] for euer [i. for a long season, as we haue had the worde sundry times befoze.] Ver. 20. Consider thy 20
covenant [vz. which thou hast made with our fathers and vs: q.d. the enemies suppose that thou thinkest not vpon it, because thou giuest vs ouer to their lust, and our owne faith is wonderfully shaken, because we are so afflicted on euery side] for the darke places of the earth are full of the habitations of the cruell.] Immanuel readeth this place farre better, thus] for the darke places of the earth are full[.vz. of the outrage & cruelty of the wicked. q.d. there is no place so darke and secret, but the rage and tyrannie of these wicked men will fetch men out of it] they are very dennes of violence[.vz. which they practise against other men. q.d. the holes which men sought for refuge and defence, are by these mens cruelties become very dennes of outrage & violence.] Ver. 21. Oh let not 21
the oppressed [vz. by the iniurie & outrage of cruel men] retorne [vz. from thy

maiesty, specially saing he prayeth vnto thee] but let the poore and needy praise thy name [i. giue them occasion to prayse and extoll thy power, by deliuering
 22 them from their enemies and supplying their wantes. Ver. 22. Arise O God [vz. to declare thy might vpon thine enemies, and to helpe thine] maintaine [vz. against the violence and rage of thine enemies] thine owne cause [i. thine own glory, now hazarded in the person of thy people, & like to be ouerthrowne if thou lay not to thy hand: q.d. the enemies will say, that either thou canst not or wilt not helpe and so thy glory shalbe defaced] remember [this is spoken according to man, and not that God forgetteth, though hee saime so to doe] thy daily reproch [i. the reproches which thy enemies, and the enemies of thy people do daily utter against thee] by the foolish man [i. which the wicked man speaketh, foole put for a wicked person, as Psal. 14. 1.] Ver. 23. Forget not [this is spokē as in the other ver. remember] the voice of thine enemies [i. the roaring and blasphemies that they cast out against thee, thy temple, and people, see ver. 4. 6. 7. 8. 10 verses of this Psalm] for the tumult [i. the rage and outcries] of them that rise against thee [i. of thine enemies, and thy peoples enemies] ascendeth [vz. into thy sight and presence] continually [q.d. thou canst not chuse therefore, but remember and thinke vpon the same, as in the beginning of this very verse.]

Do. Ver. 1. Teacheth that God many times layeth grievous afflictions vpon his children, to the end he might thereby drawe them nigh vnto himselfe. Ver. 2. Teacheth the faithful not only to haue recourse to god by prayer, in the time of their troubles, but to ground themselues vpon that experience, which either they themselues, or their forefathers haue had of his goodnes. Ver. 3. Teacheth vs that we may safely pray against the enemies of the Church. Ver. 4. 5. 6. 7. 8. Do liuely paint out the rage & violence of the enemies of god, and that against the outward marks of religion, which may teach Gods children hatred and zeale against the monuments of idolatry & superstition. Ver. 9. Teacheth vs that euident signes of Gods wrath & displeasure, as the want of his worde, the stopping of the true ministers mouthes &c. should touch vs to the quicke. Ver. 10. Teacheth vs with patience to beare the Lords hand vpon vs, till it please him to remoue it, and yet notwithstanding to craue according to his wil, the taking of it from vs. Ver. 11. Sheweth that Gods right hand and power is the only assured meane of defence of his children, & the destruction of the vngodly. Ver. 12. True tast and feeling of gods former deliuerances, should strengthen the hope of his seruants, that they shal again be deliuered out of al their distresses. Ver. 13. 14. 15. 16. 17. are particular descriptions of the might & power of God, in certaine particular works of his, out of which we learne to stay our selues wholly vpon him, who hath al power in his owne hands, and doth whatsoever pleaseth him, both in heauen and in earth. Ver. 18. Setteth out the malice of the wicked, which reacheth not only vnto men on earth, but to God in heauen. Ver. 19. Teacheth vs to haue recourse to God by earnest prayer in the midst of all our calamities and afflictions. Ver. 20. Teacheth vs that Gods free couenant made
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with vs, is not only a good ground for prayer, but also a matter of great comfort to the conscience, because we know he wil not go backe from that which he hath promised. Ver. 21. Teacheth that it is no small comfort to the godly, when they see by effects that their prayers are heard. Ver. 22. Sheweth that God & his people be so linked together, that reproch can not be offered to the one, but it is offered to the other. Ver. 23. Teacheth vs that euen the very outrage & cruelties of the wicked, are effectuell instrumentes to drawe from God, as iudgements against their owne soules, so deliuerance to his people.

Psalm 75

In the argument of this Psalm, I do somewhat differ from the Geneva Bible taking it to be a Psalm made by Dauid before that hee bare rule ouer the twelue tribes, what time there was such great warres betweene him and the house of Saul, the Prophet promising here, that if God will establish him in the full gouernement, hee wil praise his name continually: for the better proof of this my assertion, consider the words of the third verse of this Psalm. This Psalm. specially expoundeth three things, first Di. is a solemne promise of hearty thanksgiuing vnto the Lord: and this is comprehended ver. 1. 9. The second is a protestation what he wil do, when god shall aduance him to the kingdome, and this is in ver. 2. 3. 10. And the thirde is a loving admonition to the wicked, with graue reasons of that admonition, that they set not themselves against God, and his ordinance, and this is conteyned in ver. 5. 6. 7. 8.

For the exposition of the title of this Psalm, see Psalm 57. in the title: and also Psalm 48. in the title, and Psalm 50. in the title out of al which laid together you shall haue these termes, destroy not, a Psalm and song, committed to Asaph expounded, and as for these words to him that excelleth, they are declared before Psalm 4. in the title. Ver. 1. We wil praise thee O God [ver. for thy benefites and graces bestowed vpon vs: and the doubling of the wordes, noteth the constant mind and earnestnes which they caried with them, to performe it: and all this Dauid speaketh in the person of the faithfull, & in his owne name also] for thy name is nigh [i. thy power & maiesty, as Psalm 20. 1. meaning that God by his power began to approach, for his good & profit] therefore they [i. not only I, but al other faithfull and godly people] will declare [i. publish and set abroad, and that to all others] thy wonderfull workes [i. those workes of thine, which thou doest for those that are thine, & are in deed for the excellency and greatnes of them to be wondered at. Immanuel readeth the latter part of this ver. thus, for thy wonderful workes declare that thy name is nigh [q. d. this shall be one cause of our praysing thee, because we perceiue by thy wonderfull workes, that thou in power dwellest nigh to helpe vs in these confusions and troubles: and this is in my mind, a very good sense.] Ver. 2. When I [marke the sodaine change of the person, & this Dauid speaketh of himselfe, & not of God, as the note in the Geneva Bible goeth] shall take [i. obtaine and get] a conuenient Se.
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time [i. that time which thou O God hast appointed me for the obtaining of the full government: for that time only is convenient, which God hath set. Immanuel readeth this part of the text better thus: when I shall receive the covenant [i. when I shall be admitted king over all *Israel*, according to the covenants that the *Israelites* consented vnto Abners Counsell: see for this purpose. 2. Sam. 3. 17. 2 Sam. 5. 1. 2. 3. &c. also 1. Chron. 11. 3. 1. Chron. 12. 23. to the ende of the Chapter] I will iudge [vz. the people, and their causes] righteously [i. with upright iudgment, this saying, he wil do, meaneth not that he had not done it before, but that then, though his charge should be the greater, yet hee would not be discouraged, but rather incouraged thereby, to the faithful executiō of his office, and though thinges had passed vnder Sauls gouernement very corruptly, yet hee would deale uprightly.] Verse 3. The earth [i. the land, and kingdome and the state both of the Church and common wealth, as you would say] and al in the inhabitants thereof [i. all the people] are dissolved [vz. from their strength, glory and fruitfulness, and that by ciuil warres, slaughters, and dissensions, betwene the house of Saul and David.] But I will establish the pillars of it [I will labour through Gods assistance, to repaire the ruine and decraies thereof, the Prophet useth in this verse two excellent metaphors, the one to set out the ruine of the state, conceived in this worde dissolved, as though it had beene like water pōmped vpon the ground, or like a house cut of frame, or a body out of ioynt in every particular member. The other to expresse the restoring thereof, when hee sayth hee will set vp the pillars of it, meaning that hee will looke that the kingdome shall haue a good foundation and sure pōppes, which are specially two, godlines, and righteousnesse.] Verse 4. I sayde vnto the foolish [i. vnto the wicked men, the Prophet sheweth what good counsel, hee gaue them] be not so foolish [i. be not so wicked, as to resist God, and set your selues against him] lift not vpp the horne [i. be not proude and fearce, it is a metaphoꝝ taken from wanton, lusty, and butting beastes, vnderstanding by horne, strength and power. q.d. lift not vp your selues in your power, for you can not preuaile.] Verse 5. Lift not vp your horne on high [this is the same metaphoꝝ, that wēt before ver. 4. Immanuel readeth it thus: lift not vp your horne against the high G O D: q.d. G O D is the authoꝝ of my kingdome, as appeareth 2. Samuel 3. 8. so that you can not set your selues against mee, but you striue against him, and this I take to be the better sense] neither speake [vz. against mee, and of your selues] with a stiffe necke [i. hostily and proude, as though you would waste and striue against Gods will: and it is a metaphoꝝ taken from stubburne cattle that refuse to beare and drawe in the yoke] Verse 6. For to come to preferment [i. to be exalted aboue other men, and to obtaine the gouernement of a kingdome] is neither from the East to the West, nor from the South [i. it cometh not from this place or that quarter of the worlde, out of the earth, as other naturall thinges doe, but onely from God, who as he sheweth in the next verse, onely beareth sway in it. That worde that wee reade South, in the

the Hebrew text is *Wildernesse*, and therefore Immanuel turneth it, not from the *Wildernesse*: that is from the North or from the South, for *Iudea* was on both these quarters compassed in with a wilderness: whatsoeuer it bee, the sence is all one, and this is nothing but a reason of his former speech. Verse 7. But God is the Judge [9 d. it is he alone that rightly determineth these causes] he maketh low and he maketh hye [see *Psalme* 113. 7. 8. also *1. Sam.* 2. 7. 8.] Verse 8. For in the hand of the Lord [i. in his might and power, as we haue had the word sundry times vsed] is a cuppe [i. iudgement and vengeance, and byslaying it is in his hand, he noteth also the readinesse and preparation thereof] and the wine [vz. in the cuppe] is red [i. strong and pearling, and that sodainly to the brayne. The redder the *Wines* are in these easterne partes, the more pearling they are both in respect of their own nature, and in respecte of the heate of the countrie. See *Proverbs* 23. 31. 32. Immanuel readeth for red, troubled, but me thinketh that is the better] and is full mixed [i. full of mixture, he seemeth to allude to those that mingle spices with their wines, to make them more hote and pearling, noting by this speech the greatnesse of Gods vengeance against the wicked] and he [i. God] poureth out [vz. in great abundaunce and plente] of the same [vz. *Wine*, that is iudgement and vengeance vppon the wicked] surely [this word serueth to note the certaintie of Gods plagues] all the wicked of the earth [i. all they that on the earth continue in their sinnes, and sette themselves in it] shall wring out, and drinke the dregges thereof [this parte would be better translated thus, shall drinke the dregges thereof, i. shall haue it euen euery droppe poured vpon their heads in despite of their teeth, understanding thereby the great vengeance that God will take vpon the wicked] which [vz. dregges] they haue wrung out [vz. agaynst themselves, and that by their notorinousnesse and settlednesse in sinne. See *Isaiah* 5. 17. and *Iere.* 25. 15. 16. &c.] Verse 9. But I will declare [vz. Gods wonderfull workes and excellent praises, as it followeth in the end of this verse] the God of Iacob [i. the God of Israel, or of the Israelites, putting the name of the Father from whome they came, for all his posterity: vsing it also as a difference betwene him and all the false Gods, because he whom that people worshipped, was the ouely true God, see *1. King.* 18. 31.] Verse 10. All the hornes [i. all the forces, might, and power of the wicked, yea their very pride, as verse 4. 5. of this *Psalme*] will I breake [vz. to peeces and poulder, so that they shall haue no hope to hurte the godlye] but the hornes of the righteous [i. the strength and power of good men] shall be exalted [i. lifted vp, and as it were daylye more and more extolled by mee. And all this Dauid speaketh in his owne person, shewing what hee will doe, when God shall haue once aduanced him to the quiet gouernment of the kingdome.]

Verse 1. Teach the fapthfull to be thankfull to God for his mercye & goodnesse. Ver. 2. Teacheth Gods people to purpose good thinges with themselves, and to labour to perfoyme the same. Verse 3. Teacheth that no disorder or confusion should hinder vs from doing of that which God requireth of vs. Ver. 4. 5. Teacheth

Teach vs to admonish & reprove the wicked, in and for their wickednesse. Ver. 6. sheweth vs, that Fortune as men call it, is a wicked dotage of their own. yea that all that man himselfe can doe, to prefer himselfe is nothing. Verse 7. Set- teth out Gods gouernment, not in heauen only but in earth. Verse 8. Teacheth the grauous and great portion of vengeance that in Gods iustice shall bee poured forth vpon the wicked. Verse 9. Sheweth that euen the highest are bound to prayse the Lord, yea euen they much more then other men, because they haue receyued greater graces and fauour. Verse 10. Doth excellentely de- scribe Kings dueties, which consisteth in punishing the wicked, and defending the good, as appeareth Rom. 13.2.

Psalme 76.

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The Psalme as I take it may be deuided into three partes. In the first part the Prophet sheweth, how good, gracious, and mighty the Lord is to his own Church and people, frō verse 1. to the end of the 4. In the second he sheweth how terrible he is in executing his iudgements against the wicked and vn- godly, their enemies, from verse 5. to the end of the tenth. In the third and last part he prouoketh the faythful to shew themselves thankfull for his mercy towards them, and his iudgements towards the other, and this is comprehended in the two last verses of this Psalme.

The Title to him that excelleth on *Neginoth* [see Psalme 4. in the Title] A Psalme of song [see Psalme 48. in the title] committed to Asaph [see Psal. 50. in the Title] Ver. 1. God is known [vz. both by his works, word and spirit, for here he speaketh of a speciall knowledge, and not only of that general one that al haue. Rom. 1. 20. 21.] in *Iudah* [that is not only to that tribe, or that portion of the land of promise that Iudah and Benjamin inhabited, but to the rest of all the people, as may appeare by that which followeth] his name [i. his power, maiestie & might is great [i. is declared and founde by experience to be great and mighty] in *Israel* [i. amongst his faithfull people, as sundry times before.] Ver. 2. For in *Shalem* [that is in *Ierusalem* which was called firste *Shalem*, see Gen. 14. 18.] is his *Tabernacle* [vz. wherein he would be worshipped, & which he appointed Moses to build] & his dwelling in *Sion* [he meaneth this of the temple, wh was builded vpon part of Mount *Sion*. See Psal. 48. 1. 2.] Ver. 3. There [i. at *Ierusalem*, and *Sion*] brake the arrowes of the bowe [i. God dis- comfited & ouerthrew the force & power of al *Saneheribs* armie, see *Isaiah* 37. thowout: & here he reckoneth by the weapons of war as the bowes, arrowes, shields, swords, &c. vnderstanding therby not only the instrumētts theselues, but also the parties y shall vse & handle the. For weapons of theselues without mē can do little hurt: & if the weapons had bin broken & the mē spared, they might either haue had new, or repaired the old: y we must needs vnderstand it both of men & munition.] Ver. 4. Thou art more bright & puissant [i. more glorious and

and might, by giuing the *Assyrians* so great an ouerthrow, & this he speaketh of God by turning his speech vnto him] the p mountains of pray [i. the al p *Assyrians* & their great Monarchie: whom he resemblance for the multitude of their men, & for the great & wonderfull spoiles which they had gotten to mountains that were ful of wild beasts giue to rapine & spoile: or else because they had pitched their tents vpon the mountains round about *Ierusalem*, they carping with the al p prayes & spoiles p they had gotten in the warres. Immanuel readeth by the mountaines of prayes, & then it must haue this sence, by p ouerthrow of the *Assyrians*, whome hee compareth to mountains of pray, for the causes before alleaged.] Verse 5. The stout harted [i. the men of might and courage, for al their strength] are spoyled [vz. of the that were weake in respect of them, or else as Immanuel readeth it, yeldded themselves for a pray: q. d. notwithstanding their strength and courage, they were stricken with the faintnesse of their hart, and glad to yeld, for the sauegard of their liues: and this must be vnderstood of the men that remayned after that great iudgement mentioned 2. King. 19. 35. and also p of the latter part of this verse] they haue slept their sleep [i. they are dead, being slaine by the Angell, an vsual thing in scripture, by sleepe to vnderstand death] & al the men of strength [i. al the strong men, vz. which were left aliue after the great slaughter mentioned before] haue not found their hands [i. had not vse of their power & strength, putting hands which are instruments to manifest strength, for strength it self.] Verse 6. At thy rebuke [i. whē thou didst but check them, or speake the word against them. He meaneth p god very easily did discomfit & ouerthrow them, see 2. King. 19. ver. 20. 21. &c.] O god of *Iaakob* [i. Psal. 75. 9.] both the chariot & horse [i. the men p did ride in and vpon both the one & the other, meaning thereby, both Princes, nobles, and men of might, because they commonly were caried so. See 2. Chron. 32. 21.] are cast a sleepe [i. slaine, as before ver. 7. of this Psal.] Verse 7. Thou, euen thou [q. d. thou alone] art to be feared [vz. of al and aboue all] and who shall stande [vz. of himselfe] in thy sighte [i. before thee] when thou art angrye [vz. agaynst men, and by this speache he noteth the weakenesse of the creatures, in respecte of their Creator.] Verse 8. Thou diddest cause thy iudgement to be heard fro heauen [he meaneth by this speech, that Gods iudgement vpo his enemies was so cleare & manifest, that no man could impute it to fortune, or mens trauaile, but that euery one must of necessitie confesse p it came from heauen, and this he meaneth as generallie, so particularly of the vengeaunce executed vpon the *Assyrians* armie. Some vnderstand it of thunder, lightning, &c. fearefull signs & tokens of Gods iudgements indēd, but me thinketh p other is p more plaine sence] therefore the earth feared [i. the people inhabiting the worlde, and hearing of that great ouerthrowe of the *Assyrians*] and stood still [vz. as people amased, and without hart and courage, not being able to deuise, muche lesse to perform any thing against gods seruants.] Verse 9. Whē thou O god arose to iudgement [i. to execute iudgement: he doth in this & the former ver. resemble God, to an earthly iudge, speaking of him according to mā, as though god did sit

- sit a long while deliberating what he would do, and when hee had once resolved
 should rise vp, and pronounce sentence] to helpe [vz. from danger and distresse
 of the enemies] all the nation. all those that were afflicted, meaning thereby,
 the faythfull and good people of God] of the earth [he meaneth specially those
 that inhabited *India*, but yet so that it may comprehend al the rest where soeuer
 10 dispersed.] *Mer. 10.* Surely [q. d. it can not otherwise be, but that] the rage of
 man [i. euen the very fiercenesse and cruelty, that men exercise agaynst thy ser-
 uants, vsing the word man for mankind or the greatest part thereof] shall
 turne to thy prayse [not only because that when the godly shal see them frustra-
 ted of their purposes, they shall haue occasion to prayse thee, but euen if thou
 couldst suffer and appoynt them to preynt, yet euen therein shouldst thou be
 glorified because God will make all things worke together, both for his own
 glory, and to the good of those that loue him] the remnant of thy rage shalt thou
 restrayne [some expound it thus, those of the wicked that shall be left aliue, ho-
 ping that they shall be able to perforce great matters, shalt thou so keepe, as it
 were hydeled, that they shall not be able to atchieue any enterpryse. I rather ex-
 pound it thus] the remnant of the rage [that is suche good people as shall re-
 maine after the execution of the wicked's rage] shalt thou restrayne [eyther
 from doing euill themselves, or else from the violence and outrage of the wic-
 ked, which latter I like best of. And that maketh Immanuel to vse for the word
 restraine, compass about, meaning shielding and defending of them. See to
 this purpose 2. kings 19. 30. so that in this verse he declareth two uses of gods
 iudgement, the one is the prayse and glory of God, the other is the deliuey of
 11 the good people.] *Verse 11.* Now [vz. as tokens and signes of poure thankful-
 nesse to God, for your enemies ouerthrow, and your own deliuerances] & per-
 forme [vz. your sacrifices bowed, testifying also thereby your obedience and
 readinesse in his seruice] vnto the Lord [vz. only and alone, who also is] your
 God [i. your defender and keeper] all ye that be round about him [i. both priests
 and people: the Leuits and Priests because they waited in the Tabernacle:
 and the people because they coulde be no where but in his presence] lette them
 bring presents [that is, offerings and sacrifices, which are called presentes, be-
 cause they presented them before the Lord, see the accomplismente of this 2.
Chron. 32. 23. vnto him that he ought to be feared [vz. of all both high and low,
 of what state or condition soener they be, and this is spoken of the almighty
 12 God.] *Verse 12.* He shal cut of the spirite of Princes [this may bee read better
 eyther in the present tense, or preterperfect tense, he doth it, or he hath done it:
 meaning by cutting off, frustrating or taking away, and by spirite, not onely
 their vnderstanding and purposes, but their liues also, as appeareth 2. *Chron.*
32. 21. he is terrible [vz. not in outward shew onely: but in dede and effecte] to
 the kings of the earth [i. euen to the mightiest Monarchies and al the Princes
 of the world, so that they neede not thinke that they shall be fauoured for their
 greatnesse, or haue any power to stand against him.]
 Do *Verse 1. and 2.* teach that God doth specially manifest both his power and
 good

god will, to the people that exercise his religion, and call vpon his name. ver.
3. Teacheth that neither armoz or indeuour can preuaile agaynst the Churche
of God further then he himselfe appointeth. Verse 4. Teacheth that he that is
on the faythfuls side is stronger then all. Verse 5. Teacheth that there is no
wisdom, strength, power or policie able to withstand the Lord in his purpo-
ses. Verse 6. Teacheth that God needeth not to make much adoe to ouerthrow
for euen a word or rebuke of his mouth shall cast them downe to death. Verse
7. Teacheth that God only is to be feared and reuerenced. Verse 8. Teacheth
vs specially then to haue good regard to our selues, when God sheweth euident
testimonies and tokens of his iudgements. Verse 9. sheweth that God will ne-
uer forget the afflicted that hang vpon him. Verse 10 sheweth that euen the very
sinnes of the vngodly shall serue to Gods great glory. Verse 11. Teacheth vs
both carefully to purpose and religiously to performe the exercises of the wor-
ship and seruice of our God. Verse 12. Teacheth vs that it is God onely, who
hath the issues of the life and death of al men in his hands.

Psalme 77



This Psalm may be deuised into two parts. In the first, the 1 Di.
Prophet expresseth the great afflictions and grauous temp-
tations that he indured: and this teacheth from verse 1. to
the ende of the ninth. In the seconde hee declareth, by 2
what reasons and argumentes he comforted himselfe, tea-
ching the Churche to doe the like, from verse 10. to the ende
of the Psalm.

The Title or inscription of this Psalm, would be amended thus: To him that Se.
excelleth, set ouer Ieduthun his posteritie, with Asaph, a Psalm [i. a psalme
appoynted to that excellent Musitian whosoever he was, that was set ouer Ie-
duthun his posteritie, and to Asaph, see 1. Chron. 25. 23.] Verse 1. My voice [i.
the prayers that I made] came to God [i. were directed vnto him, & appeared
in his presence,] when I cried [i. when I prayde earnestly in the anguise and
bitternesse of my soule,] and hee hearde mee [v2. making my prayer vnto
him. And all this and that whiche followeth the Prophet alleadgeth to
strengthen as it were his fayth and hope, that he that had bin heard of God in
the time of his former affliction, should likewise be heard now.] Verse 2. In 2
the day of my trouble [i. in the time wherein I was afflicted, for his græse la-
steth longer the one day doublelesse] I sought the Lord [v2. by earnest and hartp
prayer] my soze ran and sealed not in the night [he meaneth that his disease co-
ntinued, and that no remedy could diminish the same: & it seemeth to be a speech
taken from woundes and sores that blæde continually, or send forth corrupti-
on in such sort, that they cannot be stamished. Immanuel hath another reading
and another sence, but me thinketh that this is as proportionall with this text,
and

and better rather.] My soule [i. my selfe, putting a parte for the whole man] refused comforte [q. d. My payne wrought in mee such waywardnesse, that nothing was comfortable or isyfull vnto me.] Verse 3. I did thinke vpon G O D [vz. with my harte in my prayers and supplication] and was troubled [vz. because I concealed that G O D was angrie agaynst me, in that I prayed, and he graunted mee not my petition] I prayde [vz. earnestly] and my spirite [i. my soule and inward man] was full of anguish [i. græfe and sorrow, because I felt not the force of my prayers. Immanuel readeth this verse also otherwise, as he doth the most part of this Psalm, but because this texte and sence is playne ynough, I varie not from it.] Verse 4. Thou [vz. by the græfs and sorowes which thou dost continuallye laye vpon me] kapest mine eyes waking [he setteth out in this speech the greatnesse and continuance of his græfe, which toke sleape from his eyes, and speech from his tongue, as hee sayth afterwarde in this verse] I was astoned [vz. by my græfs and sorowes] yea so amased that I could not speake. See Iob. 2. 13. also Iob. 3. 1. see also Psalm 38. almost thorow out, and Psalm 102. in the beginning.] Ver. 5. Then [i. in this great affliction and heauinesse of mine] I considered [vz. deeply and diligently] the dayes of old [i. the graces and goodnesse which in former tyme I had receaued from thee, putting the dayes wherein God had bestowed manye graces vpon him, for the graces themselues] and the yeres of aunient time [he meaneth not only the sorowes that God sent him, but that he gaue vnto others also y were distressed many times before him, & this goodnes of God towards himself & others, he set before him as a meane to mitigate his græfe, and to assure his hope of deliuerance out of the same.] Ver. 6. I called to remembraunce [i. I thought vpon also] my song [i. the song of thanksgiving, that I was wont to sing vnto thee for these graces. He meaneth not that hee had alwayes one song for all kinde of benefites receaued: but this, that he receaued no benefites fro the Lord, but he testified his thankfulness by singing prayles vnto him] in the night [i. which I was wont to sing in the night: whereby also hee sheweth the earnest care hee had to prayse God, that when other slept, hee would be occupied that way] I communed with mine owne harte [i. secretly and within my selfe I disputed and reasoned] and my spirite [i. my soule, from whence proceed wit and vnderstanding] searched diligently [vz. the cause of my affliction, & the end of my troubles: adde here the word, saying, to ioyne this & that which followeth together, and then the sence will bee more playne.] Ver. 7. Will the Lord absent himself [vz. from me, & by absenting he meaneth withdrawing of his fauour, & the signs and testimonies thereof, as though he were angry with him] for euer [i. continually; q. d. Shall my afflictions neuer haue end:] And wil he shew no more fauour: [vz. to me amongst the rest that stand in so much need of it.] Ver. 8. Is his mercy [vz. towards his sonnes & seruants that cal vpon him & seeke vnto him] clean gone for euer: [q. d. wil he neuer shew it again:] doth his promise [vz. which hee hath made in his word: for in his promises made therein, is our good and saluation shutte by, as it were

it were] sayle for evermore : [1. & hal they not be accomplished and performed
for ever :] Verse 9. Hath God forgotten to be mercifull : [q.d. Is it possible
that God can forget his mercy, which were to forget himselfe, and to chaunge
his nature] ha'h he shut vp [vz. from those that are his] his tender mercies [i.
his fatherly loue and affection, who is more tender harted toward his, then pa-
rents are to their children] in displeasure [q.d. will he be so angry that he will
not thinke vpon his mercy, see Psalme 103. 8. 9. The Prophet uttereth al these
these verses, not as a man in despayre, but as one courageously wrestling a-
gainst Satans assaults and his own corruptions, which would haue carped
him to that mischiefe doublelesse, had not the Lord graciously stayde him and
strengthened his sayth.] Ver. 10. And I sayd [vz. in this my great conflict and
combat] this is my death [q.d. the want of the feeling of Gods goodnesse, and
mine own calamity will quickly finish my course, as I perswade my selfe] yet
I remembred [q.d. notwithstanding these grieuous assaults I thought vpon]
the peres of the right hand [i. the former times wherein God hath manifested
his great power and goodnesse in my deliuerance, strengthening my hope in
this, that he that had bin my God before, would so continue, howsoeuer I were
distressed for a while: and the next verse confirmeth this sence: Imman. readeth
this verse otherwise, & giueth another meaning, but methinke I this is plaine
prough] of the most high [by this speech he meaneth God, putting also hereby
a difference betwene God and al others how great and mighty soeuer they be,
or are imagined to be.] Verse 11. I remembred [vz. in my meditations] the
workes of the Lord [i. those workes y he had done, & that for his owne people]
certainly I remembred [q.d. it is very true y I thought vpon] thy wonders [i.
the maruailous things y thou diddest for thy people, as their deliuerance out
of Egypt & such like, which were called wonders because mans reason. could not
conceane of the] of olde [i. in former time, or long agoe, as Exod. Deut. and the
Booke of Judges doe sufficiently declare.] Ver. 12. I did alwayes meditate [i. 12
depely and diligently thinke vpon in my minde] al thy workes [vz. which thou
hast made & don: because al Gods work & creatures are to his people testimo-
nies of his prouidence & goodnesse towards them] & did deuise [he meaneth by
this speech not only inward meditation of the harte, but also large discourse of
wordes that he made] of thine acts [i. of those which thou haddest done, for thy
people: and he calleth the Gods acts, because he was the author of the, though
he used mans ministry in the performance thereof.] Ver. 13. Thy way O God 13
[i. thy manner and order of gouernment, and all thy counsels] is in the sanctu-
arie [some vnderstand it of the tabernacle: some referre it to heauen, as we
haue had the worde vled before: q.d. Thy wayes are high and excellent,
whosoever will knowe them, must bee lifted vp to the Heauens. All this
I confesse is true, but it agreeth not so well with the Prophets purpose,
who mindeth to shew that all that God doeth, he doth rightly and iustly: and
therefore Immanuel turneth it well thus] thy waye O God is in holines [i. is
a holy, iust, and by right way: whatsoeuer commeth from the is good, though
we

- we can not so wel see and perceiue the same] who is so great a God as our god :
- 14 [q.d. None, see 1. Cor. 8. 5. 6.] Verse 14. Thou art the God [q.d. thou alone] that doest wonders [i. worst wonderfull things] thou hast declared [vz. by effect and deede] thy power [i. thy maiestie and might] among the people [this may be vnderstood, eyther of the people, vpon whom and amongst whome God exercised iudgement for his owne peoples sake, as the bookes of Genesis and Exodus doe plentifully declare : or else for his owne people particularly. For myne own part I would refer it to both, because the deliuerance of the one is the punishment of the other, & the overthrow of the one is the establishing of the other : and me thinketh that which followeth vnto the end of the Psalm saith wel to confirme this, because he rehearseth his mercies towards the one, and his iudgements towards the other.] Ver. 15. Thou hast redeemed [vz. out of the bondage of Egypt] thy people [vz. of Israell] with thine arme [i. by thine owne might and power] Ieuen the sonnes of Iacob [now he more particularly sheweth, what he meant by the word people, vnderstanding by sonnes, the posteritie of Iacob, and not the twelue Patriarkes, for they were dead long before] and Ioseph [hee nameth Ioseph for honours sake, because that all Iacob's stocke was preserved in Egypt by his meanes : putting also the name of the father for his seede and posterity, or else Ioseph the whole man for a parte of him [vz. his bones which they brought with them at their coming out of Egypt, but I like the former better. Immanuel and others expounde it otherwise, but in my opinion not so rightly.] Ver. 16. The waters [vz. of the reed sea and Iordan, as appeareth in Exodus and Iosua] saw thee O God [i. did see] thy maiestie and power in turning the courses of them, for otherwise man can not see or seele God, much lesse the waters, and he repeateth the same agayne, for the more certaintie of the matter] and were afrayde [vz. at thy presence : which he gathereth, because they were diuided and fled as a man would say backward] yea the depths [vz. of the waters : and he allegeth these wordes to expresse the greatnesse of Gods power, for though it fall out that the vpper partes of the water is many times troubled, yet the depths seldome or neuer : but this was done to the end the people might passe vpon the drie ground.]
- 17 Verse 17. The cloudes [vz. in the firmament] poured out water [vz. in greate abundaunce, for that doth the worde of pouring out note, see Eccle. 11. 3. he meaneth that God had al creatures ready at his commaundement to execute his will, for the sauegard of his, and the punishment of the vngodly] the heauens [i. the Firmament, and the regions of the ayre aboue vs] gaue a sounde [vz. of thunder and lightning, and winde and stormie tempest] thine arrowes [i. thy thunderboltes, and other meanes to manifest thy wrath vpon thy enemies] went abroad [i. did sitte abroad in euery place, striking feare into them. See
- 18 Exod. 14. 24. 25.] Verse 18. The voice [i. the sound or noise] of thy thunder [i. of the thunder that thou sendest forth] was round about [vz. all thine enemies, or else he meaneth euery quarter and region of the ayre] the lightnings [vz. which came from thee] lightened the world [i. they were so greate and many, that they might

might haue bene seene all the world ouer] the earth [i. this frame of the world] trembled and shooke [for feare of thy presence: Al this is nothing else but an excellent description of Gods eternall maiestie and power.] Ver. 19. Thy way is 19 in the sea [some expound it thus] Thy way [i. the way that thou preparedst for thy people of Israel] is in the sea [i. in the red sea, ascribing that vnto God because he was the author of it, which did belong to the Israelites. Some thus] thy way [i. thy counsels] is in the sea [i. in darke & vnsearchable places, known vnto none but to thee alone, making it the same with ver. 13. of this Psalm, but I like the former better, by reason of that whiche followeth in the last verse of this Psalm.] thy paths [vz. by which thou carriedst thy people, all the rest is wel expounded in the note of Geneva Bible.] Ver. 20. Thou didst lead [vz. out of 20 Egypt and thorow the wilderness towards the land of promise] thy people as sheepe [i. tenderly, softly, and louingly, for sheepe may not be hurried by y hand [i. by the labour, diligence, & ministry of these two excellent personages Moses and Aaron. And al this the Prophet alleageth, that he might raise by his hope, and comfort himself in the midst of those great assaults.]

Verse 1 teacheth that God is nigh to them that earnestly call vpon him. Ver. 2 Do. teacheth that the more afflictions and miseries increase vpon vs, the more earnest we should be with the Lord by prayer. Ver. 3 sheweth, that we thorow our own corruption and satrans malice, vse that in the time of prayer as a meane to draw vs back from earnestnesse of prayer, which shoulde make vs more carefully to think vpon God, I meane our griefs and afflictions. Ver. 4 teacheth that nothing commeth to Gods children, but by the speciall not only sufferance but appointment and prouidence of God. Ver. 5 sheweth that Gods goodnes declared befoze, should comfort those y are in affliction now. Ver. 6 teacheth good men in the time of their heauinesse to comfort themselves in the consideration of these good thinges that thorow Gods goodnesse they haue felt in themselves. Ver. 7, 8, 9. shew the great conflict that the godly many times haue, wrestling mightily betwixt feare and dispayre. Verse 10 teacheth vs that Gods power, and the true tast thereof, is a good proppie to our faith. Verse 11, 12. teache vs to record Gods workes for the strengthening of our hope, and to speake of them with delight and pleasure. Verse 13. teacheth that God alone is the only God. Verse 14. that whatsoeuer God doth, he doth it for the good of his children, or the punishing of his aduersaries. Verse 15 sheweth that God careth for his people euen when they be in their greatest distresse. Verse 16, 17, 18, 19 teache y God hath all his creatures at his commaundement, for the manifesting of his glory and grace towards his, and for the declaring of his iustice towards the vngodly: which is comfortable to know, that the whole course of nature shall stand on our side. Ver. 20. teacheth Gods loue and care towards his people: which then also most manifestly appeareth when he prouideth for them good Pagitres and Ministers.

Q

Psalm

psalme 78.

Di.

I



The Psalm it selfe is very large, and as it were a summary recitall of all the fine Bookes of Moses, and therefore cannot easily be diuided. Notwithstanding methinketh it specially propoundeth these pointes following: first an *Exordium* or entraince into the matter, the Prophet labouring thereby to make the people attentiu, taken partly from the excellencie
 2 of the matter, and partly from his and their owne experience, and this is con-
 cepted in the eyght first verses. Secondly, he rehearseth the great rebellion of
 this people, and of their forefathers, vpon whom God had bestowed such great
 and wonderfull graces, as vpon none the like: and this is comprehended in
 3 verse 8, 9, 10, 11, 17, 18, 19, 20, 22, 32, 34, 35, 36, 37, 40, 41, 42, 56, 57, 58. Thirde
 he setteth out Gods great mercy, notwithstanding their manifold wicked-
 nesses and rebellion against him, and this is comprised in verse 12, 13, 14, 15, 16,
 4 23, 24, 25, 26, 27, 28, 29, 38, 39, 52, 53, 54, 55, 68, 69, 70, 71, 72. Lastly, he largely de-
 clareth the exceeding great iustice of God against sinne and vngodlinesse,
 which he sheweth by executing the same, partly vpon his owne people, as ap-
 peareth verse 21, 30, 31, 33, 59, 60, 61, 62, 63, 64, 67, and partly vpon his and
 their enemies, as appeareth also verse 43, 44, 45, 46, 47, 48, 49, 50, 51, 61, 66.
 which may teach all men to dye away the vayne imagination that they haue
 of Gods mercy only, neuer looking into the execution of his iustice and iudge-
 ments against the world for sinne.

Se. The title hath bin sundry times expounded before: see the same Title Psalm
 73 also Psalm 50. Verse 1. Heare [vz. both with your outward eares, and in-
 ward vnderstanding] my doctrine [i. the doctrine þ I shal vter vnto you: which
 he calleth his doctrine, not because he was þ Author of it, for that properly ap-
 pertaineth to God and Christ, Mat. 23, 8. but because he was the instrument to
 publish the same. See such a like speech, Rom. 16, 25, also 2. Tim. 2, 8.] O my
 people [i. the people whome I haue rule and gouernement ouer] incline your
 eares [this is the same that he spake before, which he repeateth the better to
 make them attentiu, vsing also in this verse two circumstances for the same
 purpose, the one taken from his owne person, to whom it belonged to instructe
 the other fro the persō of the people, whose duetie it was to heare their Prince
 and Ruler speake] vnto the wordes of my mouth [i. vnto the speeches þ I shal
 2 vter & speake.] Verse 2. I will open my mouth [i. I will now begin to speake, &
 that truly and playnly, see Mat. 5, 2. Act. 10, 34.] in a parable [i. examples wher-
 of, some are historicall and true, being things done, such as are in this Psalm
 rected, some deuised, but yet very apt to teach, such as you may see Iudg. 9, 8, 9
 &c. 2. Sam. 12, 1, 2. &c.] other some are taken from common vse, & do not respect a
 Historie, such many are Mat. 13, 2. and in sundry other places of the Euangelist,
 some

Some take it for graue and notable sentences, & so it seemeth to be used, Iob. 29. 1. also Psal. 49. 4. but it is the best to take it here for examples, and that examples of things done. I wil declare [i. I wil speake largely of, & plentifully poure out for it is a metaphoꝝ take fro fountains & spring apace & send forth their streams abundantly] high sentences [some read, darke words, some secret things, what soeuer it be, this is certain, that the Prophet prepareth & people to attentiones in this commendation of his doctrine, affirming it to contain high, dark, & mystical matter] of old [i. of things that were done in former time long ago, and so in this verse he commendeth his doctrine of two circumstances, & one is of & excellency of it, the other of & antiquity, the later of which he pursueth largely in the next verse] Ver. 3. Which [vz. doctrine, or excellent things set out by & doctrine] we haue heard [vz. with our eares] & known [vz. by practise & experience] and our fathers [i. our Ancestors, as sons were taken before Psal. 77. 15. for posteritie] haue told vs [vz. by committing it to writing, and leauing it behind the to vs.] Ver. 4. We [i. that liue now] will not hide them from their children [i. keepe them close from their posterity & seede: q. d. seeing they haue done so much for vs, we will conuay it ouer to their seede and our seede together in like sort: and he calleth them their children, because they were the first of that stocke, and not as though they were not their own also] but to the generation to come [i. to the people which shall be after vs] wee will shew [vz. by the Monumentes and writings which we will leaue behinde vs] the prayes of the Lord [i. the noble doedes for which the Lord is to bee prayes] as may appeare also by that which followeth his power also [vz. manifested for our good] and his wonderfull workes that he hath done [vz. for vs, and agaynst his and oure enemies.] Ver. 5. How he established [vz. with his people and this haugeth vpon the former verses, as a particular of the generall before going, shewing that amongst other prayes of the Lord, his law and Sacraments are not the least] a testimonie [I take this word to be used here for al the Sacraments, sacrifices and ceremonies that God appointed the people of Israel, which were so many witnesses (as it were) of his grace and fauour towards them] in Iacob [i. amongst the people that came from Iacob] and ordained a law [vz. as a rule and direction for them to walke by] in Israel [i. amongst the Israelites. Iacob and Israel were the two names of the Patriarche, as Genesis 35. 10. which here are applyed to his posterity, because they came of him] which [vz. sacraments, ceremonies and law] he commaunded our Fathers [i. all our Ancestors] that they should teach their children [i. their posterity, from age to age, see Deut. 6. 7.] Ver. 6. That the posterity [vz. which came in all ages after] might know it [vnder this word of knowing he comprehendeth believing and performing of it, for otherwise the bare knowledge would stande them but in little steede] and the children which shal be borne [vz. of former parentes] should stande by [i. should increase and growe] and declare it to their children [to the ende they mighte teache their posterity, as they had bene taughte before: suche care God had for the conueyance or deliuerance

- 7 of his law from hand to hande as it were.] Ver. 7. That they [i. every one of them, both the fathers and the children] might set their hope on God [i. might be instructed and taught thereby to trust in him only, and in none other] and not forget [vz. thorough dulnesse or negligence] the works of God [i. the excellent thinges that he had done in them and for them] but keepe his commaundemēt[s] [vz. with them, to y end they might do them, which maner of speech is oftē used in Deut.] Ver. 8. And not to be as their fathers [i. like vnto thē in wickednes, sinne and rebellion against God] a disobedient and rebellious generation [adde here for the more sence of the place, who were] a disobedient and rebellious generation [vz. against God himself and those ministers and Magistrates whom he placed ouer them, as Moses, Aaron, &c.] that set not their hart arighte [i. that tooke no delight and pleasure in the right and good waye (for that doe the Hebrewes vnderstand by setting their hartes vppon a thing) but alwayes turned aside from God and goodnesse] and whose spirite [i. whose harte, soule, affection, and vnderstanding] was not faythfull to God [i. did not stedfastlye beleue God and his word, as appeareth ver. 19. 20. of this Psalmē, but were in constant also, neuer leaning vnto G O D with an earnest and carefull purpose, as appeareth Verse 36. 37. of this Psalmē.] Verse 9. The children of Ephraim, [in this verse hee putteth downe an example of their distruste in G O D, and of a iust punishment that G O D brought vppon them for the same: 9. d. As for example you maye see in the children of Ephraim: vnderstanding by the children of Ephraim, not onely those that came of Ephraim, but also the rest of the Tribes, putting that Tribe that was the greatest in number for the whole] being armed [i. furnished and appointed with al thinges necessary to the fildē] and shooting with the bowe [i. hauing force, courage and lustinesse, and Weapons not onely for their owne defence, but for the hurte of their enemies] turned backe [vz. from the force and presence of their enemies: he meaneth that they were put to flight] in the day of battaile [i. when they came to fight with their Aduersaries: Some vnderstand this of one battaile, some of an other, but I refer it to that story which is written Num. 14. 39 40, &c. to the end of the Chapter: also Deut. 1. ver. 4. to the end of the chapter] Ver. 10. They kept not the couenant of God [vz. which he had made with thē, & they with him, promising to perfoyme the same: by couenant he meaneth not only the rule of good life, but also the whole seruice of God] they refused [this word amplifieth the greuousnes of their fault, because they sinned not thorough ignorance; but euē of set purpose as it were] to walk in his law [i. to be obedient to the same in their liues & conuersation, for so is the Metaphor of walking vsed in this place.] Ver. 11. And forgot his acts [i. the noble deed[s] wh he had don for thē against their enemies] that he had shewed them [vz. both in the lande of Egypt and in the wilbernesse, the particulars wherof follow, vnto the end of the 16 verse.] Verse 12. in the sight of their fathers [so that their eyes were witnesses, and therfore could pretend no ignorance or excuse] in the land of Egypt [as appeareth from Exod. 7. chapter, to the 13. chapter] euē in the fildē of Zoan [i. euē

[i. euen in a most notorious place : for *Zoan* was one of the great and principal cities of *Egipt*, so that the miracles which God wroughte, were not done in a darke place.] *Mer. 13.* He diuided the red sea [i. by his power he caused \bar{p} sea to part a sunder, *Exod. 14. 21.*] and led them thorow [i. the *Israelites*, as bypon drie land] he made also the waters to stand as an heape [vz. by his worde and commaundement at that time, \bar{p} his people might haue passage: & by standing as an heape, he meaneth that they stood still and moued not] *Mer. 14.* He led the with a cloud [i. by a cloude, the cloude not only going befoze them, as appeareth *Exod. 13. 21.* but also compassing them in on euery side, both to kepe them from the parching heate of the sunne, and to saue them from the sighte and violence of their enimies] and all the night [so that day and night he prouided for them] with a light of fire [hee meaneth that pillar of fire whiche stood then in steede of a guide, whilst they were in the wildernesse *Exod. 13. 21. 22.*] *Merse 15.* *Pet* [i. God, by the ministry of his seruauant *Moses*] claue the rocks in the *Wilder-nesse* [hee sayeth well rocks in the plurall number, because that great worke was twise done, as appeareth *Exod. 17.* and *Num. 20.*] and gaue them drinke [i. they and their Cattle, as appeareth by the places befoze alleagen, where by we see, not only that the thing was done, but the great plenty and store they had of water also, which he noteth by these wordes] as of the greate depths [g. d. The Rockes gaue it so plentifully, as though the great depthes, and bottomlesse pits as it were, had yelded by all their waters.] *Merse 16.* Is the same with verse 15. in sence and meaning, only he amplifieth \bar{p} great facte of God by the vse of sundry wordes, as stony rockes, which expresseth the hardnes of the thing, and to descend like the riuers, by which he noteth the plenty and abundance as befoze.] *Mer. 17.* *Pet* [g. d. notwithstanding all these graces, and great miracles] they sinned stil against him [i. they continued in their rebellion and disobedience, being nothing at al bettered by Gods goodnesse] & prouoked [vz. to wrath, and that against themselues & their owne soules] the highest [i. the almighty God (whose power no creature is able to resist) in \bar{p} *Wilderneesse* [he noteth the place for the moze certaintie of the history.] *Mer. 18.* And tempted God [i. induouered to prone Gods power, of which they doubted, not being contented wth *Manna*, but demanding other meat thⁿ that wh^{ch} God had appointed them, & that was flesh for sooth] in their harts [i. secretly & within theselues not \bar{p} they staid there, for afterwards they expressed it in wordes, as appeareth *Mer. 20.* of this *Psal.* but the *Prophet* noteth the roote & beginning of their sin] in requiring meat [by requiring he meaneth demanding of it earnestly, with muttering and grudging if they had it not] for their lust [i. to satisfie their greedy and rauenous appetite, & not that they were inforced thereto by famine, or want of meat.] *Mer. 19.* They spake agaynst god also [vz. in as much as they called his power into question or doubt: this story is *Num. 11. 4. &c.*] can god [g. d. Lieth it in his power, or is he able : if he be, let vs see it : otherwise we wil not beleue it] prepare a table [vz. for vs : and by preparing of a table, they mean, furnishing & prouiding of the with al delicates & dainties, see *Psal. 23. 5.*]

- in the Wildernesse [i. in suche a barren and drye place as we are in. This circumstance made the matter moze hard in the iudgement of the Israelites, but God performing it, it made it moze notable for his glory. And this was their villanous and foule tempting of God, that they thought y god coulde not giue the in the wildernes diuers sortes of meat as they had in Egypt, neyther
- 20 woulde they beleue it vnlesse they saw it by experience.] Verse 20. Behold
 etc. [these are still the words of the murmuring and rebellious Israelites] he
 smote the Rock [i. God by the ministerie of his seruant Moses as verse 15. 16. of
 this Psalm] that the water gushed out [vz. in great plenty and abundaunce]
 and the streames ouerflowed [vz. the vppermost face of the lande, where the
 miracle was wrought] can he giue bread also [q. d. if he canne, lette him shewe
 it: and by bread he vnderstandeth all meat and nourishment, as in this pe-
 tition, Giue vs this day our dayly bread] or prepare flesh [i. some extraordi-
 narie kinde of flesh, for otherwise the people had flesh, because they carped
 their cattaille out of Egypt with them] for his people [i. for the people that he
 hath brought out of Egypt. And this their propounding of the matter in the
 waye of a Question, doth not onely note the hardnesse of the thinges to doe
 it, but expresseth the hardnesse of their beleefe, vnlesse they coulde see it perfor-
 med.] Verse 21. Therefore [q. d. because their rebellion and distrust was so great]
 21 the Lorde heard [i. now toke notice of it, as might appeare by his iudgements
 poured vpon them, and not as though God were ignoraunt of any thing, that
 eyther they thought, spake, or did] and was angry [vz. agaynst them for their
 sinnes, the effectes of which anger, are in this verpe verse expresse] and the
 fyre [vz. of his wrath and iudgements, see Num. 11, 1] was kindled [i. did
 not onely beginne, but was executed] in Iacob [i. agaynst Iakobs poster-
 ity] and also wrath came [vz. from God in his heauie iudgemente] vpon
 22 Israell [see verse 5 of this Psalm.] Verse 22. Because they beleued not
 in God [he sheweth the roote of all their sinne, vz. Diffidence, and distrust in
 God and his power] and trusted not in his helpe [vz. which he had promys-
 sed to perform for them, which also maketh their sinne the greater, because they
 beleued not his promise: whereby we see that incredulitie is so deeply rooted in
 mans nature, that it is impossible to pul it out, except God work miraculously
 therein.] Verse 23. Yet he [q. d. though God had bestowed very great abundance
 and plenty] had commaunded the cloudes aboue [i. by his commaundement had
 brought to passe that the clouds poured down Manna, as in y next verse] & had
 24 opened the doores of heauen [i. had giuen them in great plenty: an excellēt Me-
 taphor to expresse the abundance of it.] Ver. 24. And had rayned down Manna
 [see Exod. 15. almost thorow out] and had giuen them of the Wheat of Heauen
 [he calleth Manna by this name, because God caused it in great plenty to come
 down from the heauen: & by wheat you must vnderstand a food, that had in it the
 25 same vse of nourishment y wheat had, see Ruen. 11. 7. 8.] Ver. 25. Man [i. men
 and euery one of the people of Israel] did eat the bread of Angels [i. excellent
 bread, and such as Angels might vse if they did eat: and not that they do eat it,
 but

but because it came downe from that place that Angels inhabite, this is a vñ-
 al phrase in scripture, by things attributed to Angels, to vnderstand very ex-
 cellent things. See Acts 6. 15. also 1. Cor. 13. 1. he [i. God] sent [vz. from Hea-
 uen] meate p̄nough [i. strange and delicate flesh ynough, as may appeare, ver.
 28, 29, 30, 31, of this Psalme, also Exodus 16. and in other places.] Verse 26. 26
 He caused the East wind to passe in the Heauen [i. he stirred it vp in the ayre
 of the Firmament. It is likely that he meaneth that winde whiche is exp̄essed
 Num. 11. 31 which brought the Quales vpon them, and that which followeth in
 the next verse seemeth to strengthē the same] and thorow his power he brought
 in the south wind, meaning that God had al elements at his commaundement
 for the perfoꝛmaunce of his worke whatsoeuer. Ver. 27. He rayned [i. he gaue 27
 them great plenty, as ver. 24. of this Psalm] flesh [vz. of Quails, as may ap-
 peare by the story Num. 11. Jas dust [i. in such great abundaunce, and as thicke
 (by a maner of speech) as dust is vpon the earth, see Genesis 13, 16, also Num-
 bers 23. 10. also 2. Chronicles 1. 9.] and feathered foule [i. Quayles, for of them
 particularly he speaketh and meaneth] as the sand of the sea [i. innumerable as
 it were, see 1. Sam. 13. 5. Psalme 139. Verse 17. 18.] Verse 28. And hee made it 28
 fall [vz. from the heauen of the firmamente, meaning it also of the fleſhe of
 Quayles, or Quayles themselves] in the midst of their Campe [i. of the
 place where they camped, and not of the tents or campes themselves] and
 round about their habitations [i. the places where they dwelte for the time, see
 for this, Num. 11. 31. by these speeches he meaneth that they might with ease
 gather them, for they were not farre of.] Verse 29. So [i. hauing these blessings 29
 and graces bestowed vpon them from God] they did eat [vz. of Quails] & were
 wel filled [i. satisfied with the flesh thereof] for he gaue them their desire [i. god
 gaue thē that wh they longd & lusted after.] Ver. 30. They were not turned fro 30
 their lust [i. fro the thing they longed after, & lusted for: q. d. they were not wery
 of quails, though they had eatē thē a whole mō: h together, see num. 11. 20. & they
 were as a mā would say ready to burst w fulnes] but h̄ meat [i. h̄ flesh of quails
 which they had eaten] was yet in their mouthes [i. euen as they were eating of
 it, as may appeare Num. 11. 33.] Ver. 31. When h̄ wrath of God [i. punishment
 and vengeance sent from him vpon thē for their sinnes] came euē vpon thē [vz. 31
 as they were eating: & then gods wrath is sayd to come vpon any, when he ta-
 keth iudgement in hand against them, & executeth the same vpon them] & slew
 the strongest of them [who no doubt had abused the strong constitution of their
 body agaynst God, thinking they were able to make their partye good with
 him] and smote down [vz. to the ground by death] the chosen men in Israell [i.
 the picked ones, as men of gratest hope: so h̄ we see no mans strength or neat-
 nesse can turne away Gods iudgement from thē which by sin they haue pulled
 vpon themselves.] Ver. 32. For al this [i. notwithstanding the benefits God had 32
 giuen thē, and the punishments he had layd vpon them] they sinned still [i. they
 proceeded on in their iniquities, murmuring cōtinually against god, as appe-
 reth Num. 14, 12. & c. num. 16. 1, 2. & c. num. 17. almost thorowout, num. 20. 2, 3. & c.]
 and

- and belieted not his wondrous works [i. had not their perswasion strengthe-
ned, by the maruailous thinges that God did for them, but did as much doubt
of his power and good will, as though he had shewed no signe or miracle at al]
- 33 Verse 33. Therefore [i. for their sinnes, and namely not profiting by his correc-
tions] their dayes [i. the dayes and times of their life appointed vnto them]
did he consume in vanitie [i. God made them to passe away, as vaine, transitory
and vnpositable thinges: some expound it thus: he caused the to die: some thus
God throw his curse vpon them, cut off the time of their life, so y they liued
not out half their dayes, nor brought the into the lande of promise, but layd their
barkes in the wildernes, see Num. 14. 28. 29. al commeth to one sence] & their
yeres hastily [he meaneth y they died hastilye, sodainlye, or when they thought
least of it, as appeareth verse 3. of this Psalm.]
- 34 Verse 34. And when hee slewe
them [i. when he did not only destroy them by his iudgements, but also when
foreuer he layd any affliction vpon them] they sought him [vz. in hipocrisie and
counterfeiting as appeareth ver. 36. 37. of this Psalm.] so that they did but seme
only to seeke him, or made as though they would seeke him] and they returned
[vz. from their euil wayes, but this was in outward shew onelye, and not from
the hart, as Iudas is sayd to repent Matth. 27. 3.] and sought God [vz. by hy-
pocriticall and dissembled prayers, such as are mentioned Isaiah 29. 13.] early
[vz. in the morning, pretending that they would spare no labour or payn.]
- 35 Verse 35. And they remembred that God was their strength [i. he that strongly defen-
ded them from their enimies, and gaue them strength to incounter with them]
and the most high God their redeemer [vz. from al distresses, trouble and daun-
ger.]
- 36 Verse 36. But they flattered him with their mouth [i. they went aboute by
words and faire speeches to deceaue God as it were: and this was, not only be-
cause they did not vnfainedly confesse their offences, but also did not truly and
rightly glorifie god] & dissembled with him with their tongue [i. they spake one
thing & thought an other, & these words flattering & dissembling must be take
thus, that the Israelites did indeed perform these wickednes, and caried with
the this perswasion to flatter, dissemble & deceaue God, if they could, & not as
though God were ouertaken with this their lewdnesse, for he can not be decey-
ued.]
- 37 Verse 37. For their hart [i. their affection and mind] was not vpriight with
him [i. was not sincere & sound towards him, & his seruices whatsoeuer they
pretended] neyther were they faithfull in his couenant [i. they did not faithfully
keepe y couenant which he had made with the, vz. that he would be their God,
and they should be his people.]
- 38 Verse 38. Yet [q. d. Notwithstanding all their
sinnes, and namely their sinne of hipocrisie & dissimulation] he being mercy-
full [i. not delighting in the death & destruction of sinners, but rather that they
should liue] forgave their iniquitie [i. pardoned their sinne, and remoued the
punishment due vnto them for the same, as appeareth by y whiche followeth]
and destroyde them not [vz. in his wrath and iudgemente, but did beate them
with the rods of his childezen, to their amendment] but oftentimes called backe
his anger [i. the testimonies and signes of his wrath and displeasure, even
then

then when it was ready to be powred forth vpon them, as if a father ready to strike should holde his hand] and did not stirre by all his wrath [for then they shoulde haue bene vtterly consumed, hee meaneth by this speech that God declared not himselfe, so wrathfull against them, as he coulde haue done, & might haue done, if it had pleased him, and their sinnes iustly deserued.] Ver. 39. For hee remembred [i. God considered and knew full wel, hee renoweth in this verse a reason, why God forbore them, and layd not all his iudgements vpon them] that they were flesh [i. by nature mortall, and subiect to death, and therefore hee should not neede to powre heauy iudgements vpon them, seeing that of their owne nature, they were inclined to corruption, see Gene. 6. 3. also Psal. 103. 14.] yea a wind that passeth and cometh not againe [i. not onely a thing mutable and inconstant as the winde, but also vanishing and flitting away, not continuing long in one state. see Iob. 14. 1. 2. and in this verse he respecteth the state of this earthly life, that passeth away as a winde, and being passed, returneth not againe in his former condition.] Verse 40. Howe oft did they [i. the Israelites] prouoke him [i. God] in the wilderness [i. al that fourtie yeere, that they were in the wilderness: and the propounding of it by the way of interrogation, is q. d. who is able to vtter so many and so grievous rebellions, as they prouoked god by in that time of their trauaile, see Num. 14. 22. also Psal. 95. 9. 10. and grieue him [vz. by their murmuring: and this is the same that was spoken before.] Ver. 41. Yea they returned [vz. from their feigned repentance, to their former euill wayes, and this they did more then once, as you would say] and tempted God [i. ment to try what he was able to do, not being contented with the experience of his might and power which hee had shewed vnto them] and limit [vz. as it were within certaine boundes: it is a notable metaphoz, to expresse the peruersenes of his people, who tooke so much vpon them, that they woulde set Gods infinite power, some hedges, either larger or narrower, at their pleasure sometimes desiring thinges to be performed as they would haue them, sometimes denying that he coulde doe them, as the booke of Exodus, Numbers, Deutonomie, doe in many places declare] the holy one of Israel [i. hee that doeth sanctifie Israel, and whom Israel ought to sanctifie, because he is the only true God.] Ver. 42. They remembred not [i. they quite and cleane forgate] his hand [i. his might & power, meaning, that power and strength & God had shewed for them: so we haue heard the word, hand, sundry times vled before] nor the day [i. the times and seasons] when he deliuered them [i. set them free] from the enemy [i. from all their enemies, and their mischieuous attempts against them, vnder one meaning all, but yet so, that hee meaneth that, by & chiefest, and that was Pharaoh, and the Egyptians, who afflicted them, and this sense is warranted by that which followeth in this Psalme. Ver. 43. Nor him that set his signes in Egypt [this is a discription of God and his power meaning by setting his signes in Egypt, giuing a testimonie, as of his goodnes towards his children, so of his wrath toward the Egyptians] and his wonders [i. the wonderful thinges he did] in the fildes of Zoan [see ver. 12, of this Psal.]

Ver. 44.

- Mer. 44. And turned [i. when he turned, for now he beginneth a particular enumeration of his wonders done for them against their enemies] their rivers [i. the Egyptians rivers of waters] and their floods [he meaneth that neither their smal brookes nor great floods were free from this plague. See Exod. 7. 20. 21.] That they could not drinke [vz. the Egyptians, which circumstance also pro-
 45 ueth the trueth and certaintie of the miracle.] Mer. 45. He [i. God by the ministry of his seruants Moses and Aaron] sent a swarme of flies amongst the [i. an innumerable multitude, vnderstanding by flies, not only flies, but flying serpents, and venomous beasts, whose poison & sting did euen corrupt the land. Exod. 8. 24.] Which deuoured the [i. destroyed many of the Egyptians] & frogs which destroyed the [this is set out Exod. 8. ver. 6. whereby we see that the holy
 46 ghost standeth not much vpon order so that the matter bee expressed.] Mer. 46. He gaue also [i. the Lord gaue ouer] their fruits [i. those fruits that their land by the laboꝝ of their hands did yeld] vnto the caterpillar [vz. to be consumed, eaten vp & destroyed by them, putting one for the whole number that God sent Exod. 13. They are said to be grasshoppers: the places laid together shew, that the plague was both of grasshoppers & caterpillers, grasshoppers not annoyng the trees as these did. Exod. 13. 15.] And their labour [i. al that which they had labo-
 47 red for, for, for the fruits of the earth do men labour.] Mer. 47. He destroyed their vines [i. he did utterly marre, al the increase of their earth & plants what soeuer, whether they were sowne or vsowne, high or low, tender or wel grown natural or wild, as appeareth by that which followeth in this ver. and Exod. 9. 25.] with the hailestone [he meaneth an other kinde of hailestone then the which is ordinarie and common. Immanuel readeth this latter part thus: and their wild fig trees with fire, whiche in what place soeuer it aboard should consume: and this text I like wel, not only because the Etimologie of the compound Hebrew word yeldeth it, but also, by reason of that which followeth in the next ver. touching thunderbolts, & is witten also, Exod. 9. 23. touching lightning ioyned
 48 with the haile and thunder.] Mer. 48. He gaue their cattle also to the haile [i. to that same great & extraordinarie haile, mentioned in the other ver. to the end the cattle thereby might bee destroyed] and their flockes [vz. of sheepe and their houses of beasts] to the thunderbolts [or after some to burning or kindled coals the sense commeth al to one, he meaneth destruction of them. See Exod. 9. 25.]
 49 Mer. 49. He cast vpon them [i. vpon the Egyptians, and the word of casting noteth the greatnes of his wrath also] the fiercenes of his anger, indignation, & wrath [all these termes tend but to one end, to expresse the greatnes of Gods wrath against the] & vexation [vz. not of body only, but in mind & soule] by the sending out [vz. against them] euill Angels, I like the note in the Geneva Bible wel vpon this place. Immanuel readeth it thus, by sending the messengers of euill tydings, meaning it of Moses and Aaron, by whose ministerie all the plagues expressed here and in Exodus against the Egyptians, were not onely
 50 foretold the, but brought vpon them, both the senses are good.] Mer. 50. He made a way to his anger [i. he executed the same, & tooke away every let that might

might hinder it, as men remoue those things that might hinder them in their
 courses or goings] he spared not their soule frō death [i. he slew thē, and tooke
 their life from them] but gaue thir life to the pestilence [he declareth by what
 meanes God tooke life from them, v^z. by the plague and pestilence. *Sā Exod.*
12. 29.] *Uer. 51.* And smote al the first borne in *Egypt*, [v^z. both of man & beast] 51
 euen the beginning of their strength [this is a discription of the first borne, as
 appeareth *Gene. 49. 3.* in the tabernacles [i. in y^e dwelling places, so that there
 was neither towne, house nor field, but there was one dead in it. *Sā Exod. 12.*
30. of Ham [i. of the Egyptians, putting the name of the first man, from whom
 they came, for the people that came of him, for the Egyptians came of Mizraim
 the seconde sonne of Ham. *Sā Gene. 10. 6.* of whome *Egypt* is so called in the
 Scripture the land of Mizraim.] *Uer. 52.* But he made his people to goe out 52
 [v^z. of *Egypt*] like shepe [sā *Psalm. 77. ver. 20. 9. d.* but he dealt most merciful-
 ly with his owne people. It may bee vnderstoode thus also, but for as much as
 they sēly people had neither counsell nor meane in themselves to maintaine
 themselves, it would haue gone w^{ro}ng with them, if God had not bene in stead
 of a shepheard vnto them] and lead them in the wilderness like a flock [i. he dely
 and tenderly, caring for them, and p^{ro}uiding their foode. *Sā Gene. 33. ver. 13.*] *Uer. 53.*
 And he caried them out [v^z. of *Egypt*] safely [i. without any manner of 53
 peril or danger] and they feared not [i. they had no occasion to feare, v^z. their
 enemies and aduersaries] and in the sea couered their enemies [i. the Egyp-
 tians their enemies were drowned in the red Sea, *Exod. 15. 13. 27. 28.*] *Uer. 54.* 54
 And he brought them [i. the people of *Israel*, and that in a nightie hand & stret-
 ched out arme] vnto the borders of his sanctuary [i. vnto the lande of *Canaan*,
 which he had assigned to his people, and dedicated to himselfe: meaning by bor-
 ders, which are the uttermost partes of the lande, not onely those partes them-
 selues, as though God had left them there, and woulde haue gone no further
 with them, but the whole land, putting the first part that they entred into, for
 the whole, and he calleth that land his sanctuary, because God had sanctified y^e
 same for his people, and for his owne seruice, as being the place where hee
 would most manifest his aboad] euen to this mountaine [i. the mountaine of *Si-*
on, wherin *Ierusalem* stood, & the temple it self was to be builded] with his right
 hand [i. his power & might] purchased [i. obtained & got, & that out of the hands 55
 of mighty and strong enemies.] *Uer. 55.* He cast out the heathen also [i. the *Ca-*
naanites, and other inhabitants of that land] before them [i. in their sights and
 for their sakes. *Sā Gene. 2. 18.*] and caused them [i. their land and all that they
 had, putting the persons for the thinges they possessed, for, for the men they
 might not spare thē] to fall to the lot of his inheritance [i. to come to the people
 of God [whom he calleth here the Lords inheritance] as it were by casting the
 lot, by which also the Prophet noteth, that the *Israelites* did lawfully & rightly
 possesse these thinges] & made the tribes of *Israel* to dwell in their tabernacles,
 [i. in their possessions, as land, cities, houses &c. putting one for all.] *Uer. 56.* 56
Uer. 57. d. notwithstanding all these iudgements vpon their enemies, & graces
 towards

towards them, for al that] they tempted [vz. God, ſe for tempting, verſe 8. of this Pſalme] and prouoked the moſt high God [vz. to wrath againſt them ſelues] and kept not [either in worde or deede] his testimonies [i. commandments, which are testimonies or witneſſes, as it were of his will, ſe Pſal. 97.]

57 8.] Ver. 57. But turned backe [vz. from well doing pretended, to their former euils practiſed] and dealt falſely [i. diſſemblingly, and that with God, meaning that they laboured what they could to haue deceiued God] like their fathers [i. as their fathers did, and anceſtours that were befoze them who came out of Egypt & dealt diſſemblingly with him, as appeareth ver. 36. of this Pſal.] and turned [vz. aſide out of the right way] like a deceitfull bowe [vz. that turneth backe into belly as wee ſay. I knowe there are many ſenſes giuen of this ſimilitude, ſome expound it thus, the Iſraelites did for a time make ſhewe of faith and repentance, but ſodainly they became vnprofitable, as a bow ſodainly marred by ſome occaſion deceiueſh y expectation of the ſhooter: ſome expound it this way, and ſome that, but methinketh mine owne ſenſe is moſt ſimple, ſe

58 Hoſea 7. 16.] Ver. 58. And they prouoked him to anger [vz. againſt theſelues; and their own ſoules] with their high places [i. with the altars which they had erected and ſet vp in high places, as mountaines and hilles, ſo hee ſheweth the cauſe why God was angry with them, vz. for their ſtraunge and newe kinde of worſhippings] and moued him to wrath [all this is ſpoken of God according to man] with their grauen images [vz. which they had made, ſet vp, and worſhipped contrary to his expreſſe commandement, Exod. 20. 4. 5.]

59 Ver. 59. God heard [i. knewe, becauſe by hearing things come to knowledge and vnderſtanding, & this is attributed to God according to mans capacity, as other things are] this [i. the wicked words and works which the Iſraelites vſed, in their idolatrous ſeruices] and was wroth [vz. againſt them for their ſinne] and greatly abhorred Iſrael [vz. for their iniquities and tranſgreſſions committed againſt him.]

60 Ver. 60. So that he forſooke the habitation of Shilo [he ſheweth by effect that God was angry with them, becauſe hee depriued them of his testimonies of his preſence and grace: meaning that the Lorde as a ſigne of his wrath reſuſed to let his Arke bee any longer in Shilo [in which arke the Lorde did as it were dwell] but gaue it into the hands of the Philiftines as appeareth 1. Samuel 4.] euen the tabernacle where hee dwelt among men [hee doeth in theſe wordes make plaine the former part of this verſe, for God in his tabernacle,

61 ſeemed to haue as it were his reſidence and aboad vpon earth.] Ver. 61. And deliuered [vz. willingly & freely becauſe it was propheticd of thoſe that were his people in name] his power [i. his Arke 1. Chronic. 16. n. which is called his power, not becauſe his power was incloſed in it, but becauſe it was a teſtimonte vnto the children of Iſrael, of that his power and might which hee had many times maniſteſted for their defence againſt their enemies, and becauſe he was wont out of the ſame to declare his power and ſtrength] into captivity [vz. amongſt the Philiftines as appeareth 1. Sam. 4. 11.] and his beauty [this is an other title attributed to the Arke, & ſignifieth as much as glozy: becauſe that

that when the arke was present, God manifested his beauty or glory, which otherwise was and is invisible, and neuer could be seene: and therefore God gaue them the arke, that in it as in a glasse, they might beholde his maiesty.] **Ver. 62.** And he gaue by his people to the sword [vz. of their enemies, meaning that the Lorde for their sinnes deliuered them to the slaughter] and was angry with his inheritance [vz. for their sinnes and transgressions sake, and hee calleth the people the Lordes inheritance, but because it pleased him to purchase to chuse them to that honour, and not otherwise.] **Ver. 63.** The fire [vz. of Gods wrath, and not that the Lord vsed fire to destroy them, but rather warrelike force, which destroyeth and licketh vp al thinges, euen as fire doeth the things that are before it] deuoured their chosē men [i. quickly did consume and eate vp, the sobaimes also of it is noted in the worde, fire, and by chosen men, he vnderstandeth the strongest, mightiest, and as it were the flower of the people. **See 1. Sam. 4. 10.**] and their maidens were not praised [vz. by marriage songs, which the Grecians called *Epithalamia*, and were sung, by the tender and deare friends of the bridegrome, and bride, and this was not onely in vse, among y^e Gentiles, but also amongst the Jewes, Gods people, as may appeare **Psalm 45.** throughout. **Jerem. 7. 34.** **Jerem. 16. 9.** **Jerem. 25. 10.** So that, by not being praised, hee meaneth they were not married, but by death through Gods iust iudgement, were taken away before they coulde come to that honour.] **Ver. 64.** Their Priests [i. Hophni and Phinehas. **Sam. 4. 11.**] fel by the sword [i. were killed by the battaile, by the weapons of their enemies] and their widowes [i. both the Priests and the peoples wiues] lamented not [i. did not mourne for the misery that was fallen vpon them, and this was, not because they were either hard hearted, or might not mourne, but because by death they were taken away from performing of that duty, as amongst the rest appeareth in Phinehas his wife. **1. Sam. 4. 19. 20. &c.**] **Ver. 65.** But the Lorde [q. d. 65 from al this misery that they were in, and notwithstanding all the iniquities they had committed against him] awaked [vz. at the length] as one out of slepe [q. d. though he seemed for a season to haue no care of his people [as men that are in slepe care for nothing, yet at length hee rose vp, and reuenged his, and their aduersaries] and as a strong man that after his wine [i. after his strong drinke that hath made him somewhat sleepe] crieth out [vz. for his armour & weapons, meaning by crying out, an earnest preparing of himselfe against his enemies, these similitudes doe nothing derogate from the glory of God, but are vsed to wake the dulnes and heauines of the people. And though this text and sense be good, yet I rather allowe Immanuel both text and sense here, he readeth it thus.] Afterwards [i. after al these miseries laid vpon his people by the Philistines] God awaked [i. tooke vpon him to set vpon his peoples aduersaries, this is spoken of God according to mans capacitie] who [i. which almightie God] was thought [vz. both by the Philistines, yea and his owne people] to be as one that slepeth [i. idle and negligent doing nothing against the one, nor any thing for the other, no more then a sleeping man doeth, which

also may appeare by their scoffing at God, 1. Samuel 4. 7. 8.] or as a mighty man, singing through wine [i. as one that were carelesse and made no account but of mirth, thus the idolaters attribute fond thinges to God, and so commit
66 blasphemie against God.] Ver. 66. And smote his enemies [i. the Philistines, who are called his enemies because they were enemies to his people] in the hinder parts [these words haue a double sense, first this: God caused the Philistines to turne their backs vpon their enemies, and so by lying to bee wounded and slaine: secondly this: that the Lord strooke the Philistines with Emmerods, which was a very sore punishment, and turned them to great griefe, this latter I allowe of, by reason of that which is written, 1. Sam. 5. ver. 6. 9. 12.] And put them to a perpetuall shame [i. cast vpon the Philistines, a shame that shuld sticke by them for euer if they could see it, which was the casting downe of their
67 idole Dagon and breaking him in pieces. 1. Sam. 5. 4.] Ver. 67. Yet he refused the tabernacle of Ioseph [q. d. as God plagued his enemies, so he spared not altogether his owne people, but refused to let the Arke which was a testimonie of his presence remaine] in the tabernacle of Ioseph [i. in the place that it was in, in the tribe of Ephraim, who was the sonne of Ioseph, for as it appeareth 1. Samuel 4. the Arke was in Shilo, which was a part of the lande giuen to Ephraim, and his tribe who came of Ioseph, but God refused that place, and remoued the Arke to an other, as appeareth in the next ver. and that is vsuall in the Scriptures to put the father from whome the tribe came, for the tribe it selfe] and chose not the tribe of Ephraim [this doth more plainly and particularly declare that which went before, and is as it were an exposition therof.] Ver. 68. But chose the tribe of Iudah [i. chose a place for the
68 Arke to rest in, in the tribe of Iudah] and mount Sion [i. euen the mount Sion which hee loued [i. which hee carried a speciall fauour vnto: not that God is tyed more to one place then to an other: but to shewe that it lieth in him to appoynt where and what hee will, and then no body is to reason against it.] Ver. 69. And hee built his sanctuary [i. the place of his dwelling and abiding] as an high pallace [i. easly to be seene, and glorious in beholding, as these places & palaces, that are builde on high hilles and mountaines] like the earth, which he established for euer [vnderstande, and like the earth, for this is an other similitude expressing the firmite and continuance of the Church] which shal indure vpon the earth vnto the coming of Christ, and afterwarde for euer
70 and euer in heauen.] Ver. 70. He chose David also his seruant [after that he had spoken of the Arke, religion, and seruice of God, hee cometh to speake of the kingdome and politique gouernement, for these two thinges were principal signes of Gods goodnes and grate] and tooke him from the shepfoldes [i. from a poore and meane estate, for hee was no better then a shepheard, as it
71 were.] Ver. 71. Euen from behind the ewes with young [i. as hee followed the ewes, either ready to eane, or hauing eaned all ready, for the worde I take it may be referred to both] to feede his people in Iaakob [i. to rule and gouerne his people Iaakob, v. z. those that came of Iaakob] & his inheritance in Israel [i. the

[i. the Israelites which were his inheritance. I knowe these words, in Iacob, and in *Israel*, may haue an other sense, as though hee put the names of the father of the people inhabiting the place, for the place it selfe: but mee thinketh the other is more simple.] Verse 72. So he fed them [i. ruled and governed 72 them] according to the simplicity of his heart [i. as he was of a single mind, so he governed iustly and holily] and guided them [i. went in and out before them, exercising holy and lawfull gouernement ouer them] by the discretion of his hands [i. by most iust rule, and gouernement, for the worde hande, is in many places of Scripture, by metonymia, put for worke rule and gouernement, because kinges in their handes did vse to beare their Scepter, a signe and seale of their gouernement. All this serueth to shewe, that Dauid did not vnadvisedly handle the thinges that hee was to passe through, but did that which appertained to his office, through wisdom, aduisedly also and with iudgement.

Verse 1. Teacheth vs to bring attentive eares with vs, to the exercises of the worde. Ver. 2. That the more darke and high the thinges are that are propounded, the more diligent should we be in hearing and meditating thereof, and not discouraged, as many men are with the hardnesse.] Ver. 3. Teacheth that the workes and worde of GOD, which either wee our selues haue tryed, or other in truth haue tolde vs of, should be great grounds of strength to our consciences and perswasions. Ver. 4. Teacheth vs to haue a care for posterity, that the worde and workes of God may in truth and sinceritie continue with vs and our seede for euer. Ver. 5. Sheweth that Gods word bestowed vpon any people, is no small signe or token of his fauour or loue towards them.] Ver. 6. Sheweth that God giueth his word, to the end that the people present, and they that should come after, might be instructed in sound knowledge of his truth. Ver. 7. Teacheth that Gods word is ordeined to two especiall purposes the one is, to increase hope in the heartes of his children, and the other is to worke obedience. Verse 8. Teacheth that fathers are not alwayes to be followed, and therefore that they say nothing, that say they will treade in the steppes of their fathers. Verse 9. Teacheth that weapon and armour are nothing where GOD his strength and fauour is not ioyned with them. Verse 10. Teacheth that disobedience and rebellion against GOD is a grievous sinne. Verse 11. Teacheth vs howe fowle a sinne forgetfulness of Gods goodnes is. Verse 12. 13. 14. 15. 16. Setteth out Gods great loue towards his people, who maketh thinges against nature to prouide for them, rather then they shoulde be hurt or want any thing that were good, and all this hee doeth, to the ende that they might haue their sayth stedfastly stayed vpon him, and his goodnes. Verse 17. Teacheth that sinne against GOD after benefites receiued, is very horrible and monstrous. Verse 18. Teacheth vs that euill motions of the heart are sinne. Verse 19. Teacheth that there can no greater dishonour be offered to God, then to call his power and will into question. Verse 20. Sheweth howe the

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the wicked peruert those things that God doth for them to the increase of their distrust and infidelitie. Ver. 21. Teacheth two thinges, first that the Lorde seeth the thoughts of the hearts, & heareth the words of mens mouthes conceiued or spoken against him: secondly that sinne shall neuer bee unpunished. Verse 22. Teacheth that distrust in God, is a most heinous and grievous offence. Verse 23. 24. 25. 26. 27. 28. 29. Expresse Gods great loue in giuing the people, whatsoever they desired, and that in wonderfull plenty and abundaunce, to the ende that by that meanes he might bring them to amendment. Ver. 30. Teacheth that the wicked are not drawne to repentance by Gods benefites, but rather goe on forward more and more in their sinne. Ver. 31. Teacheth that the abuse of Gods goodnes and mercy shall neuer bee left unpunished: also that God respecteth no persons in the execution of his iustice, but hee that hath offended of what countenance soeuer he be, shall smart for it. Ver. 32. Teacheth that there are a sort of people so settled in their sinnes, that no graces of God will pul the out of them. Ver. 33. Teacheth that hasty and sodaine destruction oftentimes overtaketh the wicked. Ver. 34. Liuely painteth out the nature of hypocrites, & their counterfeite repentance, so doth verse 35. 36. 37. Ver. 36. Teacheth that the abuse of mens mouthes and tongues must be answered to the Lorde. Verse 37. Sheweth that God specially regardeth an vpright heart. Ver. 38. Doeth wonderfully commend the riches of Gods grace and goodnes. Ver. 39. Doth maruellously set out the vanity and frailtie of man in all his glory. Ver. 40. Teacheth howe the vngodly cease not sinning, but procede from one iniquitie to another. Ver. 41. Teacheth that to set god his bounds is a grievous transgression. Ver. 42. Teacheth that the forgetfulness of gods benefites towardes his children, or of his iustice vpon his and their enemies, is a grievous transgression. In that description of gods wrath executed vpon the wicked Egyptians, and comprehended Ver. 43. 44. 45. 46. 47. 48. 49. 50. 51. Wee may learne many thinges, first that the enemies of gods people shall neuer escape unpunished, which also expresseth gods iustice against persecutours, Secondly wee see the mightie power of the Lorde, who wil arme the least of his creatures with such might as all the Monarchies in the world shall not bee able to resist, Thirdly in that there are so diuers and sundry punishments reckoned by, we learn that the Lord hath all his creatures at commandement, to vse them for the manifesting of his glory, either in the maintenance of his seruants, or for the punishing of the wicked. Ver. 52. 53. Do not only expresse gods great loue towardes his children, but also they teach howe that in the midst of iudgements, which fall vpon others, they are safely deliuered. Ver. 54. Sheweth that the Lord is faithfull in all his promises accomplishing the same: the same is taught also in Ver. 55. Which serueth wonderfully to the strengthening of our faith. Ver. 56. Seeteth out the nature of desperate wicked ones, who neither for gods heauy iudgements executed vpon others, nor for his mercies bestowed vpon them, are any whit at all bettered. Ver. 57. Teacheth that euill children treade in the steppes many times of their euil fathers, and therefore fathers not so much to be

be lickt to. Verse 58. Teacheth that idolatrie and holes do greatly mouke Gods wrath against them, that make, vse, allowe, or maintaine the same. Ver. 59. Sheweth that all sinne is naked before God, also that our sinnes seperate betwene God and vs, which is confirmed also in the 60. verse following. Verse 61. Teacheth that sinne bringeth in the subuersion of religion as it were. Verse 62. Sheweth that sinne also destroyeth the politike state. Verse 63. Declares that God in the execution of his iudgements, spareth no persons or con- dition that hath transgressed. Ver. 65. Declareth that God will not alwaies af- flict his chilozen, and let his enemies triumph over them. Verse 66. Setteth out Gods iudgements vpon the enemies of his people. Verse 67. Sheweth that for the exercises of his service and worship, is not tyed to men or places. Verse 68. Teacheth that looke what place or what manner God appointeth for his worship, that ought onely to bee observed. Verse 69. Setteth out the excellency and perpetuity as it were of the Church. Verse 70. Teacheth that God chuseth not as man chuseth, the great, but the weake and feeble persons, to the ende that all the glory might be giuen vnto him. See 1. Corinth. 1. 26. 27. &c. Verse 71. Doeth excellently describe the duty of godly and faithfull Magistrates. Verse 72. Teacheth all by Dauids example, painefully and wisely to trauaile, in the offices, callinges, and places, that the Lorde setteth them in.

Psalme 79.



His Psalm, being a pitifull description of the miseries which Gods Church indured, may (as sameth to me) be diuided into three partes. In the first the faithfull set out the great outrage and crueltie of their enemies, and the distresses that they were in, from verse 1. to the ende of the 4. In the second is conteyned an earnest prayer that they make, as for their owne deliuerance, so for the ouerthrow of the wicked, from verse 5. to the end of the 8. verse. In the thirde they alleadge certayne reasons as it were, to moue the Lorde to take pity vpon them, promising prayse and thankesgiuing to the Lorde for their deliuerance, and this reacheth from verse 9. to the ende of the Psalm.

The title hath bene sundry times expounded before, and namely Psal. 50. Verse 1. O God, the heathen [either the Babylonians or Assyrians, See 2. Chronic. 36. 17. 18. 19. or else the people, that came with Antiochus, who mar- uellously prophaned the temple as appeareth 1. Machab. 1. 46. 47. &c. also in Ioseph, Antiq. Iudais lib. 12. cap. 7. For of both these it may be vnderstood] are come [vz. with outrage and cruelty] into thine inheritaunce [i. the lande of Canaan, afterwarde called the lande of Iudah or Israel, and as a principall part of that lande, the Citie of Ierusalem, which God also had chosen to

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be the place of his abode.] Thy holpe temple [vz. which was at Ierusalem, and was called holy, because the holy G D gaue testimonies of his presence there, and because holy exercises were vsed there] haue they defiled, [both by spoiling it, sheadding blood in it, and by bringing into it, all prophane and wicked thinges, contrary to the lawe, &c. the places before noted] and made Ierusalem heapes of stones [i. haue defaced the buildinges thereof, and pulled downe the walles: hee meaneth by this speech, a great and pitiful ruine to beholde.] Verse 2. The dead bodies of thy seruantes [vz. which were slayne by the rage and cruelty of their enemies, yeelding a constant confession to thy truth, and withstanding their pollutions] haue they giuen to be meate vnto the fowles of heauen [i. they haue cast them heere, and there, to the ende that they might bee rauened of the fowles of the ayre, for by heauen hee meaneth the ayre in this place: and here hee setteth out the cruelty of the enemies, who woulde not shewe them so much fauour as to let them bee buried. This in deede is reckoned among the curses of Gods lawe. Deuteronom. 28. 26. But yet for all that we may not condemne the faithfull, who in respect of the afflictions of this life, doe differ little or nothing from the unbelieuers] and the flesh of thy Saintes [vz. they haue cast or giuen, and be calleth Gods people Saintes, because the Lorde accounted them holy, and by his spirite had prepared and apted them to the workes of sanctification] vnto the beastes of the earth [i. vnto the wilde beastes, that liue as it were by deancation: or to the dogges, to bee deuoured of them, as was the flesh of that wicked Iezabel. 2. Kinges 9. verse 36. This is added but to aggrauate their cruelty and inhumanitie.] Verse 3. Their blood [vz. of the Saintes and good people] haue they [i. the enemies and aduersaries] shed like waters [i. plentifully and in great abundaunce: or else thus, the enemies made no more account of mens liues and bloods, then they did of water: both senses are good, but I rather allow the former] rounde about Ierusalem [hee meaneth both without the City and within: without the city, before the enemies came thither, and within after they had taken the City: q. d. there was no place free from their cruelty and violence:] and there was none [vz. either of their owne nation that durst, or of others that woulde shewe them so much curtesie, as to bury them.] Verse 4. We are a reproch vnto our neighbours [vz. by the meanes of the misery which they se vs in, they thereby taking an occasion to reproch & byrayd vs: and by neighbours he vnderstandeth the people, that bordered vpon their country, as the Ammonites, Moabites, &c. which also may appeare by that following in the verse] vnto them that are rounde about vs [vz. dwelling, which word inserted after, are, will make the sense plaine. And note, that the faithfull doe not here complaine of the mockeries that were directed against their owne persons, but of those also which after a sort did redound to the dishonour of God, and the disgrace of his law.] Verse 5. Lord howe long wilt thou bee angry, for euer [q. d. wilt thou neuer put an ende to our miseries, which are testimonies of thy heauy wrath and continuall anger against vs: Immanuel readeth this part of the

herse better thus] how long? [vz. wilt thou withhold help and ayde from vs, &
 let the wicked insult ouer vs as they do: and then hee addeth an other interro-
 gation thus] wilt thou be angry for euer [q.d. that there be no end of thy wrath
 against vs:] that thy gelousie [vz. ouer thine owne glory and vs also, euen for
 our good, if we coulde see it] burne like fire [i. consume vs utterly, as the fire
 doth every thing that is before it.] Verse 6. Powre out thy wrath [i. lay the abun-
 dance of thy iudgements, for the word of powring out noteth the plenty of the]
 vpon the heathen that haue not knowne thee [vz. according to thy wil reueiled
 in thy worde, for otherwise the Gentiles had a knowledge of God, as appea-
 reth, Rom. 1. ver. 21.] And vpon the kingdomes [vz. of the earth or world] that
 haue not called bypon thy name [i. made profession of thy religion and seruice,
 See Gene. 4. 26. also 2. Tim. 2. 19. And note that the faithfull are not in this
 place carped away with carnall affections, but onely as hauing respect to the
 publike saluation of Gods Church.] Verse 7. For [this very reason sheweth
 that the former prayer against the enemies, was made for the good and peate
 of the Church, and not of any rancor or fleshly affection] they haue deuoured [vz.
 the enemies haue cruelly and greedily like brute beastes deale with] Iacob
 [i. the people of Israel, who descended or came from Iacob] and so haue wee
 had this worde bled, sundry times before] and made his dwelling place [i. the
 whole lande of Iudea, which was assigned him by God to dwell in] desolate [i.
 waste and voyde, as it were of inhabitants.] Verse 8. Remember not against vs
 [i. thinke not vpon, as meanes to prouoke thee to wrath against vs, and to de-
 stroy vs] the former iniquities [vz. which we, continuing also in the euill steps
 of our auncellours, haue committed against thee] but make haste [vz. to helpe
 and succour vs in these distresses, and to deliuer vs from the same] and let thy
 tender mercy preuent vs [vz. before we sinke downe vnder the burthens of our
 afflictions] for we are in great miseries [q.d. vlesse thou put to thy helping
 hand, we perish utterly.] Verse 9. Helpe vs O God of our saluation [i. thou that
 only workest deliuerances for vs, for so is the word saluation bled here, as it
 is, Psalm. 3. 8.] helpe vs & deliuer vs now, as thou hast done sundry time hereto-
 fore] for the glory of thy name [i. that thy maiesty, might, and power may bee
 glorified of vs] (for name is bled here as it is Psalm. 26. 1.) which otherwise
 shall bee somewhat obscured and darkened] and deliuer vs [vz. from troubles
 and out of the handes and powers of our enemies] and bee merciful vnto our
 sinner [i. forget and forgive them, taking away also the punishments from vs,
 which by them we haue pulled bypon vs] for thy names sake [i. for thy glory
 and goodnes sake, as before.] Verse 10. Wherefore should the heathen say
 [q.d. why should they haue an occasion to say, as they will not spare to speake
 it, if thou helpe not] where is their God [vz. the God that the Israelites
 serue. q.d. giue not occasion to the enemies to reioyce ouer vs and mocke
 vs, because wee haue trusted in thee, as though thou haddest forsaken vs
 in the tyme of neede, They shewe howe that the aide which God shall giue
 them, shall turne to his glory: q.d. if thou helpe, the vngodly people shall haue

no cause to say, that wee haue in vayne trusted in a G O D, that forsaketh vs in our troubles, but they and we shall see by effectes, that thou hast a singular care ouer vs] let him [I woulde rather reade let it [vz. our gracious deliuerance from these distresses] bee knowne [opened and made manifest] among the heathen [vz. who are our enemies, and otherwise would insult ouer vs] in our sight [wee liuing, seeing, and diligently beholding the same, that thou arte alwayes presente with chine] by the vengeance of the blood [i. by the punishment that thou wilt take, and lay vppon them, for the blood] of thy seruantes [hee calleth them Gods seruantes, who notwithstanding confessed, that they were iustly punished for their sinnes, because G O D when hee chastiseth vs, testifieth that hee hath care of our saluation] that is shed [vz. by their cruelty and rage: by blood and shedding of the same, hee meaneth the goodlies life, and the death that the wicked did cruellly laye vppon them.] Verse v. Let the sighing of the prisoners [i. of them that are taken prisoners by the enemies, and ready to be carped away or put to death: vnderstanding by the sighing of these men, their earnest prayers, pitifull complaints, teares, outcries &c.] come before thee [i. into thy presence, and let it appeare by effect that thou regardest and acceptest of them] according to thy mighty arme [q.d. as thy power is most large and infinite, for hee vseth this worde arme for power, so preserve and defend thy people] preserve [vz. from outrage, violence, and death] the children of death [i. them that be in verie great daunger, at deaths doore, as it were, and ready to be slayne, so that death seemeth to haue as much authority ouer them, as parents haue ouer their children.] Verse 12. And render to our neighbours [i. to them that are round about vs, as before ver. 4.] seven folde [i. most grievous punishments: a number, finite, for an infinite. see Gene. 4. 15.] in to their bosome [i. largely and plentifully, as appeareth Isaiah. 65. 6. 7. Jerem. 32. 18. it is a metaphor taken from them that poure things without number, into the lappe or bosome as it were of those to whome they giue them] their reproch [i. the blasphemous and wicked wordes that they haue used against thee, which is exprest in the part of the verse following.] Verse 13. So we thy people [i. the people that thou hast chosen, separating vs from other nations: see Psalm. 74. 1. 2.] and shepe of thy pasture [i. people whome thou feedest as tenderly and carest as much for, as sheperdes doe their pasture sheepe] shall prayse thee [vz. for thy grace and goodnes towardes vs in deliuering vs] and from generation to generation we will set forth thy prayse [vz. to others: q.d. we will bee instrumentes to publish thy prayse, and occasions of thy glory to all posterity.]

Do.

Verse 1. Teacheth that God many times, for the punishment of his peoples sinnes, appointeth the wicked to preuaile so farre against them, that euen his own glory seemeth as it were to be layd in the dust. Verse 2. 3. Set out the monstrous cruelty and barbarousnesse of the wicked and vngodly people, whose cursed nature is, the more they preuaile, the more outrage & violence to offer

offer and doe. Ver. 4. Teacheth that the miseries of Gods children, should prouoke them to earnest and hearty calling vpon his name. Ver. 5. Teacheth that the consciences of the godly can hardly be quieted, so long as they feele Gods wrath and anger against them. Ver. 6. Teacheth that wee may safely pray against the malicious enemies of Gods Church. Ver. 7. Setteth out the rage and cruelty of the wicked against the Lordes people and inheritance. Ver. 8. Teacheth first that our sinnes are cart-ropes as it were, to pul vpon vs, Gods heauy iudgements, Secondly that God of his mercy, and not for any desert of ours (for we haue none) doeth and will helpe vs, thirdly that the more our miseries are, the more earnest should wee be, with the Lord in prayer. Ver. 9. Teacheth vs that Gods owne glory is an effectuell reason to perswade his maiesty to deliuer his people, Secondly that Gods mercies onely doe couer and cure all our transgressions. Ver. 10. Teacheth vs that wee may pray against the enemies of the Church, alwayes provided that wee intermingle not our owne corrupt affections, or hatred against the persons therewith. Ver. 11. Teacheth vs that the sighes and grones of Gods poore afflicted seruants, shall not be sent forth, without fruite or profit. Ver. 12. Teacheth vs that wee may lawfully pray against the enemies of Gods Church, as before ver. 6, 10. of this Psalm. Ver. 13. Teacheth vs two things: first that we shoulde giue hearty thanks to almighty God, for benefits and graces bestowed vpon vs: secondly that we should bee instruments to publish the prayes, and to conuey them ouer so farre forth, as we can to all posterity.

Psalm 80



This Psalm as it should seme, both by the wordes and matter was made, either about that time, that the people were carped captiue into *Babylon*, or at the time of their being there. It may be diuided into three partes, the first is an earnest prayer made to God, that it woulde please him to help the miseries of his Church, from ver. 1. to the end of the 7. The seconde containeth a discription of his former goodnes towardes them, with a demanding as it were, why hee had withdrawne the same, from ver. 8. to the ende of the 13. In the thirde part they returne to prayer againe, beseeching the Lord graciously to finish the worke, which mercifully hee had begunne, which being performed they purpose and promise humble obedience all the dayes of their life, from ver. 14. to the end of the Psalm.

The title, to him that excelleth on *Shoshannim* Eduth [this is expounded before Psalm 45. also Psalm 60. in the titles, as also is that that followeth in sundry Psalmes. Immanuel addeth, after this worde, A Psalm of witnes, which for any thing I see, is not in the Hebrew text: hee himselfe expoundeth it thus] of witnes [by which the Church beseeching God, did testifie their sayth

they had in **G D D** touching the deliuerance promised after seuentie yeres,
 1 as Jerem. 29. 10.] Verse 1. Heare [vz. the supplications and prayers of
 vs thy pooze seruantes praying for our selues and thy whole Church: and
 by hearing, they meane graunting of their requestes, and not as though
G D D, either did not or woulde not heare,] **D** thou shepheard [i. thou that
 hast gouerned, guided, and deliuered thy people heretofore] of *Israel*, [i. of
 all thy people: and not of the tenne tribes alone, as the note in the Geneva
 Bible goeth] thou that leadeth Ioseph like shepe [i. tenderly and warely, as
 Psalme 78. 52. vnderstanding by Ioseph the same that hee ment by *Israel* be-
 fore: and all this is nothing else, but a description as it were of Gods ten-
 der care, fauour and loue, towards his people] shewe thy brightnes [vz.
 of thy power and might, as Deutronom. 33. 2. 9. d. shewe thy selfe in thy accusto-
 med glozy and maiesty, to our great comfort, and the terrour of our ene-
 myes] thou that sittest betwene the Cherubins [this is not spoken as though
G D D were tied to a place, but because it pleased him out of that place for
 a tyme, to shewe forth his power and might, therefore doe the people after
 2 this sort describe him. See Exodus 25. verse 22.] Verse 2. Before E-
 phraim, &c. [i. in the sight and presence of the men of that and other tribes,
 who claue to the kingdome of *Iudah*, and kept thy religion and worshippe
 sounde with them, See 1. Chronic. 9. verse 1. 2. 3.] Stirre vppe thy strength
 [vz. which seemeth to haue bene heauy, and as it were a slepe: 9. d. nowe de-
 clare it and make it manifest] and come to helpe vs [vz. out of the daungers,
 3 distresse and bondage wherein wee are.] Verse 3. Turne vs againe [vz. out of
 the bondage and captiuitie wherein we nowe are [as our Ancestours were
 in *Egypt*] into our owne Countrey and to thy worshippe. 9. d. set vs in our for-
 mer state and condition] cause thy face to shine [i. make manifest thy fauour
 towards vs, which hath bene kept from vs by the cloudes of affliction. See
 Psalme 4. 6. also Psalme 67. 1.] that wee may be saued [i. deliuered out of these
 daungers and distresses wherein we are, Immanuel readeth, so shall we be sa-
 4 ued. The sense differeth not much as wee may easily perceiue.] Verse 4. How
 long wilt thou bee angry against the prayer of thy people [i. howe long wilt
 thou reiect the prayer that thy people make vnto thee, as though thou were
 angry with them and it: this the faithfull speake, and that of infirmity, when
 5 they feele not the force of their prayers at the first as it were.] Ver. 5. Thou
 hast fedde them with the bzeade of teares [i. thou hast giuen them teares in
 steede of meate, See Psalme 42. 3.] and giuen them teares to drinke with great
 measure [9. d. they are so full of griefes and vexations, that they are able to
 indure no moze, hee signifieth by these speeches, both the abundaunce and
 6 the continuance of their afflictions.] Verse 6. Thou hast made vs a strife
 vnto our neighbours [i. thou hast caused all those that are rounde about our
 lande, with whome friendshippe and peace were to be fostered, to moue conti-
 nuall strifes and iarres against these of our brethren, that remaine behind in
 the lande of *Iudah*, The trueth of this, See 2. King. 25. ver. 25. Jerem. 37. chapt.
 and


and so forwarde almost to the ende of his Prophecie] and our enemies laugh at vs [vz. being in this affliction and misery that we are] among them selues [i. to make themselves merry with all, when they meeete together.] Verse 7. 7
 This is the same almost both in woordes and sense with verse 3. of this Psal.] Verse 8. Thou broughtest a vine out of Egypt [by vine hee meaneth the people 8 of Israel, by which comparison he sheweth howe greatly God regarded them (for which see Iohn 15. verse 1. 2.) because a vine is a most noble, both possession and fruite, and is a very tender thing, as experience teacheth. It is an vsuall thing in Scripture to resemble Gods people to a vine, see Isaiah. 5. 1. 2. &c. and other places] thou hast cast out [vz. of the lande of Canaan] the heathen [vz. the Ammonites, Hittites &c.] and planted it [vz. in their place, he continueth in his metaphoe of a vine, and planting, meaning that God had established his people in the roome of these nations.] Verse 9. Thou madest roome for it 9 [vz. by dispatching their enemies, and casting them out before them, See Exod. 23. 27. 28. 29. Iehosh. 24. 12.] and diddest cause it to take roote [he meaneth by the first, that is roote taking, their flourishing and prospering in that lande] and it filled the lande [i. it increased and grewe mightely, in number, greatnes, and glory.] Verse 10. The mountaines were couered with the shadowe of it [among many senses, I take this to be the simplest, that the people 10 of Israel, was so mightily multiplied and increased throughout the lande of Canaan, that not onely the vales, which are for the most part fruitfull, but the mountaines which are commonly barren, were well inhabited and peopled, See Matth. 3. 1. Luke 1. 39.] and the boughes thereof [i. the pong people, that came of that roote or stocke] were like the goodly Cedars [i. beautifull to beholde, as tall, straight, strong, &c.] Ver. 11. She stretched out her braunches 11 [i. she replenished the land with inhabitants] vnto the Sea [vz. Mediterranium] and her boughes vnto the riuer [vz. of Euphrates: he doeth describe the bredth of the land of Canaan, and howe farre Gods people had extended their gouernement, see Psal. 72. verse 8. and they reckon by Gods benefites towardes them in times past, that they might presently the more easily obtaine his fauor and goodnes.] Verse 12. Why hast thou then broken downe her hedges [i. why 12 hast thou destitute her of succour and ayde: and why doest thou no more take her into thy sauegarde and protection: but hast withdrawne thy power and strength with which she was compassed, as he threatned. Deuteronim. 31. 17. also Isaiah. 5. 5.] so that all they which passe by the way, haue plucked her [i. spoyled and destroyed her: hee meaneth by this manner of speach the gap as it were that God made and gaue, to the enemies, to afflict his people by.] Verse 13. The wilde Boze [i. the most vncleane and rauencous Gen- 13 tiles, the worde wilde, out of the wood, noting their rauening, and the worde Boze, noting their vncleannes, for the Jewes might not eate swines flesh, because it was accounted vncleane by the lawe, Leuitic. 11. 7.] hath destroyed it [i. hath utterly rooted it vppe by the rootes, as though it woulde finde some thing hidden vnder it: for the worde that he vseth here is a compounde worde,

and signifieth to digge by some thing that is hidden, as Treasure or such like] and the wilde beastes of the fieldes haue eaten it bype [i. it was giuen for a pray, to all sortes of beastes both of the forrestes and of the fieldes, hee meaneth that their neighbours nigh about them, and others farre off them, did grievously afflict the people of *Israel*, which enemies of theirs hee compareth to wilde beastes, by reason of their cruelty.] Verse 14. Returne we beseech thee [vz. to thy former loue and grace. q.d. set aside thy wrath, and be mercifull vnto vs, as thou hast bene heretofore] *O G O D* of hostes [this properly respecteth his power whereby wee see that they made his might one ground of their prayers] looke downe [vz. vpon this vine] from heauen [q.d. though thou dwell on high, yet looke vpon vs belowe, in fauour and mercy] and beholde and visite this vine [i. not onely remember it, but perfourme deliuerance vnto it, as thou hast promised: see the worde visiting so vled. Gene. 21. verse 1.] Verse 15. And the vineyarde [i. the whole body of the people, putting the thing conteyning, for the thing contained] that thy right hande hath planted [i. which thy mighty power hath not onely brought out of *Egypt*, but settled fast in this lande] and the young vine [so hee calleth the people, either because they were small and fewe at the beginning, or else because that in the time of these troubles, they were become as it were but a handfull] which thou madest strong for thy selfe [i. to which thou gauest great strength, that in it thou and thy glory might appeare.] Verse 16. It is burnt with fire and cut downe [i. it is destroyed by fire and swoorde, noting by these two termes, of fire and cutting downe, all the wayes and meanes that the wicked vled to destroy the children of *O G O D* with all] and they perish [i. all thy people of *Israel* and *Iudah*] at the rebuke of thy countenance [i. when thou shewest by thy countenance, that thou doest rebuke them, and art angry with them: q.d. the force of the enemy neede not confound them, for the very signe and token of thy displeasure, doth consume them. Ver. 17. Let thy hand [i. thy power, might, grace, and goodnes] be vpon [i. be present with, in effect and feeling] the man of thy right hande [he putteth the worde man, for men and people, one for many: and by man of right hande, hee meaneth those that God did so tenderly loue, and for their sakes, hee continually manifested his mighty power in leading and gouerning them] and vpon the sonne [sonne is here put for sonnes or posterity, as man, for men before] whom thou madest strong [i. whom thou gauest might and power vnto, not onely to defende themselves, but to wounde their enemies] for thine owne selfe [i. for thine honour and glory that thou in them mightest bee glorified.] Verse 18. So will not wee [q.d. if thou shew vs the fauour prayed for, we wil continue alwaies in thy obedience. This must be vnderstood, not as though they conditioned with God, but alledge their purposed obedience, as a reason to moue the Lord to pity them] go backe from thee [vz. to false and strange worshipps deuised by men, but will keepe our selues fast to that seruice that thou hast prescribed by thy word] reuiue thou vs [i. take from vs the great heauines that hangeth vpon vs, by reason of our sorrowes and

and afflictions, and quicken vs, and so we shal cal vpon thy name [i. profes thy religion sincerely, and pray vnto thee only.] Ver. 19. is the very same in words 19 and sence with verse 3 and verse 7 of this Psalme.

Verse 1 teacheth vs to haue recourse in all our afflictions to God by prayer, Do, and in the same to consider as good grounds of our supplications, his mercye and his power. Verse 2 teacheth that not onely the feeling, but the manifesting of Gods strength and power is comfortable to his saints. Ver. 3 teacheth that Gods fauour is the only cause of all goodnesse towards vs. Verse 4 declarerh that it is no small affliction of conscience to Gods childzen, to feele that their prayers are not forcible. Verse 5, 6 teach first that all the afflictions of Gods childzen come by his prouidence and appointment: secondly that he bringeth them very lowe euen in this life, to the end that they may haue their harts and soules the moze lifted vp to him. Verse 7 sheweth that we cannot know till the Lord turne vs, and so is strong agaynst free will. Verse 8 setteth out Gods great and vnspokeable loue towards his Church, and his plaguing and punishing of the wicked for their sakes. Verse 9 sheweth that the beginning, increase and continuance of the Church, and of euery particular member of it, is from the Lord. Verse 10, 11 doe vnder excellent Metaphors set out the glorie and enlargement of the Church. Verse 12, Sheweth that the enemies of the Church can doe nothing further then the Lord appointeth them. Verse 13 doth paynt out the cruelty and rage of the enemies of the church. Verse 14 teacheth vs to pray the Lord in mercy to beholde the poore and afflicted state of his Church. Verse 15 teacheth vs, that the taste and tryall of G D his power before, shoulde strengthen our hope for the feeling of the same in tyme to come. Verse 16 describeth the wonderfull Maiestie of G D, and the greatnesse of his power, which is so mightye, that euen the verye manifesting thereof (though it bee not executed) is sufficiente to consume all. Verse 17. teacheth vs to praye for the Church, and the particular members of it: also that we haue no strength of our selues, but that then we are strong, when the Lorde maketh vs strong: and lastly that strength, and whatsoener else wee haue is giuen vs, that he only in the same might be glorified. Verse 18 teacheth the faythfull to carry with them a full purpose to stick fast to the Lorde, and to call vpon him. Verse 19 deliuereth the same doctrine that verse 3 and 7. of this Psalme doe.

psalme 81

his Psalme being made as it shoulde seme, after the time of the Judges when either Samuel or David restored Gods worship, may be deuided into two principal parts. In the first the Prophet exhorteth the faithfull people to praise the Lord, shewing the that they haue good causes and reasons so to doe, from verse 1. to the ende of the 7. In the second he taketh vpon him the person of God, instructing the people howe

how to walke, shewing withall their disobedience, by whiche not onely Gods loue was contemned, but they themselues deprived of wonderfull benefites, from verse 8, to the end of the Psalm.

- Se.** The Title of this Psalm is expounded in the Title of Psalm 8. and Psal. 73.] Verse 1. Sing ioyfully [i. chearefully and with a good courage: q.d. praise him by all the meanes ye can, and in al places, specially in the holy and publicke assemblies, and that for the benefites you haue receaued from him] vnto God our strength [i. vnto him who alone giueth vs strength, to doe the things we doe] sing lowde [vz. that all may see and heare, as it were] vnto the God of Iacob [i. vnto him that is a good and gracious God, to al his faythfull people that come of Iacob: putting the name of the father both for himselfe & all his posterity.] Verse 2. Take [vz. vnto you, or into your moutes] the song [vz. of praise and thanksgiuing: q.d. sing prayles to God] and bring forth [vz. to be playde vpon] the Timbrell, the pleasant harpe, with the violl [vnder the lawe they vsed muscalle instruments to expresse their ioy withall, see Iudges 11, 34. & some other places: vnder this scholemastership it pleased the Lord to keepe his people till Christes comming: and by these thre he meaneth all of the like: q.d. With all Instruments of Musick expresse and set out the gladnes of your hart.] Verse 3. Blow the Trumpet in the newe Moone [q.d. be as earnest to serue God now, as if it were at any time of our solenne feastes: See Leuiticus 25, 15. Num. 10, 10. and by one feast he vnderstandeth all, and so must bee vnderstoode all that followeth in this verse.] Verse 4. For this [vz. to sing reioyce and to vse muscalle instruments, is testimony of thankfulness, as also the obseruation of feasts] is a statute [vz. that God himselfe hath appointed, as appeareth Exodus 23, ver. 14, 15. &c. see also Num. 28. and 29. chap. almost thoroow out] for Israel [vz. to obserue and keepe] and a law of the God of Iacob [i. a law which he that is the God of Iacob hath published.] Verse 5. He [vz. God] set this [i. ordeined and appointed this kind of seruice & worship as verse 4. of this Psalm] in Ioseph [i. amongst the Israelites: putting Ioseph the father of Ephraim and Manasses, two excellent Tribes, for all the tribes, and this he doth as I suppose for two causes, not only because that Iosephs stock was counted & chiefe (before that Iudah was preferred) because he was the means by al their fathers were maintained in Egypt in the time of the famine, but also because they had the largest possessions in the whole land of Canaan as appeareth Iehosh. chap. 16. and 17] for a testimony [i. in steede of a testimony & witness vnto them how he would be serued] when he [this worde, he, may be referred eyther to God or to the people, but I rather refer it to God, who is sayde to come out of the land of Egypt not only in the person of his people, but also because he brought them thence in a mighty hande, and outstretched arme, manifesting in the same his mighty power] where I heard a language that I vnderstoode not [i. in which place, vz. of Egypt, I was a stranger, for this is a speech vsuall ynough in the scriptures, to note and signifye a stranger by, and this today only altering the person (which also would be marked)]

ked) from the third to the first, must be understood of God, not þ god knewe not
 their tongues, or vnderstood not their language, for he knoweth all things: but
 he sheweth, to the end he might testifys his good will, that his peoples wantes
 were as his owne, and all this he doth to the end he might amplifys the benefite
 of their deliuerance, which was so much the greater, by how much it is verpe
 greuous to remaine amongst those whose lips and language we vnderstande
 not.] **Ver. 6.** *¶* **¶** *vz. the Lord* haue withdrauene his shoulder from the burthen 6
 [i. from most hard bondage, of which, see Exodus 1, 14. and chap. 6. ver. 9. and
 he nameth the word shoulder, because men commonly carry burdens vpon it]
 and his hands haue left the pots [i. the making of pots of earthlye claye: and
 by making of pots, which was one pæce of their slauerye, hee vnderstandeth
 all the rest, as setting vp of buildinges: making of Tyle or Bricke, gather-
 ring of Scrawe, see Exodus 5. verse 4, 5, 6, 7, &c. See also Exodus 1. verse 11,
 and 12.] **Verse 7.** Thou calledst [i. prayedst, vz. vnto me] in affliction [i. in 7
 the time of thy trouble and oppression, or when thou wast afflicted of others,
 See Exodus 2, 23.] and I deliuered thee [vz. out of that hard bondage where-
 in thou wast: and marke howe hee speaketh of the people, as of one person,
 because they were all but one bodye] and answered thee [i. shewed the testi-
 monies and signes of my fauour, in granting thee thy requestes] in the se-
 crete of the thunder [i. after a secrete and wonderfull fashon, but yet in suche
 sorte notwithstanding, that they had very manifest signes, by which they knew
 that G D succoured them, some referre to that which is wrytten. Exodus
 14, 24. but I take it moze generallye] I proued thee [i. by experience I knew,
 what a one thou wast, not that G D was ignoraunt of it before] at the wa- 8
 ters of Meribah, See Exodus 15, 22, 23, &c. **Psalm 95, 8.** **Verse 8.**
 Heare [vz. me speaking vnto thee, by my word and law manifested vnto thee]
 O my people [i. the people whome I haue so tenderlye loued] and I will pro-
 test vnto thee [i. I will not only open my will vnto thee, but also make a solemn
 contracte with thee, to the ende that my wordes maye haue the greater
 weight and authoritie] if thou wilt hearken vnto mee [vz. speakinge vn- 9
 to thee in my Lawe, then lette this bee fulfilled that followeth.] **Verse 9.**
 Let there be no straunge God in thee [i. let there be no idols or images in
 all thy Lande: hee calleth them straunge Gods, because straungers from the
 couenaunte, i. other people besides the Jewes, did worship them: and hee cal-
 leth them Gods, not because they were so, but because the Idolaters supposed
 them to be so, or that there was a certayne Deitye inclosed within them. See
 1. Corinth. 8. ver. 5, 6.] neyther worship thou anye straunge God [q. d. bee con-
 tente with mee alone. I expound this verse thus, that in the first parte hee for-
 biddeth the occasion of idolatrie, which are images, idols, &c. and in the second
 he forbiddeth the thing it selfe.] **Ver. 10.** For I am the Lord thy God [here hee 10
 sheweth a reason of the former verse: q. d. there is no other but I, and I am
 God alone, see Iſaiah 45, verse 5. and hee labourereth in this parte of the verse,
 not onelye to proue hymselfe to be the true God, but also to strengthen their
 faith

- sayth, first by Gods eternitie, noted in these words, I am the Lord, secondly by the couenant which he made with the, noted in these words, Thy God, & thirdly by the workes which he did for the, noted in these words, Which brought thee out of the Land of Egypt, vnderstanding by one singular worke all the rest of the graces that God had at any time bestowed vpon them] open thy mouth wide [i. largely and abundantly aske euen whatsoever thou wilt according to my will, standing fast in my seruice and religion. The Hebrewes vnderstande by this speech boldnesse, trust, liberty, and importunity in prayer, and not amisse] and I will fill [i. I will giue thee whatsoever thou shalt aske (see Ioh. 15. ver. 16.) and besides put songes of prayse into thy mouth for benefites receaued.]
- 11** But my people would not heare my voyce [i. would not obey the thinges that by my word I commaunded them. Whereby we see that to heare, and not to perform, is as much as in contempt not to heare at all] and Israel would none of me [vz. in deede and truth, though they made a shew as though they reuerenced and loued me alone, the truth of this appeareth in Exodus, Leuiticus, Numbers, Deutronom. and the Booke of Judges.]
- 12** Verse 12. So I gaue the vp [q. d. seeing nothing I could doe for them or to them, coulde reclaime them or bring them to goodnesse, I layd the ydole as it were in their own necks, and let them run their full swinge to wickednesse] vnto the hardnesse of their harte [i. vnto all licentiousnesse and iniquity that their harde hartes setled in sinne could deuise] and they haue walked [i. their conuersation hath bin] in their own counsels [i. according to their owne deuises and imaginations, and not according to my prescript and rule.]
- 13** Verse 13. O that my people had hearkened vnto me [i. had obeyed my voyce and lawes giuen vnto them, and this God speaketh after the maner of men, testifying what a great loue he had to them, and how acceptable their obedience should haue bin, see Deutron. 5. verse 29. Deut. 32. 29. Isaiah 48. 18] and Israell had walked in my wayes [i. had ordered his conuersation according to my commaundements: which he calleth wayes, because they are as pathes or beaten wayes that we are to treade in all the dayes of our life, neuer being weary of going in them.]
- 14** Verse 14. I would soone [i. very quickly: q. d. then my power should haue sodaynly appeared, to their comfort, but specially for iudgement vpon the wicked] haue humbled [i. cast downe and ouerthrowne: it is a metaphoz taken from the, that in humblenesse throw themselves downe at others fete, meaning that God in iudgement would haue brought them very low] their enemies [i. al their enemies, of what state condition or multitude soeuer they had ben] and turned [vz. from mine own people, vnto their aduersaries] mine hand [i. my power and might, executing iudgement and vengeaunce: q. d. My power and fierce wrath should haue lighted vpon their enemies, and not vpon them.]
- 15** Verse 15. The haters of the Lord [i. the wicked and vngodly people, which sundry times oppressed them, as appeareth in the booke of Judges] shoulde haue bin subiect [vz. eyther willingly or constrainedly, chuse them whether: it is true that the worde signifyeth a counterfeit subiection, by which he noteth the hypocrisie of the enemies] vnto him [i. to the

the people of God, speaking of them all in one person as it were, of whiche see verse 6, 7 of this Psalm] and their time [the time of their prosperity and flourishing: and marke here the sodaine change of the number, and here he speaketh of the people of God] should haue indured for ever [continued and abode in that state continually, according to Gods promise made vnto them.] Ver. 16. 16
 And God [marke the sodaine change of the person, from the first to the third, God speaking of himself in the third person] would haue fed them [i. nourished and maintained his people, with the fat of Wheat] with the best and picked wheat: for you shall haue the worde fat and fatnesse so used sundry times in scripture, vnderstanding by wheat also not onely corne, but also whatsoever else was necessary for the maintainance of lyfe, se Deutronom. 32. verse 14.] and with honie out of the Rock would I haue satisfied thee [q. d. rather than they should haue wanted, I would haue made barren places such as Rockes are, plentifull, and that euen with things not onely for profite, but for delight and pleasure, noting by this maner of speeche, that they should haue had all thinges both pleasaunt and profitable for the maintaynance of their lyfe, if their naughtinesse hadde not stopped the course of his goodnesse and mercy.]

Ver. 1, 2, 3 teach that we should not be only thankfull to God, but that the sacrifice of thanks giuing which we will render vnto him, must be payed courageously & chearfully, because the Lord requireth at our handes both the thing it selfe, & the maner of the performance of it. Ver. 4. teacheth that Gods commandment is the only ground & warrant vnto vs, that the seruices which we render vnto him are acceptable in his sight. Ver. 5. teacheth first that Gods reuealing of his will & word to any people is a plain testimonie of his grace and fauour, also p. God accounteth the afflictions of his people as his own. Ver. 6. teacheth that God alone is he that deliuereth his people from all dangers and distresses. Ver. 7. teacheth p. the Lord is nigh to earnest supplications & requests of his poore afflicted ones. Ver. 8, 9. teacheth that our obedience to God is no better manifested by any meanes then by removing al idolatry, & at the occasions therof whatsoever. Ver. 10. setteth out Gods large liberalitie towards his people, who many times giueth more then they do aske. Ver. 11. describeth the malice, corruption & stubbornesse of mans hart. Verse 12. sheweth how God iustly punisheth sinne by sinne, and that there are no ways so hurtfull to man, as those which he himselfe deuisech. Verse 13. expresseth Gods singular care & loue, that he hath to man and his saluation. Ver. 14, 15. teach that obedience faithfully performed to the Lord, not only draweth from him iudgements against all the enemies of his people, but continual fauour and flourishing to themselves. Ver. 16. teacheth that those that feare and serue the Lord shall want nothing that is good, and that rather then Gods children shall want, the Lord will extraordinarily nourish and maintaine them with abundance of all thinges both profitable and pleasaunt.

Psalme 82.

Di.

I



2

Take it, that this Psalme maye bee deuided into two partes. In the firste, the Prophet reponeth vngodly Magistrates, for their partialities, exhorting them to the faithfull execution of their office, from verse 1. to the end of the fourth. In the seconde he setteth out their carelesnesse, and pronounceth iudgement agaynst them for the same, beseeching the Lord to execute iustice and iudgement, seeing they were negligent, from verse 5. to the ende of the Psalme.

Se.

The Title hath bene expounded sundry times before, and namelpe Psalme 50. in the Title thereof.] Verse 1. G O D standeth [vz. as the chiefe and principall, to see what matters passe, and howe they passe] in the assemblie of Gods [i. in every Session or sitting of Princes, Magistrates, or Judges, whom he calleth Gods, because in them appeareth some speciall part of Gods Maiestie, now when God is present to them it is not as an inferior, but as the Lord of Magistrates, and the Author of all iust iudgements, see Deutron. 1. ver. 17. also 2. Chronic. 19. verse 6. He iudgeth among Gods [i. he kepeth his authoritie and preheminance, aboue all the Judges and Gouvernors of this worlde.] Verse 2. How long will ye iudge vniustly [q. d. Will ye go still on forward in corruption and naughtinesse: shall not Gods forbearing of you, bring you to amendment: I am accepted the persons of the wicked [i. peruert iustice and iudgement for their sakes and causes.] Verse 3. Doe right [nowe he teacheth them what they shoulde doe indeede] to the poore and fatherlesse [i. to those that are in misery & distresse, and not able by any mean of man to helpe themselves, or their causes, see Hosea 14. 3.] doe iustice [i. performe that with iustice and equitie requireth at your handes: and this is the same matter expressed in other wordes.] Verse 4. Deliuer the poore and needy [vz. from the outrage and iniurie that the mightye men offer them] saue them [i. set them free, safe and sound] from the hande [i. from the mighte and power of the vngodly.] Verse 5. They [i. these wicked & vngodly iudges or Magistrates] know not [i. approue not, neither allow or performe good things: for otherwise it is not to be doubted but they had knowledge sufficient, see Matth. 7. 23.] vnderstand nothing [vz. of right and iudgement, to put the same in execution & practise, for it must not be vnderstood as though they were senselesse] they walke in darkenesse [i. they take euen delight and pleasure as it were to beare their own iudgements and light: and then how great is that darkenesse, Mat. 6. 23. albeit al the foundations of the earth be moued [q. d. al the troubles & confusions of the land procede from this iniquitye of theirs: and yet they, though all things be out of order, sit still and take their ease, neuer seeking redresse. David was of another mind, as appeareth Psal. 75. 3. vpon which looke, for the better vnder-

vnderstanding of these wordes, foundations of the earth.] Ver. 6. I haue saide
 [we may refer these wordes either to God or the Prophet: but I rather referre
 them to the Prophet: q. d. I haue before, v. 2. verse 1. confessed you to be Gods]
 ye are Gods [i. not only excellent & great personages, but such as exercise the
 very iudgements of God when you doe your office rightly, 2. Chron. 19. 6, and
 such as to whome God hath giuen his word, Iohn 10. 34, 35. & such as to whom
 God hath communicated part of his power, Rom. 13. 1, 2. &c.] and ye are all chil-
 dren of the most high [v. 2. not in name only because he hath communicated vnto
 you some of his Titles, but because you doe by his appointment succede into
 some part of his iudiciall authoritie, which he hath committed to you, as princely
 parents doe to their children.] Ver. 7. But [q. d. for al your glorious titles, and
 great renoune, by which you might seeme to promise vnto your selues lbg life,
 and immortality as it were] ye shall die as a man [i. a comen & ordinary death:
 q. d. death shal no more feare you then other men, se Psal. 49. almost thow-
 out] and ye Princes [v. 2. of the people, for al your great state and pompe] shal
 fall [v. 2. by death] like others [v. 2. of the common sort of people: some expounde
 it thus] like others [v. 2. Princes and mighty men which haue gone before you,
 I would not greatly pretend, but me thinketh the other sence is plaine ynough.]
 Ver. 8. O God [the Prophet seing iustice to bee perished from the earth, pray-
 eth the Lord to take the matter into his owne hands] rise vp [v. 2. to iudge iustly
 seing men are so negligent and carelesse] iudge [v. 2. with iustice and equite]
 the earth [i. the people inhabiting the earth.] He prayeth that God would bring
 things, which amongst men were confused, into good order [for thou shalt in-
 herite al nations] [q. d. Thou, whether they wil yea or no, shalt haue power and
 gouernment ouer al people: and therfore seing that office belongeth vnto thee,
 take into thine owne hand, seing men neglect the duties and charges that thou
 hast committed vnto them.]

The first verse teacheth two things, first that Magistrates should deale with Do
 good consciences seing God beholdeth them: secondly that people should reue-
 rence Magistrates, seing some part of Gods glory shineth forth in them. Ver.
 2. teacheth how wicked men abuse good things to their owne condemnation, and
 other mens hurt. Ver. 3. & 4. set out very liuely the Magistrates duty, whiche
 consisteth of two parts, in maintaining the good and punishing the euill. Rom.
 13. 3. Ver. 5. Simple ignorance or malicious ignorance, or both in Magistrates
 be the very nurses of all confusions in comon wealths & kingdoms. Ver. 6 tea-
 cheth vs to giue iust titles and honors, euen to buriell magistrates, alwayes re-
 seruing that which belongeth to God, sound and safe to him. Ver. 7 teacheth
 that no mans honor or office can prevent or put away death. Ver. 8 instructeth
 vs, in the midst of all confusions & disorders amongst men earnestly to pray
 to the Lord for the redresse of them, for he alone is he, that can and will in good
 time refozme the same.

Psalme

Psalme 83.

Di.



It appeareth that this Psalme was made in some time that the enemies of the Church conspired the overthrow of it. I suppose that a man may well referre it to the daies of Hezekiah, wherein Sancherib came by agaynst Jerusalem and uttered outrageous blasphemies agaynst God and his people, see 2. Kings 18. and 19. chapters. The Psalm as I take it may be deuised into two parts. In the first
 1 the faythfull pray to God for ayd and succour, shewing y^e causes that lead them so to doe, from verse 1 to the end of the psalm. In the second part they pray earnestly for the overthrow of their enemies, that so they might be brought downe in their pride, and confesse God to be their only God, from verse 9, to the ende of the Psalme.

See the Title of this Psalme expounded in the title of Psalme 48.] Verse 1.
 Se. Kepe not thou silence O God [vz. at our prayers, and considering the rage of thine and our enemies : 9. d. Make no longer shew as though thou caredst not for vs, but by graunting our petitions, and punishing our enemies, shewe thy selfe to haue care ouer vs] be not still [they repeat y^e same matter in other words to note the earnestnesse of their prayers] and cease not [vz. to helpe vs in our distresses.] Verse 2. For loe, thine enemies [i. they that in vs professing thy truth, set themselves agaynst thee] make a tumult [vz. not onely in gathering great multitudes together, but also in lowde and loftie speeches, as verse 4. of this Psalme, making a great noyse] they that hate thee [i. they that testifie their hatred agaynst thy maiestie, by pursuing and persecuting vs] haue lifted vp y^e head [vz. agaynst thy maiestie, & vs thy poore seruants : and by lifting vp the head hee meaneth that they had not onely set all feare aside, but that with bold and proude mindes, they prepared themselves, staying vppon their owne strength, to accomplish their mischiefs agaynst God and his people.] Verse 3. They haue taken craftie counsel [i. they haue both diuised with themselves and consulted with others] agaynst thy people [vz. how they mighte hurte and destroy them] and haue consulted [vz. with themselves and others] agaynst thy secret ones [i. thy faythfull people : and he calleth them Gods secret ones, not only because they were Gods chiefe treasure Exodus 19. 5. whiche hee woulde keepe closely for himselfe, but because he woulde and did, vnder the shadowe of his wings as it were, keepe them safe and sound from all iniurie and oppression, Psalme 17. 8. Psalme 27. 5.] Verse 4. They haue sayde [i. the enemies amongst themselves, as it were to exhort and incourage one another, haue uttered these speeches] Come and let vs cut them from being a Nation [i. let vs utterly destroy them, that they may no more remaine a people vppon the earth : and that word, them, is spoken contemptuously of the Jewes or Israelites, as though they would not vouchsafe to name the persons they were so base : and for the expounding of this speech, from being a Nation, see Esai 7, verse 8. where

where he uttereth a prophecy against the tenne tribes] and let the name of Israel be no more in remembrance [i. let this people so utterly perrish, that neither person, name or remembrance thereof may be thought upon. By Israell he meaneth that part of the Israelites which remained vnder the gouernment of the kingdome of Iudah, to whome hee giueth this name because they came of Iacob or Israel, as well as the others.] Verse 5. For they haue consulted [i. they haue not onely taken counsell how to perforce euil things, but haue conspired and consented to the same] together in hart [i. not only closely & secretly as befoze ver. 3. but also couragiously & boldly as it were, and they seeme to be all of one mind as it were to our destruction] & haue made a league [vz. amongst themselves and that by solemne oth and ceremonie as it were, that they might be the more straightly bound to worke their mischiefe] against thee [he sayth against God, because that the quarrell which the enemies had against this people, was for religions cause, which was the very cause of God himself.] Verse 6 The Tabernacles of Edom [that is the Edomites, or Arabians, whose manner was to dwell in Tents or Tabernacles: or else hee meaneth their souldiers abiding in Tents or Pavilions, after the manner of warre: this people came of Esau, Genesis 36.9.] and the Ismaelites [adde, and of the Ismaelites: meaning that their troupes, Tabernacles or Tents came, who caried also a hatefull mind towards Gods people: and it shoulde seeme that these came of Ismaell the sonne of Agar, by Abraham: see Genesis 25. 12.] Moab [i. the Moabites: putting the name of the Father, for all the people that came of him, he was the eldest Sonne of Lot, borne by incest, see Genesis 19. 37.] and the Agarims [I woulde rather reade it Hagarims, with an H, or aspiration, for it shoulde be read as appeareth by the Hebrew Texte: the Prophet mynding to note them that came of Hagar the mother of Ismaell, of this people, see 1. Chronic. 5. verse 19. 20.] Verse 7. Geball [from whome this people should come, the scripture so farre as I remember, sheweth not, some suppose he meaneth the Gibbians who were borderers vpon Sidon, of whiche see 1. Kinges 5. 18.] and Ammon [this was the other sonne of Lot conceived and borne in Incest, of whiche see Genesis 19. 38. putting in all these the name of the first Father of them, for all the people that came of them] and Amelech [these came of Eliphaz Esaus sonne, as appeareth Gene. 36. 12] the Philistines [these came of Ham the Sonne of Noah, as appeareth Genesis 10. 14.] with the inhabitants of Cyprus [this is the name of a Citie situate vpon the Sea, as appeareth Isaiah 23. thoroughout] Verse 8. Ashur [i. the people of Assyria, who came also of Ham Noahs Sonne as it shoulde seeme Genesis 10. 11.] is ioynd with them [vz. in this conspiracie and mischiefe that they minde to doe: for in these verses hee doeth nothing but note out the multitudes of the enemies which Gods Church hath] they haue bin an armie [i. they haue ministred courage ayde and strength by the league that they haue made] to the children of Lot [i. to the Moabites, and Ammonites that came of Lot, of whome befoze.] Verse 9. Doe thou to them as to the

- Midianites [i. destroy them bitterly and overthrow them for all their force and multitude, this story is written Judges 7. Chapter] as to Sisera [i. confound and overthrow them. See Judges 4. Chapter] and as to Jabin who was the King of Canaan, and Sisera was his chiefe Captayne, in whose discomfiture and overthrow, stood also the Kings discomfiture and overthrowe, See Judges 4. 2. [at the River of Kishon [he nameth the place for the more certaintie of the Historie, see Judges 4. 7, and it may be understood, that at the river, Sisera and the Midianites were.] Verse 10. They [i. Sisera, and the Midianites with them] perished [i. were overthrowen, confounded, and destroyed] at Endor [which is the name of a place nigh to Caanach, and the waters of Megido, as appeareth Judg. 5. 19.] and were dung for the earth [i. were not only troden vnder fete as mire, but also left vnburied, vpon the vpper face of the earth, as dung layse vpon ground is.] Verse 11. Make them [vz. the enemies, that now come to assault vs] euen the Princes [9. d. the best & mightiest men amongst them: and he prayeth agaynst them, because in the dismay, confusion and overthrow of the Prince, standeth for the most part the discouragement and overthrow of the people] like Oreb, and like Zeeb [i. destroy them and overthrowe them by death: of both these see Judges 7. 25.] yea all their Princes [i. all their men of might and power, that they being discouraged, the rest might be confounded] like Zebah and like Zalmuna [these were two great Kings or Princes of Midian, whom Gideon slew. see Judges 8. verse 5. 21.]
- 12 Verse 12. Which [vz. enemies of thine & ours, whose great number hee had reckoned by before, ver. 6. 7. 8.] haue sayd [vz. euen in our hearing, or as a man would say, euen yet do speake thus] let vs take [vz. by force and conquest] for our possession [i. to be a possession to vs and oures] the habitations of God [no doubt he meaneth Judea and the Cities thereof, wherein God was worshipped, but especially Jerusalem, where the temple and tabernacle was, and in which places God gaue most manifest testimonies of his presence and dwelling. Verse 13. O my God [this speake the saythfull, as it were but one man, or else some particular person amongst them in the name of the rest] make them like vnto a wheele [he prayeth that they and their counsles may be vnsustainable and inconstant, so that wandring in their consultations and imaginations, they may not hurt thy people] and as the stubble before the winde [vz. which is tossed hither and thither: an other similitude which hee useth to expresse their]
- 14 owne inconstancie, and the vanity of their deuises, see Psalme 1. 4.] Verse 14. As the fyre [vz. put into the Forrest] burneth the Forrest [vz. if men minde to consume and destroy it after that sort, for fire eateth by all before it] and as the flame [vz. of that fyre so kindled and burning] letteth the Mountaynes on fyre [i. causeth the very mountaynes to melt as it were, and burne before it.]
- 15 Verse 15. So persecute them [i. pursue and overtake them, for it muste not be understood, as though God by laying these iudgements vpon them, did offer them iniury or wrong] with thy Tempest [i. with thy sodayne and fierce iudgements, as tempestes are wonte to come sodaynelye and fiercelye]
- make

make them afrayde [i. cause them not only to quake or shake for feare, but
astonishe them, and take awaye from them all vse of witte and reason,
that they maye bee euen as it were deademen] with thy Storme [by storme,
hee meaneth the same that he did by tempest: vnder these two Metaphors,
noting Gods fierce wrath and iudgement. Whatsoeuer it be, this is his mean-
ing, to praye the Lord that the wicked may be enforced, euen in despyghte of
their heads as it were, to acknowledge thorow the multitude of punishmentes
that shall fall vpon them, that they doe in vayne set themselves agaynst God
and his people, and shal in the end be confounded and ouerthrowne.] Ver. 16. 16
Fill their faces with shame [i. poure forth vpon them such abydance of shame
and confusion, by destituting them of their hopes, that they may be ashamed as
it were to shew their faces] that they may seeke thy name, O Lord, [eyther
this worde, they, must be referred to the saythfull eyther then liuing, or after-
wards to come, who in the confusion of the enemies, should haue a good ground
offered them continually to hang vpon Gods power: or else the Text must be
mended thus, after Immanuel, that thy name may be sought, O God, making
this as it were one end of their deliuey, that God might afterward be prayde
vnto and prayesd for it: for in my iudgement it can at no hand be referred (as
the Geneva note goeth) to the enemies.] Verse 17. Let them be confounded 17
[vz. by thy iudgements which thou shalt execute vpon them] and troubled [vz.
in their mindes and bodies, that thorow disquietnesse in both of them, they
maye be hindered from doing any euill thing agaynst thine] for ever [i. all the
dayes of their life, and as long as they shall liue] yea let them be put to shame
[vz. before men, and openly in their sight] and perish [vz. from amongst men]
Ver. 18. That they [i. thine and our enemies] may knowe [i. so inwardly and 18
confesse outwardly, though they shall not haue the grace to yelde to the same:
for here he speaketh of knowledg by experience, which goeth not downe into
the hart, but is only put into them thorow necessity and force] that thou which
art called Iehouah [se for the expounding of this name Exod. 6. 3.] arte alone
[contrary to that opinion which the Gentiles haue, that their idols are Gods]
euen the most high ouer al the earth [i. that doest whatsoeuer pleaseth thee in
earth.

Ver. 1. teacheth that the more our dangers and miseries be, the more earnest D.
and often we should be with God in prayer for redress thereof. Ver. 2. sheweth
how the enemies of Gods people, in great multitudes, with great noyse, and
very proudly set themselves agaynst the Lord, and those that are his. Verse 3.
teacheth also that they doe it, not rashly, but aduisedly and with great craft
and subtelcie. Verse 4. setteth out both the words and purposes of the wicked,
who carrie continually with them a hart to roote out good and godly men
from off the earth. Ver. 5, 6, 7, 8. teach principally two thinges, the one is the
great multitude of enemies that Gods people haue: the other is, howe that
al the wicked, though otherwise at iarres, can yet notwithstanding consente
together to destroy Gods chosen. They shewe also that they who by nature

and kindred, as it were should saue them, do many times become their deadly enemies, as the Edomites came of Esau, Iacob's brother, and the Ammonites and Moabites of Lot, Abraham his nigh kinsman. Verse 9. 10. 11. teache that we may pray against the enemies of Gods Church: also that iudgments executed vpon former enemies, should be grounds to strengthen our hope, that God will doe the like to ours, if he see it may serue for his glory and oure comfort. Verse 13. and all the rest vnto the ende of the Psalm, teach that we may lawfully pray against the enemies of Gods Church: that in their ouerthrow, the children of God, may be encouraged to pray vnto him, and to prayse him for it, and this is contained in verse 16. also that he himself and his power may thereby be glorified, in that the wicked whether they will or no, must of necessity confesse his might, and this is in verse 18.

Psalm 84

Di.



This Psalm may be deuised as I take it into two parts. In the first part the Prophet sheweth what great desire hee had in the time of his exile, to ioyne himselfe to the assemblies of Gods people, and what good estate they are in that may so doe from verse 1. to the end of the 7. In the second he maketh his request to God for his returne, assuring himselfe that God in good time will graciously looke vpon him for his good, concluding that they are blessed that stay vpon the Lord, from verse 8. to the end of the Psalm.

Se.

The Title of this Psalm is expounded before Psal. 8. & Psal. 45. in their titles. Ver. 1. O Lord of hosts [i. O mighty God which hast al things at thy commaundement, as armies or hosts to execute thy will] how amiable [i. not onely sweete and pleasaunt, but most tenderly beloued of me] are thy tabernacles [by this word he vnderstandeth both the places wher the holy assemblies were made fro whence he was banished thorow the crueltie of his enemies, & also y people there assembled & namely & principally Ierusalē, & the temple, & the assemblies made there] Ver. 2. My soule [i. I my self both body and soule, putting one part for the whole] longeth [i. vehemently and earnestly desireth: wee applye this speech to women with child, who if they haue not the thing they lust for, are in great danger] pea and sayneth [i. with desiring of it, and not obtayning of it, I languish away, and am as it were dead, or entring into a swone] for the courts of the Lord [he doeth expresse vse this worde, Courtes, because hee might not go further vnlesse he had bin a Priest] for mine hart and my fleshe [i. both my inward and outward man] reioyce in the liuing God [i. take pleasure in him and his seruices, who alone is the only true God: for by the terme liuing he separateth him from al the dead idols & dum images of the Gentils.] Ver. 3. Pea the sparrow hath found her a house [i. in which she maye rest and take her pleasure] and the Swallowe a nest for her [i. a place of ease both for

for her selfe and yong ones, as may appeare by that which followeth] even by
 thine altars, [i. not verie farre from them: by many hee meaneth onely one,
 for it was not lawfull to haue manye Altars to offer Sacrifice vppon: Im-
 manuel readeth the latter part of the second verse, and this verse otherwise,
 ioyning them together thus: My harte and my fleshe crye oute, with desire
 to come to the mighty liuing God, vnto thine Altars. O Lord of hostes, my
 King and my God: yea the Sparrow hath found a house, and the swallowe a
 nest for herselfe wherein she maye laye her yong ones: but the sence varieth
 not much.] Verse 4. Blessed are they that dwell in thine house [this hee mea-
 neth of the Priests and Levites, who not only had their houses nigh vnto the
 Temple, but their lodgings also, see 1. Samuel 3. 2. &c.] they will euer prayse
 thee [i. they will be continually occupied in prayling thee for thy goodnesse and
 cruth.] Verse 5. Blessed is the man whose strength is in thee [i. who renounceth
 his owne and others strength, and trusteth onely to thy mighte and power]
 and in whose harte are thy wayes [i. that haue a desire and purpose to
 walke according to thine ordinaunces, and namelye in visiting thy Tem-
 ple, and repaying to the exercises of thy Religion: And by the worde, Man,
 he vnderstandeth many, or that number of good men, who vsed that course.]
 Verse 6. They [Marke the sodaine chaunge of the number] going thorow the
 vale of Baca [of this valey reade 2. Samuel 5. 23. 24, and it should appeare to
 be a very drie place, because of the Mulberry trees therein, whiche thriue best
 in drie places] make Welles therein [i. make accounte of the diness of the
 place, as though they had abundaunce of water, for the pleasure that they take
 in Gods seruice mittigateth the great thirst of this drie place] the raine also
 [vz. which falleth from heauen] couereth the pooles [i. falleth vppon the vpper
 parts of the waters of the pooles increasing them: But for mine own parte I
 would haue all this verse wholly referred out of Immanuel thus. Blessed [i. in
 good case] are they, that going thorow the valey of Baca, or Mulberrye Trees
 [of which somewhat is sayd before] make it a well [i. make that account of it,
 as of a Well or of a most pleasaunt place wherein are welles and springes]
 whome also [i. which men the raine of blessings [i. rayne that commeth from
 God, and is bestowed vpon the earth as a blessing of God to make the same
 fruitfull] and by raine of blessings he vnderstandeth also abundaunce of raine]
 couereth [i. falleth much vpon them, and yet hindereth them not from going to
 the exercises of god. This then is his meaning, in these three verses 4, 5, 6, that
 not only the Priests and Levites are in better case then he, but the comon peo-
 ple that trauaile thorow many dangers and distresses, to come to the place of
 Gods seruice, from which he was shut by reason of his exile, and whether hee
 would haue come with as great payns as they, if he might safely haue done it.]
 Verse 7. They [i. the people that thus repayre to the exercises of God and his
 word] go from strength to strength [i. the Lord indueth them with al maner of
 strength, so that they feele no weakenesse or feblenesse] til euery one appeare [i.
 come and place himselfe: not denying but that after wards also, the Lord doth
 graciously

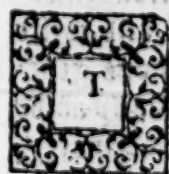
graciously strengthen them before God [vz. according to the law, Exod. 23. 17 meaning also by this speech, the arke of the couenant, which to the children of Israel was a testimony of Gods presence] in *Sion* [vz. which was þ place where in the arke was, & the seruice of God vled, when David did write this Psalm.]

8 *Ver. 8.* O Lord god of hosts [this is sundry times expounded before] heare my prayer [i. graunt my requests and petitions that I make vnto thee] hearken [i. yelde to my suite] O God of Iacob [i. of the faythful ones, putting the name of the father from whom they came, for his holy posteritie] *Ver. 9.* Behold [vz. in mercy, our languishing and fainting for the exercises of thy word, & so looke vpon vs that we may be restored thereto: for here David prayeth both for him selfe, and others that were with him in the like case] O God our shield [i. protector and defender, who keepeth vs many degrees better then shields and tergats are, see Psalm. 18. 2.] looke vpon the face [i. graciously accepte the persons and prayers of thine amointed] [i. of him that was by thy commaundement anointed king 1. Samuel 16. 12. 13.] *Verse 10.* For a day [i. one day only & no more: and this verse comprehendeth a reason of his prayers] in thy Courts [see verse 2. of this Psalm, putting Courts also for the places of publike meetings and assemblies] is better [i. is more swete, comfortable, and profitable to me] then a thousand [vz. dayes] othewhere [yea though the place it selfe were neuer so delightfull and pleasaunt] I had rather be a doore keeper [i. I woulde preferre the basest place and calling in the Church] in the house of my God [i. in the place where my God, who is the only true God is serued] then to dwell in the tabernacles [i. in the most pleasaunt and gorgeous houses] of wickednes [i. wherein wickednesse is practised and professed: or it may be, that hee putteth wickednesse for wicked men: whatsoener it be, he meaneth that he had rather be of the meanest account in the Church of God & amongst good men, then to be in the highest roome out of the church, where nothing raigneth but prophanenesse and corruption.] *Verse 11.* For the Lord God is the sunne and shielde, [he meaneth that God is the only author of all excellent good things, and the deliuerer from all euill, for euen as the sunne by his heat and brightnesse quickeneth, maintaineth, and maketh the creatures ioyfull, so the gracious countenance of the Lord filleth mens harts with ioy and gladnesse: and as a shield is an instrument, to put backe darts and daungers, so it is he alone that defendeth vs in all distresses: see before verse 9. of this Psalm] the Lord will [vz. in his owne good time, and when it pleaseth him] giue grace [i. shew fauour and mercy to me and others that are now cast downe] and glory [i. he will aduance me to that honour and estimation which he hath prepared for me: hee meaneth the kingdome] and no good thing will hee withhold from them [i. he will giue them all good and necessary thinges for his glory, and their comfort] that walke vprightly [i. lead a holy and vpright life voyde of hipocrisie, and being that in dede that they would seeme to be, see Genesis 17. 1.] *Verse 12.* O Lord of hosts [i. O God of al might and power, who haste all creatures in thy hands as armies to commaund] blessed is the man [i. certainly howsoeuer it goeth with

with other men of wit, wealth, &c. hee is in good case] that trusteth [vz. al-
wayes] in the [vz. alone] I take it that the Prophet comforteth himselfe by
this speeche, that though it were a great grasse vnto him, in respect of bodily
presence to be absent from the exercises of holpe assemblies, yet this was his
comforte, that in soule, spirite, and sayth, he did communicate with the Church
and behelde the Lorde who was worshipped amongst them, See Psalme
2.2.12.

Ver. 1.2. teach Gods childe how much they ought to esteeme of the publike Doi
exercises of the Church, which are Gods effectuell instruments & meanes to
nourish and beget vs to the hope of a better, through his special blessing. Ver. 3.
sheweth that absence from holy assemblies, should pinch vs to the hart, howso-
euer little account men of the world make of them. Ver. 4. teacheth two things:
the firste is, that though worldly men iudge such as serue God miserable and
wretched, yet they are indeede truly blessed: the seconde sheweth the duetie of
them that professe God, that they shold be continually occupied in his seruice.
Ver. 5. teacheth that true blessednesse belongeth to true beleuers only, and that
to such as expresse their sayth by the fruites thereof, vz. by purpose of harte to
wel doing, and practise thereof so far forth, as God shal enable them. Ver. 6. tea-
cheth vs that no want or weather should hinder vs from the exercises of God.
Ver. 7. teacheth that God wil furnish those that are his with all abilitie to per-
forme his will. Ver. 8. teacheth vs in the time of our sorowes to haue our re-
course to God by earnest prayer. Ver. 9. teacheth vs in our prayers and suppli-
cations to looke to the mercies of God: & also to present our prayers vnto him
in the mediation of Christ Iesus only, who is that in truth to vs, that Dauid
was in figure. Ver. 10. teacheth vs to prefer godlines, and godlie mens com-
pany, before all the pleasures and profits of this life whatsoeuer. Ver. 11. tea-
cheth vs Gods prouidence towards his seruants: whiche appeareth in this,
that he will comfort and defend them in danger, that he wil exalt them to dig-
nitie after distresse, and that he will mercifully minister vnto them all thinges
necessary. It teacheth vs also our dutie in care and conscience without hipocri-
sie to walke before him all the dayes of our lyfe. Verse 12. teacheth vs that sure
trust and confidence in God only maketh vs blessed.

Psalme 85



The Psalme may be deuised into two parts. In the first the faithfull Di-
reckon by gods mercies of old, as good grounds of their prayers,
which they shold and did make for their presente deliuerance,
from verse 1. to the end of the seuenth. In the second is compre-
hended as it were a prophesie, or an assured perswasion that the
faithfull had of their deliuerance, from Antiochus his tyranny, at which time
it shold seme that this Psalme was made, and this reacheth from verse 8. to
the end of the Psalme.

The

- 5c. The Title hath ben sundry times expounded before, and namely Psalm 4. and Psal. 45. in their titles.] Ver. 1. Lord thou hast bin [vz. in times past, and therefore we hope thou wilt be now] fauourable [i. haste shewed mercy euerie waye: so that they make his free loue and mercy towards them, the cause of all their goodnesse] vnto thy Land [i. vnto thy people inhabiting the land of Canaan, which he calleth Gods land because G O D had chosen it, and appoynted it especially for them.] Thou [vz. alone, and none but thou] hast broughte againe [vz. out of Egypt, or else out of Babilon, for it may be vnderstode of eyther of them, but speciall in my iudgement of Babilon, as which was the greater matter, see Jerem. 16. verse 14. 15.] the captivity of Iaakob [i. suche of Iaakobs posterity as were Captiues: putting the thing, wherein they were held, for the persons: as Psalm 84, 10. Wickednesse put for wicked men.] Verse 2. Thou hast forgiven [vz. freele and of thine owne accord, without anye merite or deserte of theirs at all] the iniquitie [i. the sinnes and transgressions, vnderstanding by one, manye whiche they had committed agaynst him] of thy people [i. of those whome thou chocest to bee a peculiar people vnto thy selfe] and couered [vz. from thy iudgement] all their sinnes, [whatsoever, whensoever, wheresoever, or howsoever committed: for concerning of sinnes, see Psalm 32. 1.] Verse 3. Thou hast withdrawne [vz. from thy people] all thine anger [vz. whiche they had pulled vpon them iustly by their sinnes, and thou in mercy haste eyther utterly withholden it: or else laying some signes of thy wrath vpon them, hast remoued from their shoulders the heauie weight of thy iudgements] and hast turned backe [vz. in pittie and compassion, as though it were better, weying thine own mercy and our miserie] from the fiercenesse of thy wrath [or else we had bin consumed thereby. They meane that G O D kindled not his wrath to the vttermoste agaynst them, eyther as in iustice hee mighte, or in wickednesse they had deserued.] Verse 4. Turne vs, [vz. vnto thee by sayth and repentance as Lamentation 5. 21. or else, from that miserable captiuitie and bondage wherein wee are, to oure former libertie and freedom in oure owne lande] O G O D of our saluation [i. thou that workest our deliuerance from daungers and distresse: so saluation is taken Psalm 3. 8.] & release thine anger towards vs [i. free vs from that wrath of thine, & the testimonies thereof which we see and feele presently vpon vs.] Verse 5. Wilt thou be angry with vs for euer? [q. d. wee hope no: for that is the force of the interrogations, meaning that Gods wrath should not alwayes continue vpon them] and wilt thou prolong thy wrath [vz. which is now presently vpon vs] from one generation to an other [i. vpon vs and our posterities, q. d. shall it continually abide vpon vs and our seedes:] Verse 6. Wilt thou not turne againe [vz. in loue, mercy, fauor, & presence towards vs] & quicken vs [who same as it were to be dead, see Ezechiel 37. 1. 2. &c.] that thy people [i. the people whome thou haste chosen to thy selfe may be deliuered and set free, and so haue an occasion to] reioyce in thee [i. to prayse thee and to magnifie thee for thy goodnesse towards them:]

them: hee seemeth to note two endes of their deliuerance: one, the good and benefit of the people: the other Gods glory.] Mer. 7. Shew vs O Lord thy mercy [i. make vs by effect to see and feele thy goodnes] and graunt vs [i. graciously and freely bestowe vpon vs] thy saluation [i. the deliuerance which freely and only must come from thee. For the acceptation of this worde saluation, see before ver. 4. of this Psalm.] Mer. 8.] [this the faithfull together speak, as though they were but one person, by reason of the nigh coniunction of them] wil heare [i. not only diligently hearken vnto, but patiently looke for] what the Lord God wil say [i. what he will either speak or performe, for the word of God, is as it were the deed of god, see Psalm. 148. 5.] for he wil speak [i. promise and performe in deed: and this is a reason why he will in patience attend the Lord and his worke] peace [i. al goodnes and prosperity after that their calamities bee once ended: see Gene. 43. 23.] vnto his people [i. vnto his faithfull ones, putting by this marke a difference betwene Gods people in deed, and those that haue but the bare title only] and to his Saints [i. to those whom he hath sanctified: see Psalm. 16. 3.] that they turne not againe [vz. to their old filthines, of idolatry, distrust, and such like, whereunto Antiochus laboured to bring them] to folly [i. to all maner of wickednes: and in this respect the vngodly are generally through the Proverbes called fooles, as also Psalm. 14. 1.] Mer. 9. Surely [q. d. without all doubt: it can not otherwise be] his saluation [i. succour, deliuey, and aide from God, see ver. 7. of this Psalm] is neere [i. euen as it were at the doores and wil come vpon them quickly] to them that feare him [vz. with holy feare, and all their heartes, leading also their liues according to the rule of righteousness, which he hath prescribed] that glory [i. the sincere seruice, and worship of God and all goodnes, as may appeare by all the verses following in this Psalm] may dwell [i. may haue continual aboad, notwithstanding the mischieuous denises of the vngodly] in our land [i. amongst the people that inhabite this land appointed for vs, so had you the word, lande, vser ver. 1. of this Psalm.] Mer. 10. Mercy [vz. from God] and truth [i. simple and sincere dealing, vz. from men] shall meete [vz. ioyfully and chearefully together. q. d. God wil turne his owne iustice towardes his people into mercy, and their hypocriticall heartes and handes into sounde and sincere ones] righteousness [vz. from God, meaning by righteousness also the faithfull execution of his promises] and peace [vz. of conscience in men, an effectuall worker whereof is Gods faithful performance of his promises] shal kisse one another [vz. in token of true friendship, and reconciliation: for by these manner of speeches and metaphors, the holy ghost mindeth to note the reconciliation and agreement which shal be made betwene God and his people.] Mer. 11. Truth [vz. from men, as before ver. 10.] shall bud [i. by effects shal shewe forth it selfe and yelde fruite, as the bud in the spring time appeareth, which also is an argument of hope that fruite wil followe] out of the earth [i. out of the mindes and soules of the godly: putting earth containing them, by the figure Metonymia, for they themselues therein contained] and righteousness [i. the iust performance of Gods mercifull promises, as before

foze verſe 10.] ſhall looke downe [i. ſhal manifeſt and declare it ſelfe] from hea-
 12 uen [i. from the almighty, whoſe dwelling is in the heauen.] Ver. 12. Wea the
 Lord ſhal giue [vz. freely, and of his owne goodnes, for ſo much both the word
 import generally throughout the Scriptures] good thinges [i. heapes and a-
 bundance of al goodnes: whether they be ſpiritual graces, mentioned ver. 10. &
 11. or bodily bleſſings mentioned in the laſt part of this verſe] and our land [i.
 the land appointed to vs from God, and wherein we dwell] ſhal giue her increaſe
 [i. ſhal plentifully yeld it, the ſame being made fruitful by the mighty power of
 13 God.] Ver. 13. Righteouſnes ſhal go before him [9. d. when God ſhal ſhew theſe
 graces vnto his people, then God wil bring to paſſe that by right dealing, ſhall
 haue free paſſage amongeſt men: for ſo I take righteouſneſſe to bee vſed in this
 place] and ſhal ſet her ſteppes in the way [vz. ſo that a man ſhal walke no way
 but there ſhall appeare certaine printes as it were of his footing. Immanuel
 readeth this verſe otherwiſe, but methinketh this ſenſe is plaine.

Do. Verſe 1. Teacheth that the feeling of Gods fauour in former time ſhould in-
 niſter hope vnto his ſeruauntes, that they ſhould afterwards feele it in like ſort
 when they are in any diſtreſſe. Verſe 2. Teacheth that it is God alone that
 doeth and muſt forgive all the ſinnes of his people. Verſe 3. Sheweth that
 unleſſe the Lorde in the middeſt of his wrath, remember his mercy, wee
 ſhoulde bee all conſumed. Verſe 4. Teacheth that unleſſe God worke
 in vs repentaunce, wee ſhall neuer repent. Verſe 5. Teacheth that Gods
 wrath indureth not alwayes, See Pſalme 30. 5. Verſe 6. Teacheth two
 thinges, the firſt is, that unleſſe God quicken vs, wee are but as dead peo-
 ple, the ſeconde that God in deliuey of his ſeruauntes, doeth not onely mani-
 feſt his owne glory, but alſo prouoketh them thereby to be thankfull vnto
 him. Verſe 7. Teacheth that Gods mercy is the cauſe of all goodnes to vs
 warde, and namely of our deliuerances from daunger. Verſe 8. Tea-
 cheth firſt in diligence and patience to wayte the Lordes good will: ſecondly
 to ſtay our ſelues vpon Gods mercy and goodnes towards vs, Thirde that
 the name, Saint, may bee giuen to them that be liuing, which the Papiſts de-
 ny, appropriating it onely to the dead: fourthly that Gods mercy and good-
 neſſe ſhewed vnto his people, ought to be an effectuall meane to reſtrayne
 them from former folly and ſinne. Verſe 9. Teacheth vs that the ready way
 to be aſſured to haue God on our ſide, is to haue a reuerent feare of his
 maiesty in our heartes, and ſincere fruites of the ſame feare in our conuerſati-
 on. Verſe 10. Teacheth that the chiefe cauſe of the reconciliation betwene
 God and man, and of peace in mens conſciences, and of faythfull dealing to-
 wardes men, is Gods great goodnes and mercy, and the faithfull perſour-
 maunce of his promiſes to vs. Verſe 11. Teacheth that it becommeth Gods
 children, euen by the example of their heauenly father (who ſheweth himſelfe
 moſt righteous in his promiſes towards them) to deale faithfully and vp-
 rightly one with an other. Verſe 12. Teacheth that not onely all good
 thinges come from God, as Iames 1. 17. but that they are beſtowed vpon
 all,

all, and namely vpon his children, of his meere liberality onely. Verse. 3. Teache-
theth that where God beareth sway, there all iustice shall manifestly appeare,
and bee openly practised.

Psalme 86.



Suppose that this Psalm of David full of very earnest affec-
tions and prayers may be diuided into two partes. In the
first hee desireth the Lorde to haue mercy vpon, and to deli-
uer him from all his afflictions, sometymes alleadging his
owne misery, and sometymes Gods mercy and might to
induce him thereto: and this reacheth from verse 1. to the
ende of the 10. In the seconde hee prayeth for light and knowledge, de-
siring also deliuerance from his distresses, alleadging as reasons to moue
the Lorde thereto, the scarcenes of his enemies, Gods owne mercy, and
his thankfulness to bee persourmed to the Lorde, from ver. 11. to the end of the
Psalme.

Di,

The title, a prayer of David [i. a prayer that David made in the time of
some grievous affliction, that hee was in, the holy Ghost leauing the same in
recoarde, for vs to see it or the like.] Verse 1. Incline thine eare O Lorde [vz.
vnto my prayers and supplications which I make befoze thee: and this is spo-
ken of god according to men, who if they bee disposed to graunt suites and re-
questes wil as a token thereof, be ready to hearken to the suppliaunts voyce] &
heare me [i. graunt me such thinges, as I praying vnto thee, doe according to
thy wil aske at thy hands, for otherwise it is not to be denyed, but that god con-
tinually heareth and seeth al thinges] for I am poore [i. miserable and in great
distresse] and needy [i. stand in neede of thy fauour and ayde, hee alleadgeth his
afflictions, weaknes, and misery, to the end thereby to moue god the more to fa-
uour him, for this is proper to his nature, to succor the miserable, Hosea 14. 3.]
Verse. 2. Preserue thou my soule [i. keepe thou my life & whole man, either from
the rage of mine enemies, or from the sharpnes of these afflictions] for I am
merciful [vz. not only towards them that be in miserie, but euen to my very e-
nemies: and he speaketh thus, not as though hee would clayme somewhat, for
his dignity or worthines, but to make his enemies more hatefull, as it were,
to God, because they persecuted him that alwaies behaued himself curteously
towards them, and therefore they had the lesse cause to persecute him. Imma-
nuel readeth it thus: for I am hee, whome thou pursuest with goodnes [i. I am
he, whom thou tenderly louest, and therefore hope that thou wilt defende and
keepe me, euen as the apple of thine eye, both the senses are good] my God
[David speaketh not this, as though god were his god onely, but to testi-
fie the particular apprehension, that hee had in his perswasion of God
and his goodnes] saue thou thy seruante [i. deliuer him from his present
dangers,

dangers, distressed, and afflictions] that trusteth in thee [vz. alone, and in none
 3 other but thee.] **Mer. 3.** Be mercifull vnto me [vz. that am thus distressed, and
 compassed in on euery side: out of which I can not get, vnlesse thou shew great
 mercy] for I cry vpon thee [i. I do earnestly call and pray vnto thee] continu-
 ally [i. dayly and without ceasing: setting out here two thinges in his praiers,
 the one is earnestnes and vehemency vnderstood by crying: the other is per-
 4 seuerance, ment by the worde continually.] **Merse 4.** Reioyce [i. giue an oc-
 casion of ioy vnto mee, by keeping me from mine enemies, by deliuering me
 from the heauines wherein I am, and by graunting my requestes] the soule
 [i. the whole man, but specially the inward and mortal part sore afflicted with
 continuall assaults, & stricken into heauines and sorrow] of thy seruant [i. of me
 whom thou hast boughsaured to call to this honour, to make thy seruant: and
 marke here how hee speaketh of him selfe in the third person, presently chaun-
 ging in the other part of this verse to the first] for vnto thee O Lord [vz. alone,
 and to no other but thee] do I lift vp my soule [i. I pray thy helpe and that not
 5 with mouth only, but also with my heart.] **Mer. 5.** For thou Lord art good [vz.
 to all, and therefore much more to thine owne seruants and sonnes] and merci-
 ful [vz. to those that turne vnto thee, after they haue strayed from thee, meaning
 that God pardoneth them their sinnes and transgressions] and of great kind-
 nes [i. of wonderful and unspeakable mercy] vnto al them [vz. of what condi-
 tion or state soeuer they be] that cal vpon thee [i. that pray vnto thee, vz. alone:
 6 and that in spirite and trueth.] **Mer. 6.** Giue eare O Lord [vz. I beseech thee
 and not as though David commanded God] vnto my prayer [i. vnto my pray-
 er which now I make vnto thee] and hearken to the voice [i. yeld to the words]
 of my supplications [i. which I vse in my supplication: meaning by all this, the
 graunting of his requests, & it seemeth to be the same almost with ver. 1. of this
 7 Psalm.] **Mer. 7.** In the day of my trouble [i. at what soeuer time, I shalbe in
 my trouble, affliction, or miserie] I will call vpon thee [i. I will pray vnto thee
 onely: Immanuel readeth it in the present tense, I cal vpon thee. g. d. nowe that
 I am in trouble, I pray vnto thee, and in deed it better agreeth with the circum-
 stance of the place and person] for thou hearest me [i. I knowe that thou either
 doest graunt or wilt graunt me my request, wherby the Prophet sheweth what
 8 a stedfast perswasion he had in God, and the word of his trueth.] **Merse 8.** A-
 mong the Gods vz. of the Gentiles, and which they worship, as Gods, but yet
 are not so] there is none like thee O Lord [vz. in any respect: hee sheweth that
 the Gentiles gods are false and counterfeit because they haue no testimony of
 their might and power, See Psalm. 115. 2. 3. 4. &c. See also against the vanity
 of them Isaiah. 44. almost throughout] and there is none [vz. amongst either
 them, or amongst all the creatures in the worlde, no all the creatures set toge-
 ther] that can doe like thy workes [i. can do such workes as thou hast done and
 dayly doest: for all that they doe, they do by thee, as in whom they liue, moue,
 and haue their being: whereas thou doest that of thy selfe only, whatsoeuer plea-
 9 seth thee both in heauen & in earth.] **Mer. 9.** All nations [vz. of the earth] whom
 thou

thou hast made [vz. by thy mighty power, for without thee; they were not, neither can be] shal come [vz. either willingly, or by constraint] and worship [i. either truely or hypocritically serue thee] before thee [i. in thy presence, at thy presence, and in the assembly of thy Saints] and shal glorifie thy name [i. shal either soundly, or else for fashion sake acknowledge thy might, maiesty, and power, for so is name taken here, as Psal. 20. 1. Some vnderstande this of the calling of the Gentiles, I wil not greatly contend: but methinketh it were better to be vnderstood of a constrained and counterfeited confession: such as you shal see in Abimilech Gene. 20. throughout and in Pharaohs, Exod. 9. 27. and in some other chapters of that booke.] Ver. 10. For thou art great [vz. aboue all and declarest that greatnes and excellency of thine, by many thinges, but specially by thy works] and doest [vz. dayly and continually] wondrous things [i. matter farre beyond the reach and compasse of mans wit and reason, and therefore very wonderful] thou art God alone [q. d. though many haue the name of God, yet in deede both the thing and the name doth only belong to thee.] Verse 11. Teach me [q. d. I am blind and ignoraunt, and therefore humbly craue thy instruction] thy way, O Lord [i. the way that thou thy selfe hast prescribed, and is the onely way and manner to liue well and vprightly] and I will [vz. through thy goodnes, assistance and strength, for otherwise I can doe nothing of my selfe] walke [i. frame and fashion my conuersation] in thy trueth [i. according to that rule of trueth and righteousness, which thou thy selfe hast prescribed in thy worde] knit [vz. fast and sure] mine heart [i. the affection and perswasion of my heart] vnto thee [vz. and the trueth of thy promises. q. d. bring to passe that my heart being freed from all feare and care of my enemies it may rest wholly in thy feare. This manner of speech declareth, that mans heart is distracted, and as it were diuided into sundry partes, till God haue driuen it to himselfe, and helde it fast in his obedience, wherefore by this worde hee meaneth that euen they that are wel affected, are yet notwithstanding subiect to so many stumbings, that they should quickly vanish, and bee spilt as water, were it not that god strenghtened them wth constancy] that I may fear thy name [i. beare a louing reuerence to thy maiesty and trueth.] Ver. 12. I wil praise thee O Lord my god [vz. when thou shalt haue taught me thy trueth, and deliuered mee from mine enemies] with al my heart [i. vnfeignedly, and not outwardly in wordes onely but also inwardly in deed, and trueth] yea I wil glorifie thy name [i. set forth the praise of thy maiesty, might, and power] for euer [i. both in this life, and in the world to come, or else it may be taken for continually.] Verse 13. For great is thy mercy towardes me [i. thou hast and doest by effect declare the riches of thy goodnes towardes mee] and thou hast deliuered my soule [i. thou hast set my life or whole man free for otherwise nothing can touch the soule] from the lowest graue [i. from most great, deepe, and extreme dangers, it is a metaphor as they that are buried seeme in mans iudgement past hope of life, and yet God notwithstanding will rayse them vp againe, so when Dauid seemed to be past all recovery, by reason of his distresses, then did the Lord most mightily deli-

14 ner him.] **Mer. 14.** O God the proude [vz. persons of the worlde, who are not prouoked by any wrong I haue done them, but only by their owne pride, for so much I suppose the Hebrew word importeth] are risen against mee [vz. with great force, multitude, and counsel, thinking to destroy me] and the assemblies [i. great troupes and multitudes, of violent men] the Hebrew worde in dawe importeth them that trust in their owne strength, who are sayd to be mighty or violent, because with a certaine violent outrage, they trouble all, and labour to destroy euery thing: experience teacheth the trueth of this, for we see that there is no measure kept, where pride and violence, or outrage preuaileth] haue sought [vz. very diligently] my soule [i. my life, to wit, that they might take it from me, see Matth. 2. 20.] and haue not let the [vz. who see and knowest all wickednes, and wilt in good time punish the same] before them [hee meaneth that they had no feare or regarde of God at all, but supposed that God did not behold them, which is a manifest token of extreme licentiousnes and impiety]

15 **Mer. 15.** But thou O Lorde art a pitiful God, and merciful [vz. to them that turne to thee, and cal vpon thee in truth] slowe to anger [vz. against any though neuer so wicked, looking by long suffering for their amendment] and great in kindnes [i. of wonderfull great kindnes and loue specially to thy seruants] and trueth [he meaneth by trueth, the faithful accomplishment of all Gods promises, and this verse is a certaine description of the nature of God, and seemeth

16 to be taken out of Exod. 34. 6.] **Mer. 16.** Turne [vz. thy fauourable and louing countenance] vnto me [vz. which am distressed on euery side, hee prayeth that hee may in this his misery, seele Gods goodnes and mercy] and haue mercy vpon me [i. make thy mercy appeare towardes me, in deliuering mee from the power of these violent men] giue thy strength [by this speech he meaneth not to craue all the strength and power of God, but to intreate the Lord, to giue him strength and ability to passe through al the vnto thy seruant [i. vnto him whome thou hast cholen, to be thy seruant: true it is the worde importeth slaue, or bond seruant, which word the Prophet also vseth to moue the Lorde to mercy] and saue [i. deliuer from daunger and distresse] the sonne of thy handmaid [i. such a one, as hath bene begotten of faithful parents, and brought vp in the couenant, and is as it were a household seruant of the

17 Church: See Psalm. 116. 16.] **Verse 17.** Shew a token of thy goodnes towards mee [i. declare by some one signe or other, whatsoeuer pleaseth thee, that thou wilt bee good and mercifull vnto mee] that they which hate mee [vz. without a cause] may see it [i. plainly perceiue, acknowledge and confesse the same] and bee ashamed [vz. in themselves, and of that which they haue purposed against mee, seeing that I haue not without cause trusted in thee] because thou O Lorde [vz. onely and no other] hast holpen mee [vz. out of all my daungers and distresses] and comforted mee [vz. in the time of miserie and trouble.]

Do. **Mer. 1.** Teacheth that the more our need, misery, & wretchednes is, the greater occasion we haue, with earnestnes & speed to repayze vnto God by prayer.]

Mer. 2.

Ver. 2. Teacheth that vntlesse God keepe vs, we shal vtterly perishe: also that we ought to haue a stedfast trust in Gods mercy and goodnes. Ver. 3. Teacheth vs importunity in prayer, and not to leaue of, though God graunt not our requests at the first: also that in our prayers, wee must flee to Gods mercy onely, and not to any thing in our selues. Ver. 4. Teacheth vs that vntlesse God make vs ioyfull, we can neuer be rightly glad: also that the hart as wel as the mouth must consent in prayer, or else our prayers are nothing. Ver. 5. Teacheth vs that Gods mercy rightly considered and felt, is an excellent spurre to prouoke vs to prayer. Ver. 6. Teacheth that God onely is to be prayed vnto. Ver. 7. Teacheth vs in our afflictions to runne vnto God, and to comfort our selues in this, that if he haue once heard vs, he wil heare vs againe. Ver. 8. Expresseth the vanity of al idoles & images whatsoeuer. Ver. 9. Setteth forth Gods power in all, and ouer all, so that none is exempted from it. Ver. 10. Is a plaine prooofe of the vnitie of the godhead. Ver. 11. Sheweth that vntlesse God do teach vs what is good, we are vtterly blinde: also that vntlesse he hold vs in obedience and feare of his maiesty, we shall easily decline, and runne aside. Ver. 12. Teacheth vs not onely to cary with vs a purpose to prayse the Lorde, but also vnfeignedly and continually to doe it. Ver. 13. Teacheth that then God worketh the deliuerance of his, when there seemeth otherwise no way for them. Ver. 14. Doeth not onely set out the mischieuous mindes of proude and outragious persons, but also declareth the fountaine of all their sinnes, v2. forgetfulnesse and contempt of god. Ver. 15. Is the same almost with verse 5. of this Psalm, and is a verse of great comfort, as in many respectes, so namely in this, that it setteth before vs, not onely Gods goodnes, but also the faithfull and assured perfourmaunce of all his promises. Ver. 16. Teacheth vs that Gods fauourable and louing countenance, is the onely matter of mirth, strength and deliuerance to his seruants. Ver. 17. Sheweth that in the deliuey and safe keeping of Gods Saintes, not onely Gods glory and power is manifested, & the good are thereby comforted, but also the enemies confounded and ashamed.

Psalme 87



The whole Psalm it selfe, consisting only of seuen verses, is nothing else but a commendation of gods Church, which is commended sometimes of the firmity and stedfastnes therof. Ver. 1. Sometimes of gods loue towards it. Ver. 2. Sometimes of his glorious report that it hath abroad euen among the enemies therof. Ver. 3. 4. Sometimes for the fruitfulness of it. Verse 5. Sometimes of the delight and comfort that the faithful haue in it. Ver. 7. And sometimes for one cause, & sometimes for an other which the diligent reader may obserue.

The title, a Psalm and song [see Psalm 48. in the title] committed to the sonnes of Korah [this is sundry tymes expounded before.] Ver. 1. God layde his

Da.

St.

his foundations [i. **G O D** established and set his Church, **Sæ** 1. Tim. 3. 15. where the Church is called the pillar and ground of truth] among the holy mountaines [hee calleth the mountaines holy, not that they were so of themselves, but because **G O D** that was holy, had chosen them to a holy ende: and it is not to be doubted, but that he speaketh here of *plande of Canaan*, which was a hilly Countrey, **sæ** Exod. 15. ver. 13. 17. and amongst other parts of that land, the hil of *Sion*, where the ark was placed in the days of David, and the hil *Moriah*, where the temple was builded by Salomon, and so by consequent also, of the whole City of *Ierusalem*, **sæ** Psal. 125. 1. 2.] Verse 2. The Lord loueth [vz. with a singular and wonderful loue] the gates of *Sion* [i. the meanest places of his temple or tabernacle: some thinke that he putteth *Sion* for *Ierusalem*, and these wordes gates, for the inclosure thereof, whatsoever it be, this we are to note, that this loue of **G O D** proceeded from his free election, and not from any worthines of the place] aboue al the habitants of *Iaakob* [i. aboue al the places wherin *Iaakob* and his posterity dwelt: the reason, because in *Ierusalem* where his tabernacle and temple was, he gaue most manifest declaration of his power, presence, and goodnes: **Sæ** Deut. 12. ver. 5. &c.] Verse 3. Glorious thinges [i. thinges tending to thy great glory and praise] are spoken of thee [vz. both by them that appertaine vnto thee, and by others as may appeare by the verses following] O city of **G O D** [i. O *Ierusalem*: which is called **G O D**s Citie of **G O D**, because the Lord chose it, as a peculiar place for him to dwell in: **Sæ** Psalm. 48. almost throughout, and Matth. 5. 35.] Verse 4. I will make mention [this the Prophet speaketh in the name of the Church as it were, noting the enlargement and increase thereof: *q. d.* by occasion of them that shalbe ioyned vnto me, I will speake of them, to those that are already knit to me] of *Rahab* [i. of *Egypt*, putting some part of the land, for the whole, and the people therein contained: **Sæ** Psalm. 89. 10. also *Isaiah*. 51. 9.] and *Babel* [i. the people inhabiting *Babel* the City of *Assyria*, of which **sæ** Gene. 10. 10.] among them that knowe mee [i. amongst them that allowe of mee, and are become my familiar friendes and Citizens as it were] behold [q. d. looke vpon a wonderfull thing] *Palestina* [i. the people inhabiting that Countrey called *Philistines*, **sæ** Psal. 83. 7.] *Tyrus* [i. the people dwelling in that citie] *Ethiopia* [i. the people possessing that land, vz. shal be ioyned vnto mee: for hee meaneth that the people which were enemies and strangers to **G O D**s people, shal be ioyned vnto them, and become Citizens of the same City] there [vz. in the bosome of the church as it were] is he [i. euery one of the faithful people conuerted, vnderstanding by one, al of the like sort] borne [vz. by a newe kind of birth, and that according to the eternal purpose and counsel of **G O D**.] Verse 5. And of *Sion* [i. of the Church of **G O D**] it shalbe said [vz. to her great praise and commendation] many are borne in her [vz. by spirituall regeneration and newe birth] and he [vz. this also shalbe sayde of her that hee] euen the most highest [i. the almighty **G O D**] shall stablish her [i. make her so strong and steadfast that the gates of hell shall not preuaile against her: **Sæ** Matth. 16. 18.] Verse 6. The Lord shall count [i. accept and

and allow of those that be his] when he writeth the people [i. when he enrolleth & inregistreth them as it were, al this is spoken of God according to mans capacitie: as that also which is so often mentioned in scripture, touching the booke of life] her [i. many, as before ver. 4. of this Psalm.] was borne there [vz. in the bosome of the Church, and that by spiritual regeneration or new birth: altogether is as much: q. d. when the Lord shal take an account of people, he shal make the, whom he will greatly honour, Citizens of Ierusalem, and of his Church.] Ver. 7. As well the singers, as the plaiers on instruments shal prayse the [q. d. the commendation of the Church shalbe so great and large, that the members thereof, both with musicall instruments and with voyce, shal sound forth prayses of it] all my springs [i. al the pleasure and delights that I haue] are in the [i. are set vpon the Church of God, others expound it otherwise, but methinketh the sense is simple and playne. Immanuel readeth it thus: wherefore all the fountaines of my life, sing and reioyce also concerning the [there is no difference in the sense sauing that he referreth it to the Prophet alone, and the other text to others with the Prophet.]

Ver. 1. Setteth out the firmity and stedfastnes of the Church, the consideration whereof is comfortable to Gods children, and fearefull to the wicked, because that nothing that they can deuise against it, can vndoe it. Ver. 2. Declareth that Gods free loue towardes his Church, is the cause of the stayednes thereof, and of all other good things to it. Ver. 3. Teacheth that howsoever byle and contemptible the Church seeme in the eyes of the world, yet it is true, that she, and the thinges appertaining vnto her, are glorious. Ver. 4. Expresseth both the increase of the Church, and also the calling of the Gentiles. Ver. 5. Teacheth vs that the Lord who is greater then all, is the stay and strength of the Church. Ver. 6. Teacheth vs what a straunge stay, Gods election is to the Church: and also what great grace, he doeth bestowe vpon vs, when in the same by the ministry of his worde, he doeth beget vs againe vnto himselfe. Ver. 7. Teacheth the faithfull, what great delight and pleasure they ought to take in the Church, and in the graces, that she hath in her.

Psalme 88.



This Psalm (as I take it) may be diuided into two parts. In the first part, Heman the Ezrahite, beseecheth the Lord to hear his prayers, setting out the great miseries wherein hee was, as arguments to moue the Lord in pity and compassion, from ver. 1. to the end of the 9. In the second he doth as it were expostulate and delate the matter without, setting out some time his owne misery, sometimes his enemies cruelty: and sometymes one thing, and sometimes an other: and this reacheth from verse 9. to the ende of the Psalm.

The title, a song and Psalm [see Psal. 48.] of Heman, who was a very wise man, as appeareth 1. king. 4. 31. and the brother of Ethan (who made the next Psalm following) as appeareth 1. Chron. 2. 6. the Hezrahite [this I take to be a name deriued by transposition of letters, from Zerah his father, of whome see also 1. Chron. 2. 6. and he is so called according to the manner of the Jewes, who vse to name the race or stocke, by the name of the first father thereof] to giue instruction [vz. howe to behaue themselves euen towards God in the tyme of their afflictions: see Psal. 42. in the title] committed to the sonnes of Korah [vz. to be sung by them: see Psal. 42. in the title] for him that excelleth [q. d. yea euen to the chiefeest musician amongst them because of the excellency of the Psalm, and the matter contained therein: see Psalm. 4. in the title] vpon *Malath Leannoth* [some take it to be the beginning of a song, by the tune whereof he would haue this Psalm to be sung: some take it for the name of an instrument, vpon which hee would haue the tune of this Psal. played, when it was sung. The Jewes themselves who either were or shoulde be best acquainted with these matters, do freely and plainly confesse, that they knew not what these thinges meane, and therefore wee neede not stand much about them.] Ver. 1. O Lord God of my saluation [i. thou that heretofore hast deliuered mee, and from whome I presently hope of deliuey, out of all the distresses wherein I am] I cry [i. I pray earnestly] day and night [i. continually also, and without ceasing as it were] before thee [i. not only in thy presence, before whom all thinges are naked, but also vnto thee alone.] Ver. 2. Let my prayer enter into thy presence [i. let it find grace, fauor, and acceptatio in thy sight, for otherwise the Prophet doubted not but that God did see it and heare it] incline thine eare [i. shew thy selfe ready not onely to hearken vnto, but also to graunt and yelde vnto] vnto my cry [i. to my earnest supplication and prayer.] Ver. 3. For my soule [i. my whole man, and my very life, putting a part for the whole] is filled with euils [i. hath nothing in it, but heapes of miseries: See Job. 14. 1. but here he speaketh of some extraordinary griefe as it were, and my life draweth nere to the graue [q. d. my afflictions and griefes are so great that I am become thereby as it were at deaths doore, and as one that is ready to be buried.] Ver. 4. I am accounted vz. not onely by them that hate, but euen by my friends yea in mine owne iudgment] among them that go downe into the pit [i. I am like vnto them that be dead and buried, of whom there is (as a man would say) no more hope of life] and as a man without strength [q. d. certainly, and in deed my griefes haue so preuailed vpon me, that I haue no strength at all in bones, flesh, sinowes, or any part of me, but am vtterly consumed.] Ver. 5. Fre among the dead [Immanuel readeth this part of the ver. better and more plainly, by repeating the worde, I am accounted, thus] I am counted among the dead [i. men haue no other account or regard of me, then of a dead man: and then he addeeth] shut out [vz. from others: wherein he alludeth to the ceremony of the old lawe, by which they that were infected with the leprosie, were shut out of the campe. Leuit. 14. 3. and afterwar des when the people came to a seclod state, they were

were sent out of the cities into houses prepared for them. 2. King. 15. 5. 2. Chro. 26. 21. Like the slaine lying in the graue [q. d. I am as a dead man; for hee vseth but many wordes here to signifie one thing] whome thou remembrest no more [he meaneth not that God hath no regard at al of them that are dead, but that he seemeth so as it were vnto men: & this hee speaketh as a man grievously afflicted, & as one carped away with the vehemency of his grief] and they are cut off [i. they seeme to be cut off and remoued] from thy hand [i. from thy care and custodie]. Restore this whole ver. out of Immanuel thus: I am counted among the dead I am shut out, as the slaine, lying in the graue, whom thou remembrest no more: who are cut off by thy hand, i. by thy power & iudgment: & so the sense shall be more plain.] Ver. 6. Thou hast layed me in the lowest pit [i. in most great dangers and extreme perils, see Psalm. 86. 13.] in darknes and in the deepe [by all these wordes hee signifieth but one thing, v. z. greatnes of grieffe, and extreme anguish, see Psalm. 130. 1. for deepe, and that darkenes is so vset many places of scripture shew: and here the proportion would be considered: for darke places are ful of horroz & feare, & horroz and feare do by consequent ingender sorrow and grief: deep waters or places are very dangerous for men in the, that they be not ouerwhelmed or drowned therein.] Ver. 7. Thine indignation [i. sure testimonies & signes of thy heauy wrath] lieth v. z. soe vpon me [thou hast vexed me [i. grieued me, & that inwardly & outwardly] with al thy waues [i. with al thy wrath & iudgments which thou hast laid vpon me, & ouerwhelmed me with, as the waues of a great flood or sea, ouerwhelme somewhat.] Ver. 8. Thou hast put away my acquaintance farre from me [i. thou hast made mee destitute of al mans aide, & succor, for eue they that should haue pitied my case, haue through thy appointment, their harts hardened against me, see Psalm. 38. 11.] and made me to be abhorred of them [i. lothed, & as it were hated of them, Iob complaineth also of this, Chap. 19. almost throughout] I am shut vp [v. z. in dangers & troubles euen as a birde in a cage, so that I can not get out] and can not get forth [i. I see no way, as it were, how to be deliuered from the, or how to escape.] Ver. 9. Mine eye is sorrowful through my affliction [i. my afflictions are so grievous, that the very signes therof appeare in mine eyes & countenance: yea his very sight decayed thereby. Psalm. 38. 10.] Lord I call dayly vpon thee [q. d. yet I do not for al this, discourage my selfe, but call vpon thee] dayly [i. not only one day after an other, but all the day long as it were, noting his importunity.] I stretch out mine handes vnto thee [v. z. as one that would be glad to receiue some fauour & succor from thee, he putteth in these wordes, the signe of prayer, or a gesture vset in prayer, for prayer it selfe.] Verse. 10. Wilt thou shewe a miracle to the dead [i. to mee who am as it were dead: q. d. it shall be very straunge if thou restore mee, and all this hee speaketh setting out one while the greatnes of his misery: an other while the weakenes of his sayth: and an other while prouoking God thereby to hasten his ayde, otherwise that he should not come in time] or shall the dead [i. & others that seeme to be dead by reason of our afflictions] rise [v. z. out of the great dangers & distresses, wherein

they are] and praise thee [vz. for thy deliuerance and mercy: q.d. there is little
 or no hope that we shal so do, for I do not vnderstande this of the resurrection
 11 of the dead, no more then I do that, Ezech. 37. which I think wel waied, would
 serue also for the clearing of the sense of this place.] Verse 11. Shall thy lo-
 uing kindnes [vz. which thou art wont to shewe to them] bee declared in the
 graue [i. either in great distresse or extremity, or else putting it for the persons,
 vz. for them that bee at the last push, meaning it of himselfe or others: q.d.
 when I looke vpon the hugenes of my afflictions and griefes, there is litle or
 no hope thereof] or thy faithfulness [vz. which thou vbest in keeping & perfor-
 ming thy promises, so that wee may see, the faith of Gods children, is many
 times wonderfully shaken] in destruction [i. in them that are appointed to de-
 12 struction, & are as it were at deaths doze.] Ver. 12. Shal thy wonderous works
 be known [i. made manifest] in the darke [vz. places, putting it for afflictions,
 as before ver. 6. of this Psal.] and thy righteousnes [vz. which thou shewest to-
 wards thine, when thou giuest them that which thou hast promised them] in the
 land of obliuio [or forgetfulness, i. in the graue, which he calleth the land of for-
 getfulness, because that they which are dead are soone forgotten: and all this hee
 speaketh by the way of a continual metaphoz, as it were to expresse the great-
 13 nes of his misery & afflictions, & not otherwise as I take it.] Ver. 13. But vnto
 thee [q.d. notwithstanding all my afflictions, & the great combats that I haue
 indured betwene faith and dispaire] vnto thee [vz. alone, & none other besides
 thee] haue I cryed O Lord [i. poured forth mine earnest & hearty supplicati-
 ons] and earely [q.d. yea and though thou shalt not heare me at the first, yet I
 wil not leaue of prayer] and earely [vz. in the morning, see Psal. 5. 3.] shall my
 prayer come before thee [i. I wil pray vnto thee: not meaning as though either
 God or he were tyed to that time, but because hee woulde vse that time wherein
 14 he found himselfe best affected to prayer.] Ver. 14. Lord, why doest thou reiect
 my soule [i. why doest thou seeme to despise and neglect me: vnderstanding by
 soule, which is a part of man, the whole man] and hydest thy face from me [q.d.
 what is the cause, that thou turnest thy countenaunce from mee, as though
 thou wert angry with mee, and diddest despise both mee and my prayers: all
 this is spoken of God according to mans capacity, and after the iudgement of
 15 flesh.] Verse. 15. I am afflicted [vz. greatly, and on euery side: the Prophet fet-
 cheth an argument from his misery, to moue the Lord with spæde to pity and
 helpe him] and at the poynt of death [i. ready euen to dye, and as it were at the
 last gaspe, vnlesse thou ayd and strengthen me] from my youth [i. continually,
 the Prophet noteth his daily griefe & continual exercises] I suffer thy terrors
 [i. such punishments and troubles as thou laiest vpon me, which do wonder-
 fully pierce me with terror & feare] doubting of my life [i. doubting what shal be-
 come of my life, vz. whether I shal dye presently, I know not, or whether these
 vexations shal continue longer vpon me, I know not, euen al y days of my life.]
 16 Ver. 16. Thine indignation [i. thy manifold wrath and very many signes and to-
 kens of the same, for hee speaketh in the plural number] go ouer me [i. oppresse
 mee

mee and ouerwhelme me, as waters do the drowned body] and thy feare [i. the feares that haue bene wrought in mee, by the troubles and afflictions, which thou hast layd vpon mee] haue cut me of [vz. from liuing in this worlde, or from being amongst men, he meaneth that they had euen utterly as it were destroyed him.] Ver. 17. They [i. the assured testimonies and tokens of thy wrath] came round about me [i. compassed me in on euery side, so that there was no way to escape or get out, yea, they take hold of me, both inwardly & outwardly] dayly [i. continually, and without ceasing as it were] like water [i. in great abundance, and with great force, as surges or waues that would swallowe mee vp, see ver. 7. of this Psalm] and compassed mee together [i. euen at one time, as it were, and with al their violence, they set vpon me.] Ver. 18. This is the same both in sense and almost in words with ver. 8. of this Psalm, hee meaneth that none of those which were linked to him either by nature or kinned, would come out for to helpe him.

Ver. 1. Teacheth vs to be earnest and continual in prayer vnto our God. Ver. 2. Teacheth vs to pray to the Lord to make vs feeble the effects and force of our prayers. Ver. 3. Teacheth two things: first that very great heapes of afflictions are the ordinary portion of Gods children in this life: secondly that the more miseries we haue, the more speed we should make to God by prayer for the redresse of them. Ver. 4. Sheweth in what regarde, the wicked of the world haue Gods children, in the time of their affliction. Ver. 5. 6. 7. Teach that Gods hand lyeth very sore many times vpon his dearest children, and yet for all that, hee loueth them neuer a whit the worse. Ver. 8. Teacheth vs that euen the losse of our friends falleth out according to Gods appointment, which rightly considered, should minister no final comfort to Gods children. Ver. 9. Teacheth vs that as our miseries increase or continue, so our prayers to God should increase or continue. Ver. 10. 11. 12. Shew how sharply the faith of gods children is in their afflictions assaulted, so that many times there seemeth to be little difference betwene hope and dispaire. Ver. 13. Teacheth that howsoeuer the godlies sayth be expessed for a time, yet it is not utterly overcome, but bursteth forth into victory at the length, and to earnest praier. Ver. 14. Sheweth that nothing grieueth Gods children so much, as to feeble a separation betwene God and themselves. Ver. 15. Teacheth that the afflictions of Gods children are continually euen from youth to old age, and from the day of our life vnto the houre of our death. Ver. 16. 17. Declare that Gods children are not slenderly tryed with some meane crosse, but that still the latter end of one trouble with them is the beginning of an other, and as one flood or waue commeth thicke and thræfold in an others necke, so do afflictions assault them. Ver. 18. Deliuereth the same doctrine that ver. 8. doeth: also it teacheth vs that we should not be much dismayed, when wee see our friends and acquaintance forsake vs in our miseries, for as much as Dauid and many other of Gods Saints haue felt the same.

Psalme 89

Pl. 1



This being a very long Psalme, and handling sundry matters, may yet notwithstanding, be diuided into three partes. In the first part Ethan the Ezraite setteth out and prayseth Gods goodnes, which he manifesteth by many thinges, but especially by the description of his workes and power, and of his mercy and loue towards his owne people, and this reacheth from ver. 1. to the ende of the 7. In the seconde part hee maketh expresse mention of Gods couenauent made in Dauid, and his seed (a singular testimony no doubt of his vspeakeable mercy) shewing that hee will establisth it for euer, and yet notwithstanding conuert them if they goe astray, from verse 18. to the ende of the 37. In the thirde parte, hee seemeth to bewaile the want of performance of that mercy promised, praying the Lorde, to tooke, and that in time, vpon the great desolations of the Lande, concluding in hope of deliuerie with a thankesgiuing vnto the Lorde, and this reacheth from verse 38. to the ende of the Psalme.

For the title of this Psalme see the title of Psalme 88.] Ver. 1. I will sing [i. I will by song set forth] the mercies of the Lorde [i. his manifold and sundry mercies: q. d. wee haue tasted of more then of one of his mercies, yea we haue felt all his mercyes, and therefore I will prayse the same] for euer [i. all the dayes of my life, See Psalme 146. 1.] With my mouth will I declare [i. I will openly speake of in my wordes and with my voyce: for hee putteth the worde, mouth, which is an instrument to frame the voyce by, for the voyce and wordes themselves] thy trueth [i. the faithfulness and constancy that thou hast in all thinges, and namely in keeping thy promises] from generation to generation [i. to al posterities: meaning that by leauing it in writing behind him, hee would be an instrument as it were to conuay it from hand to hand to all posterity.] Verse 2. For I sayde [i. I beleued it in my heart, and spake it with my tongue, as Psalme 106. 10. by which he sheweth the assurance of faith that he had in his heart, out of the abundaunce whereof the mouth did speake. Matth. 12. 34.] mercy [vz. of God] shal bee set vppon [i. shal be exalted, builded and continue, as a very faire, strong, and artificiall house] thy trueth [i. the steadfastnesse and stay of thy promises] shalt thou [vz. O God] establisth [i. ratifie and confirme] in the very heauens [i. euen the place appointed for the elect, see for this sense, Luke 10. 20. Others expound the whole verse thus: the promise of God shal be as certaine, as the state of heauen: vnderstanding thereby not the visble firmament, but the place of eternal ioy, which is exempt from all chaunge.] Ver. 3. I haue made a couenant [a sodaine change of the person from his owne to Gods, for this and the next verse are spoken in the person of God] whom I haue chosen [i. with Dauid, whom I haue chosen, & preferred before al others] to be king over the people of Israel [i. I haue sworne] not

as though there were any distrust to bee had in Gods worde, but for the more
strengthening of the couenant in Davids heart, see ver. 49. of this Psalm, al-
so Psalm. 132. 11.] and this is to be vnderstood, that God by an oth had promi-
sed the performance of those things that follow, v^z. that his seede should conti-
nue] to David my seruant [i. to him whom I haue appointed and chosen to bee
my seruant, and to serue me & my people, in the gouernment of the kingdom.
Ver. 4. Thy sead [i. those that shall come of thee, as thy posterity and successors] 4
wil I stablish [v^z. in the kingdome] for euer [i. for a long time, if you referre it
to the outward gouernement: but if you referre it to Christ, it signifieth perpe-
tuity and euerlastingnes of time] and set vpp [v^z. to continue and abyde] thy
throne [i. thy kingdome, putting a part of the kingdom for the whole] from ge-
neration to generation [see ver. 1. of this Psalm, there are two partes of this
promise: the one is heires and successors: the other, is the kingdome: See
Genesis 15. 3. 4. 5. where the like order is obserued in promising two things.]
Ver. 5. O Lorde euen the heauens [i. either the firmament it selfe & the thinges
therein contained, as the Sunne, Moone, starres &c. or else the Angels, or ra-
ther in dæde both together, See Psalm. 148. 1. 2. 3. &c.] shall praise thy wonde-
rous woorkes [i. they shall magnifie that great power of thine, by which thou
doest, as it were miraculously bpholde thy Church] yea [v^z. they shall prayse
and set out] thy trueth [i. thy faythfulness, in keeping and perfourming promi-
ses made] in the congregation of the Saintes [i. in the society, fellowship, and
assembly of the childe of God in the Church, meaning that the Angels and
heauenly spirites, should bee Gods instruments, to publish the same vnto men,
and to shewe them also matter of prayling God.] Ver. 6. For who is equal [v^z. 6
in name, maiesty, power &c.] to the Lorde [v^z. the onely God] in the heauens
[i. amongst all that glorious company of Angels and blessed spirites, which
are in the heauens, putting the thing containing, for the thinges contained,
q. d. not one of them, no not all of them together, are in any respect equall to
him] and who is like to the Lorde [v^z. in power, maiesty, might &c.] among the
sonnes of the Gods [some vnderstande this Angels: who in dæd may be so na-
med, because they haue not their beginning from the earth, neither clothed
with a corruptible body, but are heauenly spirites, beautified with diuine glo-
ry: for mine owne part I woulde rather turne it thus: amongst the sonnes
of the mighty, i. amongst the most mightiest of the earth, of what state
or condition soeuer they bee: and so haue you the worde v^sed before Psalm
29. 1. also Ezech. 17. 13. and chapter. 32. 21. and then it may bee the same in sense
with that which is Psalm 73. 25.] Verse 7. G O D is very terrible [i. he 7
sheweth manifest tokens of his maiesty and might, which strike terrour
into all] in the assembly of the Sayntes [it skilleth not much whether
wee take it for the company of Angels, or for that which verse 5. of this
Psalm is called the congregation of the Sayntes: but I woulde take it ra-
ther in the latter sense, becaus of that which followeth in this verse: the Pro-
phet meaning in my mynde, that G O D is terrible both to men and angels]

and to be reuerenced aboue all [i. moze to be feared then all Angels or whatsoeuer else] that are about him [i. Angels, or heauenly creatures whatsoever who are sayd after the manner of men, to be about as those that are alwaies ready to execute his commaundement: Neither doeth the holy ghost meane, in saying, that God is to be reuerenced aboue all, that therefore the Angels and dead Saints may haue a seruice and reuerence dedicated vnto them, for if they will referre it to them, why then should not the Sunne and Moone (which the gentiles also worshipped, as well as the Papists do Angels, and dead Saintes) be worshipped, seeing that they are about God, and attend vpon him to execute his will.] Verse 8. O Lord God of hostes [i. thou God who hast all thy creatures, euen as it were so many armies, to execute thy will and commaundement] who is like vnto thee [q. d. surely none] for the Hebrews vse by such interrogations, strongly to deny] which art a mighty Lord [vz. a most mighty Lord, and an eternall being, for hee vseth the name of God Iah in this place] and thy trueth [i. thy faithfulness and constancy in all thinges, and namely in perfourmaunce of thy promises] is about thee [i. compasseth thee in on euery side: q. d. thou art full of all faithfulness and trueth.] Verse 9. Thou rulest [i. thou stillest & makest calme as appeareth by that which followeth in this ver.] the raging of the Sea [i. the mighty waues thereof, which rage, and roare, and make a feareful noyse] when the waues thereof arise [vz. by some great wind or tempest] thou stillest them [i. thou makest them calme and still.] Verse 10. Thou hast beaten downe [vz. to the ground, and that by thy might and power.] Rahab [i. Egypt, as before Psalm. 87. 4. and here he toucheth the deliuerance of the people out of Egypt, of which see Exod. 14. 15. &c.] as a man slayne [vz. with the sword, hee meaneth that God by the waues of the Sea, destroyed the Egyptians, as one man doeth an other by the edge of the sword] thou hast scattered thine enemies [i. thou hast discomfited them, as men put to flight in a battaile, runne some hither, and some thither, and so being out of aray, lye open to be wounded and slayne of their enemies] with thy mighty arme [i. with thy great force, power, and strength: so we haue had armie vnto sundry tymes before.] Verse 11. The heauens [i. the thinges themselves, and all other thinges whatsoever therein contained] are thine [i. at thy commaundement, to be vnto, when, where and howsoever it shall please thee] the earth also [vz. with all thinges therein contained] is thine [i. is at thy commaundement as before, he meaneth that all thinges both in heauen and earth, are at his commaundement, which seemeth wonderfully to expresse the great maiesty and power of God] thou hast layde [vz. by thy almighty power] the foundations of the worlde [vz. in such sort, that it shall not bee mooued] and all that therein is [vz. thou hast created and established.] Verse 12. Thou hast created the North and the South [i. the whole worlde, putting these two partes of it for the whole] Tabor [it is the name of a mountain towards the West, of this mention is made Josh. 19. 22.] and Hermon [this is the name of a mountaine towards the East, of which mention is made Deut. 3. 8. 9. and they are two high mountaines in *India*, by which

which no doubt he meaneth the whole land of *Canaan*]shal reioyce in thy name
[i. shall prayse thy great power and maiestie.] Verse 13. Thou hast a mightye
arme [i. thou art of great power, might and force] strong is thy hande [vz. 13
thy left hande] vnderstanding thereby the smallest manifestation of Gods
power, meaning that euen there is such strength, as none is able to re-
sist] and high [vz. in greatnesse and might] is thy right hand [i. thy mightye po-
wer and the full manifestation thereof.] Verse 14. Righteousnesse and equitie 14
[q. d. although thou art mightie in all manner of power yet thou gouernest not
by power or strength only, but in all vprightnesse, iustly rendring vnto thine e-
nemies that they haue deserued, and faythfully perfourming to thy seruants
that whiche thou haste graciously promised] are the stablishment of thy throne
[i. are such as vphold and magnifie thy kingdome: vling throne as verse 4.
of this psalme. I suppose he speaketh of God according to mens manners,
who haue certayne supporters as it were of their armes, or of their kinglye
Charretts, see 1. Kings 10, 18, 19, 20,] mercy and truth [i. grace and faythfull
performaunce of thy promises, which proceedeth from grace,] goe before thy
face [i. are continually with thee and in thy presence.] Verse 15. Blessed is the 15
people [q. d. indoe, howsoeuer they are condemned of the worlde, yet they
are in best case] that can reioyce in thee [i. that finde such tast in thy blessings
and benefites bestowed vpon them, that they are thereby prouoked to prayse
and thanke thee] they shal walke [vz. the dayes of their pilgrimage here, and
that with peace and quietnesse of conscience] in the light of thy countenance
[i. in thy fauour and goodnesse, hanging continuallie vppon thy prouidence.]
Verse 16. They [i. such people] shall reioyce [i. both in word and dede shewe 16
themselues thankfull] continually [this worde importeth firme and stedfast
perseueraunce in thanksgiuing] in thy name [i. for thy great maiestie, good-
nesse, might and power, as psalme 20, 10.] and in thy righteousnesse [vz. prac-
tised and performed, partly towards them, and partly toward their enemies]
shall they exalt themselues [i. lift vp themselues, and that with praise vnto thee,
not as any thing reioycing in themselues, but as giuing al the honoz vnto thee
to whome alone it belongeth.] Verse 17. For thou art the glory [i. thou art hee 17
alone that adornest with glory, and beautifyest] their strength [q. d. if thou with
draw thy hand, in stæde of glory they shal haue weakenesse and confusion] and
by thy fauour [i. of thy free goodnesse and not by our desertes] our horns [i. our
estate, kingdome, authoritie, gouernement, force, power, might, &c. as 1. Sam.
2. I. see verse 24. of this psalme] shall be exalted [vz. aboue our enemies, and
we shall preuaile agaynst them.] Verse 18. For our shield [i. our defence and 18
safegard from euill, as it were by a shield to keepe back our enemies dartes:
some referre it, and that not improperly, to the King who was appointed to
defend and gouerne them, But I rather allow of the former exposition] apper-
tayneth to the Lord [vz. only: q. d. the helpe and defence that we haue, is from
him alone] and our King [vz. Dauid, whom the Lord hath appointed to be our
King, and by whose hand and power as by a meane, wee must be defended] to
the

- the holy one of Israell [vz. belongeth : *q.d.* he and all the kingly authoritie hee
 19 hath is from the Lorde, or else it would not auayle him or profite vs.] Ver. 19.
 Then [vz. O God: for here he speaketh eyther of God, or to God] speakest thou
 [vz. when David was appoynted King] in a vision [this was then one of the
 ordinary meanes, whereby God in old time appeared and manifested his will
 to the fathers : see numb. 12. 6.] vnto thine holy one [i. Samuel the Prophet, see
 1. Samuel 16. and Samuel is here called Gods holy one, not onely because hee
 was sanctified by the spirite, as others his childe are : but also because hee
 was appointe d to an holy office, vz. of Priest and Prophet, see 1. Samuel 3. 20]
 and saydest [vz. then & at that time] I haue layde helpe vpon one that is migh-
 ty [i. I haue appointed David (to whom also I haue giuen force and strength)
 to be an helpe and ayde to deliuer my people from their oppressors, and haue
 giuen him graces meete for the gouernmente and kingdome] I haue exalted
 [vz. to the height of the kingdome and gouernment] one chosen out of the peo-
 ple [i. one of meane state and condition, as Psalme 78, 70, 71. and yet notwith-
 standing thowow my goodnesse apted and aduanced, to that high calling.] Ver.
 20. I haue found [vz. out from amongst the rest, or else thus] I haue founde [i.
 I haue prouided for me and my people, as 1. Samuel 16. 1.] David my Ser-
 uant [i. David whom I haue chosen to serue me and my people in the gouern-
 ment of the kingdome] with my holy oyle [i. with the oyle which I haue ap-
 poynted to such holy vles, in which respect also it is called holpe oyle] haue I
 annoynted him [i. appoynted him to be King ouer my people, see Psalm 45. 7]
 21 Verse 21. Therefore [i. because I haue thus chosen him] my hand shall be estab-
 lished with him [i. he shall haue my power and might, as a sure foundation to
 stay himselfe vpon] and mine arme [i. my force and strength] shall strengthen
 him [vz. agaynst all his enemies, so that I will keepe and preserue him from
 all dangers : and marke that vnder hand and arme, which are seuerall termes,
 22 he meaneth nothing but prouidence, protection, might, &c.] Verse 22. The e-
 nemie [i. whatsoeuer enemye he hath] shall not oppresse [vz. for any long time,
 and that eyther by fraude or by force] him [vz. whom I haue appointed] nei-
 ther shall the wicked [i. he that is giuen ouer to wickednesse, howe desperate
 and bold soeuer he be in his vngodly attempts] hurt him [vz. any manner of
 23 way, or any long time, as befoze in the word oppresse.] Verse 23. But I will
 destroy [vz. by my might and power, and that in iustice and iudgemente] his
 foes [i. all his foes, whether they be open or secret] befoze his face [i. openly, he
 seing and beholding the same, and being mine instrumente to perf. & me that
 great worke] and plague them [vz. with death and destruction] that hate him
 [vz. any maner of way, eyther inwardly, or testifie their hatred outwardly.]
 24 Ver. 24. My truth also [i. my faithfulness in performance of promises] and my
 mercy [i. great goodnesse, he noteth the cause of his promises, and the perfor-
 mance thereof] shall be [vz. present and in effect] with him [vz. continually]
q.d. I will alwayes shewe my selfe faithfull and mercifull towards him] and
 in my name [i. thowow my goodnesse, strength and power, as Psalme, 20. 1.]
 shall

shall his hozne [i. his maiestie, glory, power and might, as befoze ver. 17. of this
 Psalme] shall be exalted [i. lifted by and aduanced to great heighte and reue-
 rence.] Verse 25. I will set his hand also in the sea [some expound it thus: I wil
 make subiect vnto his power the very sea and riuers, muche moze the lande,
 which is weaker then they: I would rather expounde it thus] I [vz. the al-
 mighty Lord] will set [i. stretche out] his hand [i. his might, power, gouerne-
 ment and kingdome] in the sea [i. euen vnto the red sea, and the sea mediter-
 reum: and this was promised Exodus 23, 31. and was accomplished 2. Samuel
 chapter 8. and 10] and his right hand in the fouds [vz. of Euphrates, Nylus,
 Iordan, and others.] Ver. 26. He [vz. Dauid my seruant] shall crie vnto me [i. 26
 earnestly call vpon me and say] thou art my Father [i. one that hath a most lo-
 uing, tender, and prouident care ouer me] my God [i. my strength and po-
 wer] and the Rock [i. the assured staye that I haue, see Psalme 18, 2.] of my sal-
 uation [i. that I shall be deliuered from all the daungers and distresses where-
 in I am, see Psal. 3, 8. al that is here spoken of Dauid, ought in truth also to be
 referred to Christ.] Verse 27. I will make him [i. I wil haue him in that regard 27
 and account] my first bozne [vz. that firste bozne children are wont to bee had
 in, whome the scripture sheweth to haue had great priuiledges and honoz, and
 estimation: 7. d. I wil greatly aduance and honour him] higher [i. I wil aduance
 him higher] then al the kings of the earth [i. he shall be the most excellēt among
 them al, by the fauor that I wil shew him, and the graces that I will giue him.
 And marke, that this cannot appertain to Dauid, but only so farre forth as he
 was a figure of Christ: and this we must further marke, that when Dauid, So-
 lomon, and others are set out as figures of Christ, sometimes that whiche is
 spoken agreeth to the figure only, sometimes to Christ onely, who is figured by
 them, and sometimes to both, vz. the fygure and the thing fygured, so that it
 behoueth the Reader to haue a diligent regard thereto, of this somewhat hath
 ben sayd befoze, Psalme 2, and also Psalme 45.] Ver. 28. By mercy will I keep 28
 for him for euer [i. I will neuer utterly destitute him of my louing kindnesse &
 mercy, howsoeuer I seeme for a time to withdraue it] and my couenaunt [i. the
 couenant þat I haue made with him] shall stand fast [vz. for euer: 7. d. I wil faith-
 fullye perfoyme whatsoeuer I haue promised] with him [i. betwene him and
 me.] Verse 29. His seede also [i. his posterity] wil I make to indure [vz. in the 29
 gouernment of the kingdome] for euer [i. for a very long time: if you referre
 it to Dauid. But if to Christ and those children that thow him are brought
 and begotten to God by the sanctification of the spirite, of whiche see Heb. 2.
 10. then it signifyeth eueraltingnesse of time] and his throne [i. his kingdome
 and state, see verse 4. of this Psalme, here must bee repeated. I will make] as
 the dayes of Heauen [i. perpetuall and continuall: Heauen is here put for
 that state of eternall glorye preserued for the faythfull, whiche shall neuer de-
 cay.] Verse 30. If his children [i. if his seede and posteritie] forsake my 30
 lawe [i. departe awaye from it, and that rule of righteousnesse which it pre-
 scribeth them to walke in, in their conuersation] and walke not [i. frame

- not their life, as *Psalm*. 1. 1. *Ephes*. 4. 17.] in my iudgements [i. according to those rules of iustice and iudgement, which I haue prescribed : he meaneth nothing
 31 by all this, but if they shall sinne against him and his word.] *Verse* 31. Is the same altogether in sence, though it differ somewhat in wordes with *verse* 30.] If they breake [vz. eyther thorow ignorance or knowledge] my statutes [i. the thinges that I haue ordeyned them to walke in] & keepe not [vz. in thought word and dede] my commaundementes [i. the thinges that I haue commaunded them.] *Verse* 32. Then [i. when they shal haue dealt thus wickedly with me]
 32 will I visite [i. correct and punish, see *Psalm* 59. 7. *Isaiah* 26. 21.] their transgressions [vz. which they haue committed agaynst me] with the rod, and their iniquity with strokes [i. I wil punish them for their sinnes committed against me, meant by transgressions, as before, and against men vnderstood by þ word iniquity] with the rod and with strokes [i. with sundry kinds of punishmentes and all to bring them home to my selfe by repentance and amendment.] *Ver*.
 33 33. *Ver* [q. d. for all my threats and punishmentes] my louing kindnesse, [i. my riche and vspeakeable mercy] will I not take from him [vz. continuallye, or for euer : q. d. I will not vterly or altogether reiect him] neyther will I falsifie my truth [vz. promised and sworne vnto him : q. d. I will not faile or breake in the accomplishment of the promises which I haue made him.] *Verse* 34. My
 34 couenaunt [i. the couenaunt which I of mercy haue made with him] will I not breake [but stand stedfastly to the perfozmaunce of it, and euery part thereof] nor alter the thing [i. chaunge the sentence or matter] that is gone oute of my lippes [i. which I haue vttered and spoken] [q. d. I will not be inconstant, for I will neyther chaunge my purpose, nor vsay that which I haue sayde.] *Ver*. 35
 35 I haue sworne [this is spoken in the person of God : and the Lordes oth is added not for any insufficiency that is in him, but to ratifye the matter more sufficiently in the mind of Dauid and his posteritie. Gods oth is to promise by an othe, see *Heb*. 6. from *verse* 13. to the end of the 18.] once [and therefore will not goe backe from it : This word importeth that Gods oth was irreuocable] by mine holinesse [i. by my selfe, because he had no greater to sweare by, as *Heb*. 6. 13. and not as some expound it, by the sanctuary, wherein Gods Maiestie did visibly appeare] that I wil not fayle Dauid [i. disappoint him, vz. in any thing that I haue promised him.] *Ver*. 36. His seede shall indure for euer [i. his posteritie shall haue a long and continuall roote, see *verse* 29. of this *Psalm*] and his
 36 throne [i. his kingdome, putting the signe of a kingdome for a kingdome, see *ver*. 4. 29. of this *Psalm*] shal be as the Sunne [i. shall continue as long as the Sunne : and he alleageth the Sunne, and *verse* 37. the Moone, as a witnesse of the continuance of Dauids kingdome, not because these creatures are eternall, but because they haue more stedfastnesse then the earth, the ayre, &c. whiche are subiect to many thinges] before me [i. in my presence and sight.] *Ver*. 37. He
 37 [vz. in his own person, and the person of his seede] shal be established [vz. in the seate of the kingdome] for euer more [how this is to be vnderstode of Dauid and Christ, see before *verse* 29. of this *Psalm*] as the Moone [see *verse* 36. of

of this Psalm] as the Moone [see verse 36. of this Psalm] and as a faithfull
witness [i. as the faithfull witnesses, meaning the starres, Planets, &c. putting
also the singular for the plural number] in the Heauen [i. in the Firmament, for
the Lord hath there placed the Sunne, Moone, and Starres, &c. as witnesses
faithfully to distinguish betwene time and time, see Genesis 1. verse 14. &c. hee
meaneth nothing else but that Dauid's kingdome and posteritye shall haue a
long continuance, as the Sunne, Moone, and Starres &c. haue.] Verse 38. 38
But thou hast reiected [i. cast away, and that from thy fauour as it should seeme
q.d. thou that hast promised to be so gracious to Dauid and his seede, seemest
now to haue no care of eyther of them. And this he speaketh not as accusing
God, eyther of inconstancie or lying, but eyther vsing the wordes and expres-
sing the mind of the enemies of God and his people, or else speaking it accor-
ding to the present affection and feeling of the flesh, resting notwithstanding re-
solved, howsoeuer his faith were shaken for a time, yet that god wil graciously
performe his promises. These wordes also (which is to be marked) are verified
in Dauid and Christ: in Christ because God for a season forsooke him, as may
appeare when he cried, My God, my God, why hast thou forsaken me. Matth.
27. 46. and in Dauid when it seemed vnto him that Gods promise shoulde take
no place, and that God had as it were vsayd the same: and when he was dri-
uen out of his kingdome by Absalon his sonne, see Psalm 3. thorough out
and abhorred [i. loathed and despised him, as it were] thou hast bene angrie
[which thing also thou hast declared by effects, as appeareth in the verses fol-
lowing] with thine annoynted [i. with the King whome thou thy selfe hast an-
noynted and chosen to that roome, see Psalm 18. 5.] Verse 39. Thou hast bro- 39
ken [i. it seemeth vnto vs so in the eye of flesh, and to our enemies] the couenant
of thy seruant [i. the couenant which thou hast made with thy seruant: and
it is called his couenant, not because he made it, or was the cheefe in it, but be-
cause he was one to whome and with whome it was made] and profaned his
croune [i. brought it to great dishonour and contempt, specially among þ pro-
phane people, as the Gentiles, &c. and by croune he meaneth his kingly digni-
tie] casting it on the ground [i. ouerthrowing it, taking it as it were from his
head & setting it vpon the ground, whether he spake it of Dauids abiectiõ by
the hand of his sonne Absalon: or of the renting of the kingdome in þ dayes
of Rehoboan: or of their captiuitie, vnder Salmanazder, and Nebuchadnezar,
it is not certayne. I suppose that without any iniury to Gods spirite, a man
may well apply it to them all.] Verse 40. Thou hast broken downe [vz. and 40
that vnto the ground] all his walles [i. al the walles of his kingdome: meaning
by walls, not onely all the strong places thereof: but all the instrumentes and
meanes that he had, eyther for his owne defence, or for the annoyauce of his
enemies, for to those two endes doe walles serue] thou hast layd his fortresses
in ruine [i. thou hast vterly ruined and destroyed, and as a kian would saye,
made euen with the ground all his strong holds.] Verse 41. All that go by the 41
way [q.d. he and his kingdome is so weakened, that euen wayfaring men, can
easily

- easily spoyle them: there needes no souldiers or men of warre to doe it] spoyle him [vz. and his people, meaning that they take away from them euen what they list, see Psal. 80. 12.] he [i. he, his people, kingdome and all] is a rebuke [i. is such a one, as his neighbours, that is, those that are round about him, rebuke, contemne and despise, see Psalmie 79. verse 4.] Verse 42. Thou hast set vp the right hand of his enemies [i. thou hast aduanced their power and strength, so that they are not onely become more mightie then he and his, but in that mighte haue also preuayled agaynst them] and made all his aduersaries to reioyce [vz. because of the victorie they haue atchieued, and the ouerthrowe that is layde vpon the others.] Verse 43. Thou hast also turned the edge of his sworde [i. thou hast blunted it in such sorte that it could not wound and hurte his aduersaries: meaning by this manner of speche, that euen the verie meanes they had, of weapons, as swordes, speares, &c. to defende themselves, and to annoy their enemies, were vtterly vnprofitable vnto them] and hast not made him [i. him and his people] to stand [vz. steadfastly, and in the face of the enemies, and agaynst them, but to flee and fall before them] in the battaile [i. at what time the enemies and they came to ioyne battail together.] Ver. 44. Thou hast caused his dignity [i. the great honour and aduancement that thou hast layde vpon him] to decay [vz. in the presence of men, and in the sight of his aduersaries] and cast his throne [i. his maiesty and kingly gouernement, see verse 36 of this Psalmie] to the ground [i. rased it and layde it flatte with the earth as it were, see verse 39 of this Psalm.] Verse 45. The dayes of his youth hast thou shortned] this the Prophet speaketh of the king and the state of the kingdome both together: meaning that the Lord hath brought both the king and the kingdome to a very poore and weake estate, before either of them came to their perfection as it were, as if a man shoulde before he came to the flower of his age, or his ripe yeares] and couered him with shame [i. hast altogether made him a reproche and shame: for the worde couering, and what it importeth, see Psalmie 44. 19.] Verse 46. Lord [the Prophet ioyning this prayer with his complaynts sheweth that howsoeuer his fayth was shaken, yet he did not despayre of the truth of Gods promises] how long wilt thou hide thy selfe [vz. from vs, meaning by hyding of himselfe, shewing them no signe of fauour and grace] for euer [g. d. Wilt thou doe this for euer?] Shall thy wrath [vz. agaynst vs, our King, Lande, and people] burne like fyre [vz. to consume vs, quite and cleane, who are as it were but stubble before fire, in respecte of thee and thy wrath.] Verse 47. Remember of what time I am [i. thinke how shorte the time of my life is: and this is an argumente taken from his owne estate, to moue the Lord to pittie him and his] Wherefore shouldest thou create in vayne [i. to little or no purpose at all] all the children of men, [i. all men and their posteritie: In these wordes hee vseth an other Argumente to moue God to compassion, taken euen from the ende of his creation. And this hee speaketh, because that if in this life we feele not some taste of Gods goodnesse, it shoulde seme, that he had in vayne created vs, seeing

ing that this is one end of our creation euen in this lyfe to feele and fynde his liberalitie towardes vs.] Verse 48. What man liueth [vz. at this presence, or 48
shall liue hereafter] that shall not see death [i. taste of Death, or dye: q.d.
There is no man but hee must passe that waye, see Hebrewes 9. 27.] Shall he deli-
uer his soule [i. his bodye and lyfe: soule put for body, as Psalm 16. 10.] from
the hand of the graue [i. from the power of Death: putting the graue
whiche followeth death, for Death it selfe: q.d. Both the one, vz. to liue, and
not to die, and the other, vz. to bee freed from the force of death is vt-
terlye impossible, see Psalm 49. almoste thorow oute: and all this is: q.d.
Seeing mans lyfe is so thorte, if thou doe not in good time shewe thy selfe a
Father towardes them, thou shalt haue no moze occasion to make them
feele thy sauoure in this lyfe.] Verse 49. Lorde where are thy former 49
mercies [vz. whiche thou hast shewed in former time vnto our Fathers] which
[vz. also] thou swarest vnto Dauid in thy truth [i. which saythfully and trues-
ly thou promisedst, and that by an oth adioyned to thy promise, to perfoyme to
him and his seede, see verse 35 of this Psalm. In the other two verses, vz.
verse 47. 48. he tooke argumentes from the vanitie of men and their life, to
moue the Lorde to pittie them. In this verse he taketh an argument, from the
saythfulnesse which **G D** vseth towardes his seruants, to induce him ther-
to: and in the two nexte verses, vz. 50. 51. he taketh an argument from the per-
son of their enemies.] Verse 50. Remember **O Lord** [i. earnestly thinke vpon,
that thou mayst also redresse it] the rebuke of thy seruants [i. the tauntes and 50
rebukes wherewith thy seruants are laded by their enemies, see Psalm 123. 4.]
whiche I beare in my bosome [i. whiche I suffer most quietly & patiently louing
them, as it were, and making so much of them, as though I fostered them in my
bosome, because I know they come from thee] of al the mightie people [i. whiche
al the mighty people cast vpon me, so the Prophet sheweth who were his ene-
mies, vz. not only the meaner sort, but the most mighty of all.] Ver. 51. Thyne
enemies [vz. and ours for thy sake] haue reproched thee **O Lord** [vz. because
thou hast not holpen vs, saying where is now their god, Psalm 79. 10.] because
they haue reproched [i. blasphemed and spoken euil of with tauntes & rebukes]
the footesteps of thine annointed [i. the good conuersation and behauiour of him
whom thou hast appointed to be King, if pou referre it to Dauid. If to Christe
then it hath this sence: that they speake euill of the doctrine and profession of
Christ, by bynding them also that wayted for his comming. Understanding by
footesteps the sate themselves, because with our sate we make our steps, and
by sate, comming, as Isaiah 52. 7.] Ver. 52. Praise be the Lord for euer moze 52
[this is a conclusion, with thanksgiuing, which in all places, and in prosperitie
and aduersitie the saythfull vse to giue to the Lord, as Iob 1. 21.] So be it, e-
uen so bee it, [this is a consent yeldeo to the same thanks giuing, and the
doubling maketh both for the earnestnesse and certaintie of it, see Psalm
72. 19.]

Ver. I teacheth that it behoueth Gods saints continually to praise god for his
mercy,

mercy, also that their thanksgiuing must not be inward in the hart onely, but outward also in the mouth. Verse 2. teacheth that the true taste and feeling of Gods mercy and truth, are two principall proppes to our consciences. Verse 3. teacheth Gods goodnesse and mercy, who for the further strengthening of our fayth, and not for any inconstancy in him, maketh an oth for the perfozmaunce of his promises. Verse 4. teacheth that Kinges and their posterity can not indure, without the Lord vphold them and blesse them. Verse 5. teacheth men euen by the example of heavenly creatures to prayse the Lord. Verse 6. teacheth that none neither in heauen nor earth, is any way matchable with God. Ver. 7. is a notable place against inuocation or prayer to Saynts. Verse 8. sheweth that it is no small comfort to the consciences of Gods childezen, rightly to consider his great power. Verse 9. teacheth that Gods power and prouidence beareth a sway in the stilling of the sea and waues thereof, which otherwise seeme to goe by naturall course. Verse 10. teacheth vs that the ouerthrow of Gods enemies is not from man but from the Lorde himselte and his mightye power. Verse 11. sheweth that God is Lord ouer all things, and that the firmity or stayednesse which the world hath, it hath it not of it selfe, but from the Lorde, who in his power and prouidence vpholdeth the same. Verse 12. proueth that God created the earth, and that therefore it is not eternall, as Philosophie affirmeth: also although all the earth belong to the Lord, as ouer which he hath a generall care, yet specially that part which the faythfull inhabite. Verse 13. setteth out Gods mightie strength and power, which is so great as none is able to resist. Verse 14. setteth out Gods iustice mercy and truth, as matters not only of great comfort to his seruauents, but of great instruction also to teache them to strue to the lyke in their behauour and dealings. Verse 15. teacheth first, that only Gods people are indeede blessed: secondly that there is no matter of mirth or ioy but in the Lord only: thirde that Gods free fauour and mercy is the onely vpholder of our bodily and spirituall life. Verse 16. teacheth that the faythfull neuer reioyce in themselves, but in the Lord and in his strength, and in the faythfull accomplishment of his promises. Ver. 17. teacheth that all the glory, strength and power that the goodly haue, is from the Lord only. Ver. 18. teacheth that neyther King nor people, nor weapons, &c. are any thing without the Lord. Verse 19. teacheth that Gods word in the mouth of his ministers is a good both warrante and comforte to those that are his: also that it is the Lorde that rayseth vp one and pulleth downe an other. Verse 20. teacheth vs that he is in deede approued whom the Lord approueth, howe much soeuer otherwise he be reiected of men. Verse 21. teacheth that all the strength and power that Princes haue, they haue it from the Lorde alone. Verse 22. sheweth Gods care ouer his childezen and how mightily he will defend them, it teacheth also that the wicked cannot doe what they list. Ver. 23. teacheth that the ouerthrow of the vngodly is from the Lord, whatsoeuer instruments he vseth to the perfozmaunce thereof. Verse 24. teacheth that Gods truth, mercy and power are the proppes of all common wealths and kingdomes. Ver. 25. teacheth, that it is

is the Lord alone who enlargeth kingdoms. Ver. 26 teacheth not only how earnest Gods children should be in their prayers, but also with what a particular apprehension & feeling of his mercy and power, they ought to repaire vnto him. Ver. 27. teacheth that meane men, and high men, are so much as God accounteth of them indeede, and no more. Ver. 28 teacheth that Gods mercy & the steadfastnesse of his couenaunt, be singular comforts to the consciences of his seruants. Ver. 29. teacheth that God will be the God of the faithfull, and of their seede after them. Ver. 30. 31. doe evidently declare what sinne is, v2. the breache of the law, and not obseruing Gods commaundements. Ver. 32. teacheth that God wil chastice his for their sins, to the end that therby they may come to amendment. Verse 33 teacheth that God in the middell of his punishments remembereth his mercy toward his, secondly that God will neuer utterly forsake those that are his, howsoeuer it please him to afflict them for a time. Verse 34. sheweth that God is free from all chaunge or shadow of turning, Iames 1: 17. which is a singular comfort to the afflicted soule. Verse 35 expresseth Gods loue towardes vs, who sweareth for the further strengthening of our faith in the truth of his promises. Verse 36 Teacheth vs that posteritie and the continuance thereof, is a speciall blessing from the Lord, the same thing doth verse 37. teach. Ver. 38, 39, 40, shew, that no affliction cometh to Gods children, without his speciall prouidence and appointment, which is comfortable to consider, not only because he that doth chastise vs is our father, but also our enemies can go no further then he hath appoynted them. Ver. 41 teacheth vs that God many times bringeth his children to a low ebbe, and yet graciously afterwarde deliuereth them out of al their feare. Ver. 42. teacheth that the wicked and vngodly can not doe what they list, nor go beyond the bonds which god hath set them. Ver. 43. teacheth that al munition and ayde of men is vaine unlessse it please God to blesse them and giue them forces. Ver. 44 teacheth that it is God alone that pulleth downe and setteth vp. Ver. 45. teacheth, that y dayes of our life are in Gods hands to be disposed of as please him. Ver. 46. Teacheth vs in the middell of our greatest heauinesse to haue recourse to God by prayer, and to craue the removing of his rods. Ver. 47. teacheth the vanity and shortnes of mans life. Ver. 48 teacheth that death spareth none, but that all must tast therof. Verse 49 teacheth vs to thinke vppon Gods former graces, that they may assure our consciences of mercy to be afterwards shewed. Ver. 50 teacheth vs in our affliction to repaire vnto God: also that not the meanest sort of the people only, but the chiefest are enemies to Gods saynts. Ver. 51 teacheth vs that the insults and opprobries offered to Gods people, are as done against his own maiesty and person. Ver. 52. teacheth vs in all estates, and at al times to be continually thankfull to God: and also to yeld both to thanksgiuing and prayer, an earnest consent.

Psalme 90

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This Psalme may be deuised into three partes: the firste is an Exordium or a beginning, whiche setteth out the care and good will of God towards his people from all eternitie: and this is comprised in the two first verses. The second part very excellently paynteth out Gods great prouidence and gouernment, and our frayle and miserable condition, from ver.

3. to the end of the 11. In the third is containned a prayer for grace and comforte in all heauineses and distresses of this life whalloeuer, from verse 12. to the end of the Psalme.

The title, a prayer of Moses [i. a prayer whiche Moses made vnto God for himselfe and the people, at that time (as it should seeme) that the spies came backe againe, and the people murmured agaynst God, for which thinges sake the Lord threatned them that they shoulde not enter into the lande of promise, see Num. 13. 14. thoroughout] the man of God [i. not onely an excellent man but a Prophet, and one called to some publike office: see Deut. 33. 1. also 1. Kings 18.

24.] Verse 1. Lord thou [vz. alone and no other] hast bin [at all times heretofore and specially all the while of our trauaile, in the greate and huge wildernesse] our habitation [i. thou art he alone vnder whose defence we dwell safe and sound see Deut. 33. 27. and this hee speaketh of himselfe and of the people that were with him, and of all their auncestors gone before them, comprehending them vnder that terme, our,] from generation to generation [i. euen from the beginning of the world vnto this present time, and in this verse he setteth oute the wonderfull gouernment and grace of God towards his people, as in the nexte verse, the eternall purpose and counsell of God proceeding from the pleasure of his good will: and this he doth specially for two causes: the one is that he might publish Gods glory, in setting out his mercy: the other that he might by laying forth former mercies moue the Lord to haue mercy vpon them now in that dis-

treffe.] Verse 2. Before the mountaines were made [vz. by thy almighty power and word] and before thou haddest formed the earth and the world [vz. for men to dwell in: vnderstanding by forming, not only the fashioning of it, but euen the very creating of it, see Gen. 1. 1, 2, and these two sentences layde together be as much: 9. d. before the world or any part or pte of it were made] eue from euerlasting to euerlasting [i. fro al eternitie, and so for euer here after] thou art our God [i. thou arte hee that hast chosen vs to bee a people to thy selfe: and that will we take also as an argumente to instructe vs to hang vpon thee.]

Verse 3. Thou turnest man [i. thou causest man to returne, and that by thy worde onely] to destruction [i. to Death: whiche is called destruction, not because it destroyeth in deede, but because it seemeth vnto vs to destroye, Othersome vnderstande by destruction, dust and power, and the

the dissolution of the body: both senses are good] agayne thou sayest [i. also thou doest but speake the word only, and then it is done] returne [vz. in respect of your body, into the earth out of which it was taken, Genesis 3. 19. and in respect of your soule to God who gaue it, Eccle. 12. 7.] ye sonnes of men, [i. ye mortall creatures: for this word expresseth the miserable and fraile condition of men] and in these wordes he sheweth how brittle, fragile, and short mans life is, he compareth the course of our life to a race in a Tilt or Turney, wher we quickly runne to the ende of the race as it were, and then returne backe againe.] Ver. 4. For a thousand yeres [vz. of mans life: q. d. though it were possible for a man to liue a thousand yeres] in thy sight [i. before thee and in respect of thee] are as yester daye when it is past [i. yea they are sone passed ouer in respect of thee, as one daye onely in respect of vs: or else as Saynte Peter expoundeth it in his second Epistle, Chapter 3 verse 8, that a thousand yeres are with the Lorde as one daye] or as a Watche in the night [i. of verye short continuance: for a watche in the night, was but thre houres long: the people of the Jewes in olde times diuiding the night into foure Watches, and appoynting also to euery watche thre howers. Matth. 14. 35. Luke 12. 38.] Ver. 5. Thou haste overflowed them [vz. by thy iudgements, sodaynly taking them awaye oute of this life, as a floude overwhelmed all, or men beware. For this Metaphor of the overflowing of them noteth two thinges: the one is the mighty hande and power of GOD, the other is the sodayne ende of mans lyfe, and the vanitie thereof.] they are as a sleepe [or as a dreame that one hath sleeping, which passeth awaye, and is quite and cleane forgotten] in the morning [i. when man is in his force and strength] he groweth like the grasie [i. hee is flourishing and lustie: and marke the sodayne chaunge of the number, from the singular to the plural, vnderstanding by this word, he, euery man.] Ver. 6. In the morning [i. before it bee cutte downe, and the heate of the Sunne parche it] it flourisheth and groweth [that is, the grasie prospereth and thriueeth] but in the evening [vz. towardes the declining of the sunne, at whiche time husbandmen suppose the grasie will cutte better, and the mowers (the heat of the daye being somewhat spent) are the better able to indure labour] it is cut downe [vz. by y mowder with his sythe] & withereth [vz. somewhat that night before the sunne set, and so is more and more withered with the heate of the sunne the daye or dayes following: q. d. Euen so fareth it with mans life, for by this similitude he noteth the breuitie and shortnesse thereof, a very vsuall thing in the scripture, Isaiah 40. 6. I Pet. 1. 24. Iam. 1. 10. 11.] Ver. 7. For we are consumed by thyne anger [he saith meth to allude to some great and particular iudgement layde vpon the people, of which sae Num. 14. q. d. Our case, by reason of thy iudgement soze vpon vs, is more greivous then other mens cases are] and by thy wrath [vz. agaynst vs for our sinnes] wee are troubled [vz. verpe soze, and on euery syde stricken as it were with greate feare.] Ver. 8. Thou hast set our iniquities before thee [vz. that so thou mightest remember them, and punish

- vs for them] and [vz. thou hast set] our secret finnes [i. the finnes which we our selues thought not of, and therefore supposed were hidden before thee] in the
 9 light of thy countenance [i. openly in thy sight and before thy face.] Ver. 9. For all our dayes [i. al the dayes of our life] are past [vz. already, so that they cannot be called back agayn] in thine anger [vz. against vs for our finnes] we haue spent our yeres [i. the yeres of our life are gone] as a thought [i. sodainly as a thought commeth into our minds, and passeth away again, so sodainly are our dayes passed: some read as a word or a tale that is tolde: whatsoever it be the sence commeth all to one end, vz. to note the vanitie & shortnesse of mans life.]
 10 Verse 10. The time of our life is threescore yeres and tennie [i. ordinarily and commonly men liue not beyonde it: yea if there be one that reacheth vnto it, there are a hundred which dye before] and if they be of strength [i. if eyther the dayes of our life or the parties themselves, haue thow Godds blessing more strength then other men haue] foure score yeres [vz. at the vttermoste: q.d. That is the greatest age which almost they come vnto] yet their strength [q.d. that strength and excellency whercof commonly they brag & boast] is but labor and sorrow [i. containeth nothing in it but al maner of affliction, toile & græfe, dayly experience of the most aged men doth sufficientlly prooue the same vnto vs] for it is cut off [i. that same excellent strength and force of men which they bragge of, is by death thow Godds appoyntmente made nothing, and that] quicklly [vz. in the twinkling of an eye, or in the turning of a hand] and we [vz. mortall men that were] flie away [i. wee quicklly departe oute of
 11 this world and lyfe.] Verse 11. Who knoweth the power of thy wrath: [q.d. None at all, though thy hande be heauye vppon vs] or of thyne anger according to thy feare [i. who standeth in awe of thyne anger so much, as thou and it oughtest to be feared: for so must the latter part of this verse be read oute of Immanuel. As for that in the Geneva text, for according to thy feare is thine anger, i. men feele thine anger according to the feare that they haue conceaued of thee, carpeyth with it, as little or no sence in regarde of the place, so lesse truth, because Gods iudgements doe many times lye heauie vpon those
 12 men that haue no feare of his iudgements at all.] Verse 12. Teache vs so to number our dayes [i. make vs so to vnderstand how shorte a space we haue to liue] that we may apply our harts vnto wisdome [i. that we may thereby become more circumspecte and hēdye, howe we spende euen that shorte tyme
 13 that we haue.] Verse 13. Returne [vz. to vs in mercye and loue, i. shewe some signes of thy fauour and grace: q.d. hitherto thou hast bene angrie agaynst vs, nowe at the length shew some fauoure towards vs] O Lorde howe long [vz. wilt thou bee angrie with vs, and shewe vs the testimonies of thy wrath] and bee pacified towards thy seruantes [i. take pleasure gentlly and graciously to handle vs, whome thou hast bought woth thy
 14 of this honour, to be called thy seruants.] Verse 14. Fill vs with thy mercye [i. make vs feele thy goodnesse in greate abundaunce and plentifully] in the morning [i. eyther in the flower of our age, as ver. 5. of this Psalme, or else
 in

in time conuenient, as sundry times before, some take it to be put for continually] so shall we reioyce and be glad [i. so we shal not only haue occasion of reioycing and gladnesse, but we wil also performe prayles vnto the for the same] al our dayes [i. al the dayes of our life, or so long as we liue, see Psalm 146. 1.] Verse 15. Comfort [vz. with thy grace goodnesse and fauour] vs [vz. now afflicted] according to the dayes that thou hast afflicted vs [vz. in Egypt, as maye appeare from Exod. 1. to the 12. chapter: q.d. graunt that the comfort which we shall receiue from the, may be equall (yea moze) with the calamities which we haue indured] and according to the yeares [i. let thy comfort be aunswerable to the multitude of yeares] that we haue sene euill [i. wherein wee haue suffered and borne affliction or punishmente. For euill is vbled here, as Amos 3, 6. no doubt in consyderation of the weakenesse and corruption of their owne nature, and of the multitude of afflictions that commonlye lye vpon them, and of the hardnesse to apply Gods fauour and goodnesse towarde them, the godly had need to pray that Gods graces may rather exced their miseries then be equal with them or like vnto them] Verse 16. Moze playnly the wordes would be placed thus: let thy worke toward thy seruauent bee sene [i. let that which thou wilt doe for thy seruants (for vnder one he meaneth all the rest of the people) appeare and be made manifest before men: vnderstanding by the worde, Worke, some singular protection, sauegarde, and deluyraunce that G D D should worke for his people] and thy glozpe [i. and let thy glozpe also appeare, not only vpon them or towarde them, but also] vpon their chyldren [i. vppon their whole race and posteritie: so that there are two endes touched in this verse, the one is Gods glozpe, the other is the sauegard of Gods people, and the defence of their sēde.] Verse 17. And let the beautie of the Lord our God be vpon vs [first marke how he changeth the person from the second to the third: next that by beautie he meaneth the wonderful louing kindnesse and fauour of God, which while it pleaseth God to shewe to his, he doth after a sort adorne them with great glozpe and comfort, which when also he withdraueth, they sēme to bee in greate reproche and dishonour. This then is as much: q.d. Shew vs thy fauour, that not only we our selues maye thereby be comforted in our selues, but also that thereby wee maye haue the great credite, glozpe, and estimation whiche wee were wont to haue with other people] direct [i. order, guide, and prosper] the worke of our handes [i. whatsoever wee shall take in hande] vppon vs [i. amongst vs, in vs, and to vs: q.d. giue a good successe and blessed issue to al our enterpryses: he meaneth that nothing we take in hand can come to good ende, except that G D D guide vs by his holy spirite] euen directe the worke of our handes [hee repeateth the same request agayne, not onely to set forth his owne earnestnesse in prayer, but also to declare howe necessarie and needefull the thing it selfe is, for whiche he prayeth.

Verse 1. teacheth that it is no small comfort of conscience, if wee haue once felt God gracious and fauourable vnto vs. Verse 2. teacheth that the true tast

and feeling of Gods eternall election, is an excellent proppre for men to stay themselves on in all assaults. Verse 3 teacheth that the issues both of life and death, are in Gods owne power. Verse 4 teacheth that the longest dayes and yeares of mans life, in respect of God who is all eternity, are nothing. In the 5, and 6, verses by two similitudes, v^z. of floods and flowers, he noteth the shortnesse and vanity of the life of all men, of what state or condition soeuer they be. Ver. 7 teacheth that the apprehension and feeling of Gods wrath worketh grieuous effects in the mindes and bodie of those that be indæd touched therewith. Ver. 8 that the matter of all Gods wrath agaynst vs is within our selues, v^z. both our open and secret transgressions against God and man. Ver. 9 teacheth that mans life is nothing how long soeuer it be amongst men, when the wrath and iudgement of God is vpon it. Ver. 10 teacheth that al the dayes of þ longest mans life, is nothing else but sorrow and vexation of spirite. Ver. 11. teacheth how hard a thing it is, and how few there are, that doe rightlpe and reuerently thinke of Gods fearefull wrath. Verse 12 teacheth vs to pray to God to giue vs grace to thinke vpon the shortnesse of our liues, and to remember the last cude, a matter which we very easlye and much forget. Verse 13 teacheth that nothing is so comfortable to Gods seruants as his fauour and loue, and as when in the same they feele him reconciled vnto them. Verse 14. 15. teacheth vs, that if we respecte our wretchednesse, miserie and affliction, we haue great neede to pray for the abundaunce and riches of Gods mercy to be shewed vpon vs, and when we haue felt it to shew our selues vnfeignely thankfull to him for the same. Verse 16 teacheth in our prayers alwayes to respecte Gods glorie, and the saluation of his people. Verse 17. teacheth that nothing that we doe can come to a good ende, vnlesse the Lorde doth beginne, continue, and finish the same.

Psalme 91.

Di.



the Psalme.

This Psalme may be diuided into two parts. In the firste he declareth in what safety they are, that in stedfast trust do wholly submit themselves vnto the Lord and hang vpon him, from verse 1. to the end of the 13. In the second he bringeth in god speaking as a sufficient witnesse to confirme and performe the truth of all that he had sayde, from verse 14. to the ende of

Se.

This Psalme hath no title. The Jewish expositors indge that Moses penned it, but that is not much materiall: this is to be marked, whosoever he was that wrot it, did shewe himselfe to haue a very singular feeling of Gods power and prouidence. Verse 1. Who so [i. Whosoever he bee, of what state and condition he bee that] dwelleth [i. hath his mosse usuall abode] in the secreete of the most high [i. vnder the prouidence and protection of the most high G O D] shall abide [q. d. Suche a one neede not doubt, but that he shall

shall alwayes continue] in the shadowe of the almightie [i. vnder the pleasaunte and assured defence of G D D. The Prophet sheweth what care the Lorde hath ouer his saythfull people, into whatsoeuer daungers they fall, and therefore exhorteth them to continue sure and stedfast to him, because they that bee in his keeping shall not be in daunger of blowes, but shal dwel in a sure, quiet, and pleasaunt place, which I suppose he meaneth by secret and shadowe. Verse 2. I [vz. being thus assured of his fatherlye protection] will saye [vz. at all times, in what case or distresse souer I bee] vnto the Lord [vz. vppon whome I doe thus depende by sayth] O myne hope [i. thou whome alone I hope and trust in] and my Fortresse [sc. Psalme 18. 2.] hee [vz. alone, and none other but hee] is my G D D [i. my defender and safe keeper] in him will I trust [vz. all the dayes of my lyfe, euen for euer and euer. Immanuel readeth these two verses otherwise, and maketh an other sence [which indoe I better allow of thus.] Verse 1. To him [vz. whosoever he bee] that dwelleth [i. that hangeth continually by a stedfast sayth] in the secrete of the most high [i. vppon the prouidence of the Lorde, whether it appeare towards him or no] and vnto him that lodgeth all nighte vnder the shadowe of the almighty. By dwelling and lodging, and all the rest of the words, the Prophet meaneth nothing else but this, he that daye and nighte by a liuelye sayth stayeth himselfe vppon G D D and his prouidence, neyther careth much for anye worldlye casualtie, (as men terme it) shall in daide be safe (for that muste we vnderstande) euen as Chickens are vnder the Pennes winges. Let then the first verse go thus: To him that dwelleth in the secrete of the most high, and vnto him that lodgeth all night vnder the shadow of the almightie. Verse 2. Do I say [vz. in mine owne experience & example] in the Lord is my hope [q. d. and by my example I woulde haue him to hope in him likewise] and my fortresse [i. the place of my sure defence, agaynst all mine aduersaries] hee is my G D D, in whome I truste [i. I trust vnto him, and to no other but him, who both canne and will defende mee.] Verse 3. Suretye [q. d. without all doubt, if so bee it thou vnfeignedlye trust in him. For the man of G D D in this verse applyeth his owne example to the saythfull] hee [vz. whiche hath all will and power in himselfe, and neuer deceaueth anye] will deliuer thee [i. eyther keepe thee al ogether from it, or else, if thou fall into it, sette thee free] from the snare [i. from destruction priuilye and closeelye prepared for thee as snares are to cathe the beastes] of the hunter [i. of him that hunteth and seeketh after thee to destroye thee] and from the noysome pestilence [i. from the pestilence that bringeth with it hurte, daunger, and destruction. By snares and pestilence hee meaneth all manner of euils, whether they come from men or be layde vppon vs by G D D, giuing vs to vnderstande that God will succour vs, in whatsoeuer daunger we be, because he hath infinite means to deliuer vs out of the same.] Verse 4. He [vz. God] wil couer thee vnder his winges [i. will haue singuler care of thee and thy safety: this is a similitude taken from birdes, & namely from hens, meaning that god by

by his prouidence and protection woulde safely defende him] and thou shalt be sure [vz. from the rage and force of all thine enemyes] vnder his feathers [i. vnder his protection and sauegarde: hee repeateth the same thing (i. the assurance that the saythfull are in, being vnder Gods gouernement) in other wordes and termes] his truth [i. his saythfull promise keeping] shall be thy Shielde and Buckler [i. shall be vnto thee in steede of a shielde and Buckler to defende thy selfe in all daungers, because he hath promised, and therefore will performe it, to deliuer thee out of the same.] Verse 5. Thou shalt not bee a-
5 frayde [i. thou shalt not neede to feare, seeing thou hangest wholye vpon the Lorde. Immanuel readeth it in the Imperatiue Mode, feare not: but methinketh the former is the better] of the feare of the night [i. of any, though neuer so great feare, he speaketh this, because that the darkenesse of the night it selfe (much more occasions of feare in the same darkenesse) maketh men fearefull] nor of the arrow that flyeth by daye [by arrowe flying in the day, hee meaneth some sodayne mischiefe that cometh vpon a man or euer he bee ware. We maye also giue this sence, that because he speaketh of night and daye, he meaneth that the godlye shall haue no neede to feare eyther in secrete or open mischiefs pretended agaynst them, because that louing the Lord, and trusting on-
6 ly in him, all things shall worke to their good.] Verse 6. Nor of the pestilence [vz. sent from God vpon people for their sinnes] that walketh [i. that is forcible and strong to kill] in the darkenesse [i. in the night: not that he tieth it only to that tyme, no more then he doth it to the noonetide in the nexte parte of the verse] nor of the plague [vz. of mortallitye and death] that destroyeth [vz. all sortes of people indifferently] at noone daye [hee meaneth by these manner of speeches that the godlye neede not to feare any maner of euill, whether it haue
7 force in the daye or in the night, or whether it be open or secrete.] Verse 7. A thousand [i. a very great number, putting a number certayn for an vncertain] shall fall [vz. by the ordinaunce and appointment of God, thorow diseases and plagues] at thy side [i. at one of thy sides, meaning in dede the left side, as may appeare by this, that afterwards he maketh mention of the righte hande] and tenne thousande [i. an innumerable number as it were, a number certaine for an vncertayne as before] at thy righte hande [i. at thy other side] but it [vz. Pestilence, Destruction, or any manner of euill, for of these had hee spoken before] shall not come neare thee [vz. to hurte or harme thee: the reason is, because God will haue suche a speciall care of thee, that though all the rest of the World be destroyed, yet thou shalt be safe. Marke here two thinges: that vnder the Worde, hee, which includeth but one man, as it were, he meaneth all the saythfull whatsoeuer, or wheresoeuer. Secondly, that these temporall blessings are conditionally promised (though the condition be not here expessed) vz. so farre forth as the accomplisshmente thereof may serue for Gods glory, and the saluation of his seruants.] Verse 8. Doubtlesse with thine eyes [vz. of sayth principallye, though it must bee vnderstode also of the bodilye eyes] shalt thou beholde and see the rewarde of the
wicked

wicked[. that great iudgement, which God wil powze forth bypon them as a
reward of their sinne. *q. d.* the godly shal knowe by experience that **G D D** is
iust iudge against the worlde, punishing the wicked thereof.] **Ver. 9.** For thou
hast sayd[*vz.* in a stedfast and assured perswasion] the Lorde is mine hope[.
hee alone in whome I will put my hope and confidence] thou hast set the most
high[. thou hast accounted and made the eternal God] for thy refuge[. a sure
place for thee to flee vnto and to dwell in, as **Psalme 90. ver. 1.** to bee kept safe
from all the mischiefes of the wicked.] **Verse 10.** There shall no euill[. manner
of punishment] come vnto thee [*vz.* from the almighty, as to hurt thee] nei- 10
ther shall any plague[. affliction, crosse, or calamitie] come nere thy taberna-
cle[. the place where thou dwellest, putting the place or house for the people
therein contained: *q. d.* both thou and thy whole houtholde or family shalbee safe
and sound.] **Ver. 11.** For he[. God himself] shal giue his angels charge ouer
thee[*q. d.* not onely he himselfe will care for thy defence, but also when need shal
be, he will appoint his heavenly messengers to ppreseue thee: not that the An-
gels helpe is greater then Gods, but to teach vs that wee shall haue God him-
selfe and all the heavenly armies at his commaundement, to defend vs] to kepe
thee[*vz.* safe and sound, from all hurts and daunger] in all thy wayes[. in e-
uery thing that thou shalt take in hande according to thy calling, for Gods
glopy and thy neighbours good, staying thy selfe continually vpon him by faith
which thinges the deuill cunningly dissembled, when hee tempted Christ,
Marth. 4. 6.] **Ver. 12.** They[. the Angels Gods ministers] shall beare thee in 12
their handes[. shall carefully looke vnto thee, as men doe to those things which
they haue in their handes: and not that Angels haue handes, or any other part
or member of a mans body, for they are spirituall & invisible creatures] that
thou hurt not thy foete against a stone[*q. d.* the care shalbee so great, that euen
the lowest and basest member as it were shalbe ppreseued, much moze the moze
principal and excellent: see **Psalm. 34. 20.** hee meaneth that God, will vpholde
men from stumbling or falling, vnderstanding by the word, stone, al the hinde-
raunces that **Sathan** casteth in our wayes to let vs in the course of saluation.]
Ver. 13. Thou[*vz.* which stedfastly trustest in the Lorde] shalt walke[*vz.* with 13
out hurt and daunger] vpon the Lion and Aspe[. vpon the cruell and bene-
mous beastes: for vnder one of either sort, he comprehendeth the rest of the like]
the yong lion, [*vz.* which by reason of his yowth, is scarce, mighty, and raging]
and the Dragon[or flying serpent, as it were, this is another kinde of most
uoylome and hurtful beast] shalt thou tread vnder thy fete [*vz.* shalt thou ouer-
come, and they themselves shall yeelde obedience vnto thee, vnder these spes-
ches, the Prophet meaneth that they shalbe deliuered from all deadly dangers
which commonly men are subiect vnto, such like thinges as these are foretold
of the kingdome of Christ. **Isaiah. 11. 6. 7. 8.** **Hosea. 2. 18.** **Mark. 16. 18.**] **Verse**
14. Because he hath loued mee[these are Gods owne wordes, making an assu- 14
red promise to the faithfull. *q. d.* because the faithful people haue in a reuerent
loue depended on mee and trusted in mee, to the ende that their faith and loue
might

might not be boyde, and I be found inconstant in my promises] therefore will I deliuer him [i. set him free, v. from all daungers, troubles, and feares: and note that this, and al that followeth vnto the end of the Psal. the Prophet speaketh in the person of God] I wil exalt him [i. lift him vp and that into a verie high and safe place, meaning hereby that hee will deliuer him and set him free from all daunger and distresse] because hee hath knowne my name [i. because hee hath experience of my power and might, feeling by triall what succour is to be founde in mee, and so hath learned to approue the same and trust in it.]

15 **Ver. 15.** Hee shall call vpon me [i. pray vnto mee, and that in the time of his distresse and heauinesse] and I will heare him [i. graciously graunt him his request] I will be with him in trouble [v. not onely to comfort him, that affliction ouerwhelme him not, but also to deliuer him out of the same, as it followeth in this verse] and glorie him [i. I will aduance him to great glory and estimation: q. d. I will cause my glory for the loue that I beare him, to shine in him, and that shalbe both matter and occasion, why other shal esteeme him as glorious and renowned.] **Ver. 16.** With long life, will I satisfie him [q. d. if hee wish or desire long life, I will giue it him, and that in great measure] and will shewe him my saluation [i. I will make him seele by effect that I am his sauiour and deliuerer, and I suppose that a man may take it further, referring it to eternal life, meaning by long life, all the benefites and blessings which concerne this life, and by saluation, eternal life and glory: q. d. he shalbe sure, to haue both the one and the other.]

Do. **Verse 1.** Teacheth vs alwaies in a stedfast faith, to hang vpon the Lord. **Ver. 2.** Teacheth them, that haue had feeling of his goodnes, to labour to bring o- ther to a stedfast perswasion therein. **Ver. 3.** Teacheth that if God deliuer vs not from dangers, we shal daily and houely fall into the same. **Ver. 4.** Teacheth that they which seele themselves comprised vnder gods prouidence, & within the compasse of his gracious promises, shal neuer miscary. **Ver. 5. 6. 7.** Teach that a stedfast perswasion of gods power and goodnes, surmounteth al y noy- some dangers and distresses of this life whatsoeuer. **Ver. 7.** Teacheth that in y middest of the greatest confusion and destruction that can be, the Lord wil pro- uide for the safety of his: as appeareth in the example of Noah and Lot. **Ver. 8.** Teacheth that it is no final comfort to the godly sensibly and plainly to per- ceue, the iudgements of God vpon the wicked, and their vtter ouerthrowe. **Ver. 9.** Teacheth that whosoever stedfastly belaueth the Lorde onely to be his defence, shal neuer quail in his afflictions. **Ver. 10.** Teacheth that God merci- fully preserueth the faithful & all that belongeth to them. **Ver. 11.** Teacheth vs first in that God vseth Angels, as meanes for our defence, that therefore wee should vse the meanes (not yet trusting in the meanes) that the Lord hath giue vs to performe any thing by: secondly that God guideth those that are his in all their purposes and attempts. **Ver. 12.** Teacheth Gods care, not only ouer man himself, but also ouer euery member and part of him, yea the meanest part, as the foote: also it teacheth that vnesse the Lorde vphold vs, we shall doe nothing else

else but stumble and fal. Ver. 13. Teacheth vs, that God will subdue all things vnto his elect and faithful people. The Papists haue done great iniury to this text, in appropriating it to the Pope only, to whom it can no otherwise appertain, then to any other christian, if he were a christian, but for as much as he renounceth Christ, and is the very Antichrist indeed, this doeth no whit at all belong vnto him. Ver. 14. Teacheth two thinges: first, that the loue the faithful beare to the Lorde is neuer lost, but the Lorde doeth rewarde a thousand fold: secondly that this is a ready way to bee rid from daunger and feare in steadfast fapth to hang vpon the Lorde, and his mighty power. Verse 15. Containeth first a singular spurre to prayer, in that the Lorde promiset to graunt the supplication of his seruantes: secondly a notable comfort in distresse, for that the Lorde promiset, not onely to bee present with his in their trouble, but also to deliuer them out of the same, yea, which is more, to aduance them to great glory and safety. Verse 16. Teacheth that they which vnfeignedly serue God, shall haue abundaunce of all blessings both concerning this life, and the life to come.

Psalme 92



This Psalm may be diuided into three partes: In the first the Prophet sheweth that it is meete for men to praise the Lorde, and teacheth them howe and wherefore they shoulde doe it, from verse 1. to the ende of the 5. In the seconde he declareth by what meanes and woorkes especially GOD purchaseth prayse amongst men, and that is by punishing the wicked, and maintaining the good, from verse 6. to the ende of the 11. In the thirde, he prophesieth of the great blessednesse, that GOD will bestowe vpon his seruantes, and this reacheth from verse 12. to the ende of the Psalm.

The title, A Psalm. & song [see Psalm. 48. in the title] for the Sabbath day, [i. to be sung in the assembly vpon the Sabbath day, vpon which day the people met for the publike exercises of the Church.] Ver. 1. It is a good thing [vz. because it hath the promise of this life, and of the life to come] to praise the Lord [vz. for his graces and benefites bestowed vpon vs: hee meaneth by praying, & thanksgiuing, which is a part of Gods seruice, the performance of his whole seruice prescribed in his worde] and to sing vnto thy name [i. by praises and thanksgiuings vnto thy maiesty, to set forth the greatnes of thy excellency and power] O most high [this terme hath bene sundry tymes expounded before.] Ver. 2. To declare [vz. by al the meanes that we can] thy louing kindnes [i. the mercy & goodnes which thou shewest to thy seruants] in the morning [i. not only in that time which is very conuenient for prayer or thanksgiuing, but hee meaneth]

meaneth thereby euery morning, yea continuance in the action of thanksgiu-
 uing, as shall afterwarde appeare] and thy trueth [i. thy faithfulness in per-
 formaunce of thy promises] in the night [i. euery night: by these two wordes
 morning and night, hee meaneth continuall thanksgiuing, for as his goodnes
 and trueth abydeth towarde vs continually, so it behoueth vs to giue continu-
 3 all thanks vnto him for the same.] Ver. 3. Vpon an instrument of ten stringes,
 and vpon the viole [see before Psalm. 33. 2.] with the song vppon the harp [hee
 meaneth that the song, and the tune of the song played vpon the harpe shoulde
 both goe together. And in this verse he speaketh not onely according to the vse
 that was then vnder the lawe, at what times musicall instruments and songes
 were a part of the tutorshippe of the Jewes, but meaning somewhat further,
 v. that men shoulde inforce themselves, what in them laye, to prayse the Lord
 earnestly by all the meanes they could.] Ver. 4. For thou Lord hast made mee
 4 glad [v. both inwardly and outwardly, so that both my soule and my body re-
 ioyce] by thy workes [i. by the contemplation, and consideration of thy workes,
 in which thou settest forth thy great maiesty, mercy, power, wisdom, &c. and
 euen thy whole selfe as it were] and I will reioyce [q. d. seeing thou hast giuen
 me so great and so good an occasion I will not faile but be glad therein] in the
 workes of thine handes [i. in the excellent things that thou thy selfe hast by thy
 almighty power created and made: he attributeth handes to God, because hee
 speaketh of him according to mans capacity, and not that he hath any handes
 at all.] Ver. 5. O Lord howe glorious are thy workes: [q. d. they are so great
 5 and ful of maiesty, that no tongue is able to expresse it, nor heart effectually con-
 ceiuie the excellency of them] and thy thoughtes are very deepe [i. thy counsels,
 purposes, and manners of doing, are incomprehensible, and passe al vnderstan-
 ding of men. The interrogation and exclamation, which the Prophet vseth in
 this place, doe sufficiently declare, that God othertwise gouerneth mankynde,
 6 then al mans reason is able to conceiuie.] Verse 6. An vnwise man [i. a wicked
 man, which also he vnderstandeth by foole afterwarde: the worde, which hee v-
 seth, signifieth brutish as a beast, meaning him that giueth himselfe ouer to his
 sensualitie and pleasure beaustlike, not regarding either Gods workes or his
 worde: see Psalm. 28. 5. so that wee see, what account he is of before God, v. es-
 teemed as a brutish beast] knoweth it not [i. neither considereth neither approueth
 the excellency of thy workes and iudgements] and a foole [i. a wicked and vn-
 godly person as Psalm. 14. 1. and also generally throughout the whole booke of
 Proverbs] doth not vnderstande this [v. which followeth, v. that the wicked
 and vngodly, for al their flourishing state, shall come to perpetual ruine and de-
 cay: no they vnderstand it not, though it please thee (O Lord) in other mens
 persons, to giue them dayly experience and tryall thereof.] Ver. 7. When the
 7 wicked growe [i. increase, and flourish, prosper and triumph] as the grasse [hee
 meaneth hereby not onely their flourishing estate, but withall secretly hee set-
 teth out their quicke and flitting estate, of which see before Psalm. 90. 5. 6.] and al
 the workers of wickednes [i. all they that worke wickednesse, with greedinesse,
 delight,

delight, and pleasure] doe flourish [vz. in this worlde: and here marke, that if the
 parenthesis in the Geneva text were left out, the sense woulde bee very plaine]
 that they shalbee destroyed [vz. from amongst men, and that through Gods
 iudgements] for euer [yea and for euer meaning the eternall punishment that
 shall light vpon them.] Ver. 8. But thou O Lord art most high for euermore 8
 [See the note in the Geneva Bible, for the sense of this text, but I rather like
 Immanuels translation which readeth it thus: And that thou, O most high, art
 the Lord for euermore [q.d. this is an other thing beside the former, which
 the wicked forget, vz. that thou rulest and gouernest all thinges according to
 the good pleasure of thine owne will and power.] Ver. 9. For loe thine enemies 9
 O Lord [i. those that set themselves against thee] for loe, thine enemies
 O Lord shal perish [vz. through thy mighty iudgements: and this repeating
 of the thing twise, together with that terme, lo, doubled, do note the certaintie
 & assurednes thereof] al the workers of iniquitie [see before ver. 7. of this Psal.
 and these words, all the workers of wickednes] shalbe destroyed [vz. as things
 broken into pieces, and shal vanish away, as matters of no regarde. Verse 10. 10
 But thou shalt exalt mine horne [i. thou shalt not onely increase, but also cause
 to be reuerenced my strength] like the unicorne [vz. either horne or strength,
 whose horne howe greatly it is esteemed experience teacheth: & for the strength
 of it you may see, Deut. 33. 17. Num. 24. 8.] and I shalbe anointed [he speaketh
 this according to the manner of the countrey wherein hee lined, vnderstanding
 by anointing, powring forth, vz. of giftes, and hauing also the same giftes,
 bestowed vpon him] with freshe oyle [vz. whiche hath not lost his strength
 and power, hee meaneth that hee shall not onely inioye but bee adorned al-
 so, with the graces and benefites of G O D: see Psalmes. 23. 5.] Verse 11. 11
 Mine eye also shall see my desire [vz. executed] against mine enemies [hee
 meaneth that he shoulde behold his enemies plagued and punished: vnderstan-
 ding by the word enemies, such as looked narrowly to his behauiour, and ho-
 ped to see destruction come vpon him, the same worde is vused Psalm. 5. 8. & when
 hee speaketh here of desires and wishes: hee meaneth not, such hasty and rash
 wishes, as we are prouoked to, through the corruption and malice of our owne
 hartes: neither as though hee desired any thing against Gods will: but being
 thoroughly perswaded of the obstinate malice of the vngodly on the one side, &
 Gods iudgements ready to be powred forth vpon them on the other side, for
 their sinnes, he vttereth these speeches] and mine eares shall heare [vz. by true
 and faithfull report: q.d. my hearing, as well as my feeling shalbe satisfied] my
 wish [vz. accomplished and performed] against the wicked that rise vp against
 me [vz. with al their force and power. q.d. I shal see them ouerthrowen.] Ver. 12. 12
 The righteous [i. he whome God accepteth as righteous, and frameth to righ-
 teousnes] shall flourish [vz. through Gods grace and goodnes towards him]
 like a palme tree [some thinke the iust to bee compared to a palme tree, for the
 sweetnes of the fruite, which for mine owne part I see no reason of. The Rab-
 bines, and amongst the rest, Aben Ezra, thinke them to be compared to palme
 trees,

trées, for their lastingnes. All knowe this, and Plinie also maketh mention of it, that the nature of this trée is, though when weight is layd vppon, it bende and howe somewhat, yet the weight being remoued, it standeth vpright again, and spreadeth it selfe: so the faithfull, notwithstanding their affliction, shall when their miseries are remoued, recouer newe strength, and come to moze force then they haue had before] and shal grow [vz. in height, greatnes, & strength] like a Cedar of Lebanon [of these Cedar trées we haue hearde before, Psalm. 132. 8. and in other places.] Verse 13. Such as be planted [i. such as haue taken deepe roote, and be well settled: for hee speaketh not here of hypocrites, which keepe or occupy a place onely in the Church, but of all faithful people] in the house of the Lorde [i. in the Church, as 1. Timothie 3. 15. and it is called Gods house, both because that G O D taketh a delight, to dwell there, as it were, and also because his exercises are there obserued, and hee sheweth him selfe moze familiarly to that company, then to the rest beside] shall flourish [i. shall yelde great store of fruite through Gods blessing] in the Courtes of our G O D [i. euen in the Church or assembly of the Sayntes, hee speaketh of Courtes, because both the tabernacle had sundry Courtes, and also afterwards the temple, vz. one for the Priestes and Leuites: and an other for the people.] Verse 14. They shal bring forth [vz. through Gods blessing and great goodnes] fruite [i. abundaunce and store of fruite] in their age [i. euen in their olde age. 9. 4. although they be neuer so olde, yet they shall not be barren, but shall plentifully yelde forth fruites of righteousnesse, being watered thereto, through the working of the spirite, what these fruites are, hee sheweth in the next verse] they shal be fat and flourishing [vnder these metaphores, he meaneth that they shal be not onely in good liking, but couragious, and apt, to all good things, through Gods goodnes.] Verse 15. To declare [vz. abroad, in euery place and to all men] that the Lorde my rocke [i. that the Lorde, who is my sure defence: see Psalm. 18. 2.] is righteous [vz. in all his waies, and namely when he blesseth the good, and powreth vengeance vpon the vngodly] and that no iniquity [vz. at all] is in him [vz. either in respect of his being or doings, so that hee sheweth that this is one excellent fruit, which the godly yelde, to confesse gods iustice, and righteousnes.

Do. Verse 1. Teacheth vs that it is profitable euen for vs, to praise G O D for his mercy and might. Verse 2. Teacheth vs to yelde thankes giuing continually vnto God. Verse 3. Teacheth vs to vse all lawfull meanes to inforce our selues to that, whereunto wee are so dull and backward. Verse 4. Teacheth vs that euen the very beholding and consideration of Gods workes, ministreth great ioy vnto many of Gods children. Verse 5. Teacheth two things, first the excellent maiesty of God, which in some measure appeareth in his workes: secondly that Gods iudgements and wayes are a bottomlesse depth vnto man. Verse 6. Teacheth that the wicked haue very litle or no regarde at al of Gods iudgements, workes, or wordes. Verse 7. Teacheth two things, first that the wicked and vngodly haue in this life great prosperity: secondly that they shall come to a per-

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petual and sobaine destruction. Ver. 8. Teacheth that though man bee weake and wauering, yet the Lorde is full of power and alwayes like vnto himselfe. Ver. 9. Sheweth not onely what great plagues shall fall vpon the enemies of God and his trueth, but also how assuredly they shall fall vpon them. Ver. 10. Teacheth that howsoeuer God punisheth y wicked, yet he wil remeber his own with an euerlasting mercy. Ver. 11. Sheweth that God will execute iudgements vpon the wicked, to the end the godly may bee strengthened, in the assured perswasions which they haue in the trueth of his promises. Verse 12. Setteth out the glorious and prosperous estate of the faithfull. Verse 13. Teacheth that it is a good thing, to ioyne our selues to y assemblies of Gods Saints, for there is the place of all godly and plentiful fruites. Ver. 14. Teacheth that Gods childzen are not boyde of the fruites of faith. Ver. 15. Teacheth that this is one excellent fruite of faith, *vz.* to set out and prayse the strength, power, goodnes, and iustice of almighty God.

Psalme 93



He faithfull in this Psalm, doe magnifie and prayse **G O D** for many thinges, they doe commend and prayse him, first for his great glory, and euerlasting eternitie: and this is in the two first verses, Secondly for his most excellent and mighty gouernment of all thinges: and this is in verse 3. 4. thirdly of the singular regarde that hee hath of his Church, and this is in the last parte of the Psalm.

This Psalm hath no title, and of this sort are Psalm. 1. 2. 10. and sundry others. Verse 1. The Lorde reigneth *vz.* ouer all the earth, but specially amongst his owne people: and that not onely in ruling and gouerning the course of nature, but specially by his doctrine, and worde: so you shall see the worde raising taken. Psalm. 96. verse 10. Psalm. 97. 1. Psalm 99. 1. and is clothed with maiesty [i. decked with great glory, which by effect is declared in euery place, maintaining mankind, with a wonderfull power, iustice and wisdom, yet wee must note, that this worde clothed, signifieth not any thing that commeth from an other to him, for hee hath the fulnesse of all thinges in his owne power and possession, but hee speaketh in this and the next verse following of **G O D**, according to the manner of earthly Kinges, who beare rule amongst men, and for their great maiesty are clothed with the most costly apparell and rich iewels] the Lorde is clothed and girded with power *vz.* both to withstande his enemies, and defende his childzen, hee meaneth by the worde clothing, that the Lorde hath power continually with him as a garment: and by the worde, girding, that he hath it on euery side, and in a readinesse, to make it manifest, as pleaseth him] the worde also *vz.* which hee hath created and made, understanding thereby

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thereby all things in the world whatsoeuer] shalbe established [i. y^eserued and maintained in the right gouernement thereof, though men labour to disturbe it] that it can not be moued [vz. by any thing, that man can imagine or doe against it, hee commendeth in this verse Gods great power, which hath so established the earth, and all thinges therein, that men can not so much as shake the least part thereof.] Verse 2. Thy throne [i. thy kingdome and the gouernment thereof. See] Psal. 89. 4. putting a part of the kingdome for the kingdome and gouernement it selfe] is established of olde [i. was not onely setled thē, but hath from that time hitherto indured, and so shall for euer and euer, and that word which we terme of olde, is in Hebrew, before them [i. before there was any certaine or set time, of which men might pronounce this worde, then: see] Proverb. 8. 22.] thou art from euerlasting [vz. and so shalt continue for euer & euer.] Verse 3. The floods [i. all floods of the seas and waters] haue lifted vpp their voyce [i. haue made a great noyse, as men doe when they inforce themselves to speake or sing loude, some vnderstande by this manner of speach: the enemies, who with great violence did breake in vpon gods people, as the sea and floods do, when they gayne vpon the land: but this in my iudgment, is the more simple sense, that hee meaneth, that though the noyse of the floods and sea [vnderstanding thereby, if you will, all the hurliburlies of the earth] bee very great and forcible, yea euident testimonies of Gods power and might, yet if they be compared with Gods owne maiesty and might, they are as much as nothing: and this sense is confirmed by that which followeth in the next verse] the floods lift vpp their waues [vz. and make a great and fearefull noyse: and this expoundeth what he ment before, when he ascribed voyce to the floods.] Verse 4. The waues of the sea are marueilous [vz. considered in themselves, if a man mark their goinges, greatnes, and the noyse of them, but yet more marueilous are they, in the respects before alleadged] through the noyse of many waters [vz. which fall into them and ioyn with them, see] Ecclesi. 1. 7. and so by that meanes the waues and noyse of the floodes are greater] yet the Lord on high [vz. in heauen] is more mighty [vz. then them al as who hath the ordering, disposing, and gouerning of them al, at his good pleasure, q. d. though it be true, that the sea and floods make a great noyse, and so expresse a great power, yet that is nothing if they be compared to God, by whose appointment they doe that which they doe.] Verse 5. Thy testimonies [i. thy worde, and all thinges therein contained, as] Psal. 19. 7. specially thy promises made vnto thy seruants] are veryp sure [vz. so that they can not be altered at any time, or by any way] holines [i. thy holines, or such holines, as thou both appointest and giuest] becommeth thyn house [i. adorneth and beautifieth thy Church and congregation] for euer [i. continually.]

Do.

Ver. 1. Teacheth sundry thinges, first Gods great power and maiesty, the consideration whereof is terrible to the wicked, and comfortable to his children, secondly it setteth out, not onely the great care that God hath ouer the earth, and the thinges therein, so that they can not be shaken, but also, how little.

nothing at all mans Counsell can preuaile, to hurt, or hinder, much lesse to vndoe any thing that the Lorde will haue to remaine stedfast and sure. Ver. 1. Setteth out the eternitie and euerlastingnes of almighty God. Ver. 3. Teache that the very creatures may manifest vnto vs some part and piece of Gods excellencie and power, the same thing doeth Verse 4. Teache, but yet so, that it sheweth further, that all that wee can beholde in them, is not so much as a shadowe, to the trueneth, if it bee compared with the Creator himselfe. Verse 5. Is comfortable to the consciences of the godly, because it assurcth them of the certaintie of Gods worde and promises, also it sheweth, that the holinesse of Gods Church is from G D D himselfe, and not from the Church.

Psalm 94



This Psalm in my iudgement may very aptly be diuided into two partes. In the first the Prophet doeth not onely praye against the vngodly, but reckoneth by their particular sinnes, and doeth sufficiently comfort all their vayne imaginations: and this part reacheth from verse 1. to the ende of the 11. In the second part he doeth especially shew, in what a good and blessed case they are whose God is the Lorde, interlasing not withstanding the attempts of the wicked, all which the Lorde will for his peoples sake, frustrate & bring to nought, and this reacheth from ver. 12. to the end of the Psalm.

This Psalm is without title, as the Psalm next going before is, and also sundry other Psalmes following, and namely. 95. 96. 97. 99. Ver. 1. O Lorde G D D, the auenger, O God the auenger [i. O God, to whome alone, it belongeth to punish the wicked, Roman. 12. 19.] shewe thy selfe clearly [i. openly manifest thy power and might, by punishing the wicked, and defending the good, See Deutron. 33. 2. 9. d. punish the vngodly openly and in the sight of all men.] Verse 2. Exalt thy selfe [i. doe not onely shewe thy selfe vnto the vngodly, but declare thy selfe to be great and high: 9. d. lift vpp thy selfe, not onely aboue them, but oppose and set thy selfe in thy power and might against them] O Iudge of the worlde [i. O thou, to whome the iudgement of all men and matter appertaine: See Genesis 18. 25. Psalm 82. 7.] Render a rewarde to the proude [vz. for their pryde against thee and men. 9. d. paye them home, and punish them, for that they haue proude set themselves against thee and thy people.] Verse 3. Lorde howe long shall the wicked [this he speaketh not as though he would prescribe G D D a time, but as praying that the rage and power of the wicked might not continue long] howe long shall the wicked [he repeateth the same wordes, not onely to set out the great cruelty and pride of the vngodly, but to expresse also his earnestnesse in prayer] triumph [vz. in their pryde and mirth, against thee and thy people: and by this manner

- of speech hee meaneth a certaine kinde of gladnesse, full of outrage and bo-
 4 sting, as though all thinges were lawfull for wicked men to doe. Verse 4.
 They prate [vz. with an open and full mouth, not being ashamed of their
 speeches] and speake [vz. rashly, and that without any feare of thy maiesty,
 or modestly towardes men] fearcely [i. not onely rough and harde things, but
 proudly and presumptuously, See 1. Samuel 2.3.] all the workers of iniqui-
 tie [i. all they that giue ouer themselves to commit sinne with greedinesse]
 vaunt them selues [vz. in themselves and their transgressions, making that
 a great part as it were of their glorie.] Verse 5. They smite downe [vz. by
 5 their force and might, and that vnto the ground: meaning by this speach, all
 manner of affliction, that the wicked laye vpon them] thy people [i. that peo-
 ple, whome thou hast chosen for thine owne] and trouble [vz. very much, with
 sundry sortes of crosses and afflictions] thine heritage [i. that people, whome
 thou hast chosen to be a peculiar inheritance vnto thy selfe, See Psalm. 28.9.]
 6 Verse 6. They slay [vz. through extortion, rauening, and violence] the wi-
 dowe and the straunger [i. all manner of persons, that euen in curtesie should
 bee fauoured] and murder [vz. cruellye, and without any remourse of consci-
 ence, or tendernes of heart] the fatherles [i. them that bee destitute of helpe and
 comfort. See Hosea. 14.3. q.d. they in their cruelty and rage spare none.] Ver.
 7 7. Ver. 7. q.d. for all this wickednesse that they commit] they say [vz. not so much
 in their wordes, as in their perswasion and by their factes: See Psalm. 14.1.
 Hee meaneth that without any checke or controlement, of their owne heartes,
 or wordes, they gaue themselves ouer to commit euil, casting behind them the
 feare of God, and perswading themselves, that hee regarded not thinges done
 vpon the earth] the Lord shal not see [vz. the iniquity and sinne, that we commit
 against him: q.d. wee haue meanes to blear his eyes, and to stop by his sight]
 neither wil the God of Iacob regard it [q.d. hee will make no great account
 of our transgressions: so the wicked are carped away into sinne, perswading
 themselves, either that God maketh no account of it, or if hee doe, they are a-
 8 ble to stoppe his eyes vppre, and to shut his mouth.] Verse 8. Understand [vz.
 howe farre, yee goe astray, and deceiue your selues. q.d. nowe at the length,
 hee of a better mynde] yee butwise [i. yee wicked and vngodly men, as Psal.
 92.6.] among the people [hee meaneth by this speach, not onely that they
 committed sinne in the sight of the people, but were, as a man woulde saye,
 the ringleaders of the rest] and yee foolles [i. O ye wicked people, as general-
 ly you shall haue that worde so vsed, throughout the Proverbs, when will yee
 be wise [i. when will ye returne, and be of a better mynde, for that is true
 wisdom in deede.] Ver. 9. Hee that planted the eare [vz. in the heade and
 9 that place of the head, meaning thereby the creating and making of it] shall
 hee not heare? [q.d. it can not be, but hee must needs heare] or hee that
 formed the eye [i. hee that not onely gaue shape but substance also and being
 vnto it] shall hee not see? [q.d. it can not be anywaies but hee must needs see,
 and therefore that is a true perswasion which you haue, to thinke that hee
 doeth]

doeth not beholde and marke your wordes and deedes, and this is a reason taken from the very order of nature. *q. d.* if *G D D* giue men power to heare and see, can any thing then be hidde from him, as you suppose: no in deed. See such a like argument vsed Exodus 4. 11.] Verse 10. O hee that chastiseth *10*
[*vz.* with his punishmētts and iudgments] the nations [*i.* whole peoples, countries, yea and the whole world, as in the general flood] shall hee not correct [*vz.* you & that with the same or like punishments] *q. d.* you may assure your selues, that hee will come vpon you, in seuerer iustice and iudgement. And this is an argument taken from the more to the lesse. *q. d.* if *G D D* chastise and correct all people, without partialty or respect of persons, will he leaue some few men unpunished, no in deed] he that teacheth man [*i.* all mankynde, and euery man that hath any thing] knowledge [*i.* any knowledge, or vnderstanding that hee hath] shall not hee knowe? [*vz.* the sinnes and iniquities which you commit against him, either openlye, or secretlye. *q. d.* assure your selues hee knoweth them all.] Verse 11. The Lorde [*q. d.* whatsoeuer you imagine, yet this is certaine that hee] knoweth [*i.* heareth, seeth, correcteth, yea and pronounceth iudgement of] the thoughtes of man [*i.* not only the thinges that man thinketh, but also the wordes hee speaketh, and the workes hee doeth, putting thought which is the beginning of euery thing, for the pursuite and perfourmaunce of the thinges themselves] that they are vanitie [*i.* that they are vayne and shall come to no ende, as by the iudgement which hee will execute vpon them shall appeare.] Verse 12. *12*
Blessed is the man [*i.* certainly hee is in good case howsoeuer the world deme of him. And marke, how after hee had repproued the wicked, hee commeth to comfort the good] whome thou chastisest [*vz.* for a small while, and that either by the ministry of wicked and vngodly men, as verse 5. and 6. of this Psal. or else by thine owne hande, and crosses of tryall] and teachest him, [*vz.* to walke [in thy law [*i.* according to the rules prescribed in the same.] Verse 13. That thou mayest giue him rest [*vz.* after some short and small *13*
affliction, as Psalm 30. 5. vnderstanding by rest, deliuerance, from all daungers, and distresses, and peace, after the same deliuerance] from the dayes of euill [*i.* from the tyme wherein hee was exercised with affliction and aduersitie] while the pit is digged for the wicked [*i.* not onely while the vngodly is afflicted, as though he ment that the good being deliuered the vngodly shoulde be punished in this life, but also, death and destruction from the Lorde, is prepared for them, and commeth vpon them. See 2. Thessalonians 1. ver. 5. 6. 7. vnderstanding by pit, death and destruction, and by digging the preparing, and performing thereof.] Verse 14. Surely *14*
the Lorde will not faile his people [*i.* deceiue, or disappoint them in any thing] neither will hee forsake his inheritaunce [*vz.* utterly or for euer, hee here labourerth to stape the saythfull vpon the assured loue and trueth of the Lorde.] Verse 15. for iudgement [*i.* Gods iudgements which in this *15*
worlde, is rather executed vpon the good then vpon the badde] shall

returne to iustice [i. shalbe brought to full and assured iustice euerye man hauing yelded to him his right, *vz.* affliction to them that afflict, and to the afflicted Gods kingdome for which they suffer. See 2. Thessalonians 16. 7. 8. not as though Gods iudgements executed in this life were vniust, for hee is iust in all his workes, and holy in all his wayes, but because wee haue in this life, but the beginning of them, and in the great daye the full measure of iustice shalbe made manifest] and all the vpright in heart [i. all that are soundly and sincerely, without hypocrisie giuen to godlinesse] shall followe after it [*vz.* chearefully, meaning by the worde following, not onely the approuing of it, but also a holy desire to see and embrace the same.]

- 16 Verse 16. Who will rise vpp with mee [i. for mee] against the wicked [hee meaneth that none would defende him and his cause against the wicked] or who will take my part against the workers of iniquity [q. d. none saue God only, by this the Prophet sheweth in his owne example, that vnlesse GOD had holpen him, hee had bene vtterly cast away, so much was hee despised of all, and so little coulde, or would any mans helpe preuaile.] Verse 17. If the Lorde had not holpen mee [*vz.* in the tyme of my distresse and feare: by the worde, holpen, hee meaneth plentifull helpe and deliuerance] my soule had almost dwelt in silence [i. I shoulde haue bene dead and buryed, hee putteth the worde, soule, for life, as sundry tymes befoze, and dwelling in silence for lying in the graue, which is called the place of silence, not onely because the deade haue no feeling, force, speaking, &c. but also because they haue no power as then to prayse GOD. See Psalme 6. 5. also Psalme 115. 17. and by the worde, almost, hee meaneth not that hee shoulde haue escaped death, but that hee shoulde shortly haue dyed.] Verse 18. When I sayde [*vz.* either in wordes, or thought in my heart, that which followeth] my foote slydeth [i. I am come nowe into some one daunger or other, and I feare thereby to be cast awaye, and euen at deathes doze as it were. If any man list to take it of small daungers, because slyding or slipping of the foote, is no great matter, I will not gaine say it] thy mercye, O Lorde, stayed mee [*vz.* from falling, either into daunger or perill of destruction, or into some lesse triall.] Verse 19. In the multitude of my thoughtes in my heart [i. while I did secretly and within my selfe thinke vppon many thinges, hee calleth these perillous and doubtfull cares which hee had in his thoughtes, which no doubt would haue ouerwhelmed him, if the comfortes of God, of which he speaketh afterwards had not refreshed him] thy comfortes [i. those comfortes that by thy spirite I receiue, from thy nature and worde] haue reioyced [i. haue caused to reioyce, or haue made glade] my soule [i. my life, and whole man, distressed with sundry sortes of heauinesses.] Verse 20. Hath the throne of iniquitie [i. hath vniust iudgement and sentence, hee putteth a wicked place, for wicked matter and iudgement pronounced out of that place] fellowship with thee [i. doest thou iudge vniustly, as wicked iudges doe. See Gene. 18. 25.] which forgett wrong for

for a lawe [*i.* which denifeth, frameth, and perfozmeth cruelty, as though it were right, and according to the lawe and iustice, and marke that hee calleth it the throne of iniquitie, both because vniust men sit there, and vniust sentences are pronounced there, the whole verse together is. *q. d.* thou in thy dealings O Lorde, hast nothing common with vniust iudgement seates, with vniust iudges, or vniust sentences, all which doe nothing else, but oppresse other men with iniurie and wrong, and that many times vnder the pretence of lawe and right.] *Ver. 21.* They [*i.* the wicked and vngodly] gather them together 21
[*vz.* in troupes, and great companies, and all to take counsell] against the soule of the righteous [*i.* against the life of the good man, howe they may take it away from him, and spoyle him of al that he hath] and condemne [*vz.* vniustly & without cause] the innocent blood [*i.* the man that hath done them no harme, putting blood a part of man, for man himselfe, and his whole life.] *Verse 22.* 22
But the Lorde [*q. d.* notwithstanding the mischieuous malice of the vngodly mentioned verse 21. yea the rather for that] is my refuge [*i.* a sure place whereunto I will flie, to be preserved from mine enemies] and my God [*i.* hee that hath alwayes shewed himselfe careful for mee, and gracious to mee] is the rocke of my hope [*i.* is the sure stay and foundation of the hope that I haue: *q. d.* I assuredly stape my selfe in none but in him alone.] *Ver. 23.* And 23
hee will reuenge them their wickednesse [*vz.* which they haue committed against him and others: meaning by this manner of speach that hee will giue them the wages and hire which is due to so great transgression] and destroy them [*i.* vtterly ouerthrow them and bring them to naught] in their owne malice [*i.* in the mischiefe and euill, that they haue deuised against the good: meaning that their euill deuises shall fall vpon their owne heades, and they shalbe taken in the mischiefes, wherein they thought to intrappe the good] yea the Lorde our God shall destroy them [*q. d.* he wil certainly destroy them, and that by his great and sodaine iudgements: the repeating of the same words, noteth nothing else, but the assured perswasion of the faithfull, and the certaine destruction of the wicked.

Verse 1. Teacheth that it is comfortable to Gods children, and terrible to the wicked to knowe and feele, that G D D is the auenger of al iniuries and wronges. *Verse 2.* Teacheth that we may safely praye, against the malicious and insolent enemyes of Gods trueth. *Verse 3.* Teacheth vs not to be dismayed, though the wicked preuaile much and long, neither to prescribe G D D a tyme of deliuerance, but with patience to beare, and by earnest prayer to labour the remouing of those crosses and trials. *Verse 4.* Describeth the proude and cruell both wordes and gestures of the vngodly. *Verse 5.* Setteth out their cruell and outragious deedes against Gods seruants. *Verse 6.* Sheweth that they growe to such a height and harde heartednes and cruelty, that they pity not them, whome nature and curtesie woulde shewe compassion to. *Verse 7.* Sheweth not onely that the vngodly flatter themselves in their sinnes, but also that they imagine, that either God will not beholde their

¶ iij,
iniquity

iniquity, or if hee bee, that hee will not greatly regarde to punish them for it. Verse 8. Teacheth vs to haue a care to instruct, euen those that are most desperately wicked. Verse 9. Teacheth vs that nothing, that we doe or speake, can bee hid from Gods eyes or eare. Verse 10. Teacheth vs that God is no respecter of persons, and that therefore wee shoulde not flatter our selues, as though he would beare vs. Verse 11. Teacheth that man and all his deuises are nothing in respect of the Lord. Verse 12. Teacheth that Gods corrections, are to Gods children seales of his blessing vppon them: also that this is a singular benefite, to haue Gods will and worde made manifest vnto vs. Verse 13. Sheweth two thinges, first that GOD will deliuer his out of all their distresses: Secondly, that the wicked shall bee ouertaken, in the mischiefes of their owne heartes. Verse 14. Teacheth that howe slippery or inconstant soeuer, man be to man, yet GOD is alwayes fast and sure to those that are his. Verse 15. Teacheth that howsoeuer GOD seame for a time to deferre the execution of full and perfect iudgement, yet hee will in the ende perfourme it in deede, and the godly shall reioyce therein. Verse 16. Teacheth that the number of those which boldly defende Gods seruants is very smal. Verse 17. Teacheth that woulde God keepe vs, euery steppe that we steppe is a steppe vnto death. Verse 18. Is very comfortable, teaching vs that GOD is alwayes present with his, to preserue them from all euill. Verse 19. Teacheth that nothing can more gladden men in this life, in the midst of their heauinesses, then to haue an eye to the comforts which GOD hath set downe in his worde. Verse 20. Setteth out the vprightnesse of GOD, and of all his iudgements, so that though men be neuer so corrupt, yet he is alwayes iust and holy in all his workes. Verse 21. Paynteth out the conspiracye and crueltie of the wicked against the godly. Verse 22. Teacheth vs in the midst of all these mischiefes to hang vppon the Lord onely, by an assured and stedfast fayth. Verse 23. Setteth out the certaintie of that destruction and iudgement of the vngodly, with which they shall be ouertaken from the Lord.

Psalme 95.

Di. 1 **T**his Psalme may be diuided into three partes. In the first the Prophet exhorteth the faithfull, to praise and serue God, and this is contained in the two first verses, and in the sixt verse. In the seconde part he sheweth the causes wherefore, for the gouernement of the worlde, which is general, and for the chusing of his Church which is particular. Verse 3. 4. 5. 7. In the thirde part, he better to bring them vnto the perfourmance of this duety, he setteth before them a fearefull example, and that in their owne fathers, for the neglect of it, from verse 8. to the ende of the Psalme.

Though

Though this Psalm have no title, yet it appeareth, *Hebze. 4. 7.* that David was the author thereof and did write it. *Mer. 1.* Come [these are the wordes of the Prophet exhorting others with him to prayse the Lord, See *Isaiah. 2. 3.*] let vs reioyce [vz. together, and that from the hearte singing prayles: by which the Prophet sheweth, that the outward service of God consisteth not, in dead ceremonies but especially in the sacrifices of prayles and thanksgiving] vnto the Lord [vz. our God] let vs sing aloude [i. with a cleare and high voyce, enen as if it were with a trumpet] vnto the rocke of our saluation [i. vnto him who is the assured groundwork & foundation, as it were of our deliuey, meaning by this spech god who is vnto his people, in stead of a rock of defence, & deliuey, in which they may be safe fro al assaults.] *Mer. 2.* Let vs come [vz. quickly, and chearefully] befoze his face [i. not onely into his presence (for men can be in no place, but they are in his sight) but also to the tabernacle of witnesse, in which place, the Lord gaue glorious testimonies of his presence & fauor] with praise [i. with songs conteyning his praise for the benefites which we dayly receiue of him] let vs sing loud [see ver. 1. of this Psalm.] vnto him [vz. alone, and to none other but him] with Psalmes [vz. conteyning his praises, & our thanksgiving, for the blessings which he continually bestoweth vpon vs.] *Mer. 3.* For the Lord [vz. which we serue, and who giueth vs these graces] is a great God [i. is the God of al power & might, who hath both wil and strength, to do what soeuer pleaseth him] & a great king aboue al Gods [i. hee is more mighty & excellent then any thing, or al the things, that haue the name of god giuen vnto it whether they be Angels, or idoles, or magistrates, to all which, Gods name is attributed in one respect or other in the Scripture, see *Psalm. 82. 1. Psalm. 86. 8. Psalm. 89. 6. Ioh. 10. 34. 35. 1. Cor. 8. 5.*] *Mer. 4.* In whose hand [i. vnder whose power, prouidence, & gouernment] are the deepe places of the earth [by this spech he meaneth the most deepe places of the world, which if he guide and gouerne, then much more doth he gouerne those that are not so deepe, & he setteth depths against the height of the mountaines, expresse in the other part of the verse, meaning by both these laid together that God gouerneth al the whole worlde, whether it be high or low] & the heights of mountains [i. the most high mountains are his] [vz. to guide & gouerne the, as him liketh best: *q. d.* God according to his good pleasure ruleth, both the most secret and the most mighty thinges, yea all the thinges of the world.] *Mer. 5.* To whom the sea belongeth [vz. to be guided and gouerned according to his will] for hee made it [vz. by gathering the waters together into one place, see *Gene. 1. 9. 10.*] and his handes formed [i. his almighty power, gaue forme, & being to the earth] the dry land [i. that part of the earth, which is dry, and separated from the water: which hee calleth drye in respect of the other ouercovered with water.] *Merse 6.* Come [vz. together with me, see ver. 1. of this Psalm] let vs worship [vz. by al the meanes we can, this Lord our God] and fall down [the word signifieth to bowe the head to the earth, as they were wont to do which receiued either a blessing, or som good turne from others: *q. d.* let vs by al meanes testifie the humbling of vs befoze god: which

which also he meaneth by the worde, kneeling, afterwardes put downe] befoze the Lord our maker [i. hee that hath made vs. This worde, maker, containing a double argument, to moue men to his worshippinge and seruice: the one taken from Gods excellency, who is the creator: and the other from our basenesse, who are his workemanship, made of the dust of the earth, Gene. 3. 19.] Verse 7. For hee [vz. alone, and no other but hee] is our God [i. our vypholder, maintainer, and defender, and therefore good cause wee haue to serue him] and we are the people of his pasture [i. such a people as hee with a speciall and fatherly care nourisheth and defendeth, and to whom hee giueth all sortes of blessings. True it is that this worde, sheepe, shoulde agree better to pasture, but yet the holy ghost hath vsed the worde, people, that he might the better expounde the metaphoꝝ] and the shepe of his hande [i. the tender ones (foꝝ so are sheepe) which hee guideth and gouerneth, by his Fatherly prouidence and power: meaning also by that worde, his, that G O D himselfe taketh care ouer them, and committeth them not to an other.] To day, if ye will heare his voyce [vz. speaking vnto you out of his worde: 9. d. If ye mynde as yet to yeelde obedience vnto his trueth, then harden not your heartes, as followeth in the next

8 verse, foꝝ so must these two verses be ioynd together.] Verse 8. Harden not your hartes [i. be not obstinate and setled in your sin, by this word, he generally meaneth, al contempt offred to Gods word] as [vz. your fathers, and ancestors did many times struing against God and namely] in Meribah [this history is largely handled. Num. 14.] & as in the day of Massah [this history is put down, Exod. 17. See also Num. 20. and conferre all these thre chapters together, foꝝ though it shoulde seeme out of Exod. 17. ver. 7. that Massah, and Meribah, were al one place, yet by comparison of the chapters, and the matters together we shal find, that they tempted the Lord moze then once, and moze then in one place] in the wilderness [the holy ghost obserueth these circumstances of place, time, persons, maner of doing, &c. foꝝ y certainty of the history.] Verse 9. Where


9 [i. not only in the wilderness, though that were a principall place but in the other places also] your fathers [i. your auncestoꝝ & progenitoꝝ, of whose stocke you come, see Psal. 78. 3.] tempted me [i. would haue moze experience and triall of my power, then I thought meet and good foꝝ them] and proued me [vz. what I could do, thzough my power & might] though they had sene my worke [vz. which I did befoze them, & in their sight: vnderstanding by the worde, worke, in the singular nuber, manifold works: 9. d. although they had had sufficient testimonies of my power & might, and knew wel inough what I was able to do, yet

10 they woulde not leaue off, but still proue my power.] Verse 10. Fourtie peeres [vz. long and together] haue I contended [vz. striven by diuers punishments, yea death it selfe, as appeareth Num. 14. 33. and yet haue nothing profited oꝝ preuailed] with this generation [I will rather read, that, noting the rebellious people, which perished in the wilderness] and [vz. I haue] sayde [vz. by reason of their continuall wickednesse] they are a people [i. such a people] that erre in heart [i. not only without iudgement and reason, but also outrageously following

following sinne and vngodlinesse] for they haue not known [i. neither allowed
loued, nor walked in] my wayes [i. eyther my doctrine and law, or the knowne
miracles which I haue done for their sakes.] Verse 11. Wherefore [vz. by
this their continuall rebellion being moued] I sware [vz. vnto them: q.d. I ti-
ed my selfe by the vertue of an oth] in my wrath [vz. agaynst them, he meaneth
by this speach, being angry with them] saying [vz. in such sort, that they might
both heare it and know it] surely they [i. this wicked and rebellious people]
shall not enter [vz. at all] into my rest [i. into the land of Canaan, where they
should rest after their long trauayles: and he calleth it Gods rest, both because
God promised it, and also after forty yeares, by the ministry of Iehoshua per-
formed it: vnder which David ment that there was another rest signified and
prepared for Gods people, see Heb. 4. ver. 8. 9.

Verse 1 teacheth vs not only to prayse God our selues, but also to prouoke o- Do.
thers thereto. Ver. 2 teach vs to yeld praise vnto him, publikey, chearefully,
and with an vnfeyned hart. Ver. 3 teacheth that none in heauen or earth, no not
all of them together, are in any respect to be compared with the God whome
the saythfull serue. Ver. 4. 5. teache that Gods power and prouidence gouerne
all things whatsoeuer in heauen, earth, the water, &c. Ver. 6. teach vs with all
outward reuerence, to humble our selues in prayers and thanksgiuing vnto
the Lord. Ver. 7. teacheth vs two things: first that in respect of God, and of our
selues, we ought to yeld him seruice and obedience: secondlye that when hee
speaketh vnto vs out of his word, we ought with reuerence to harken vnto the
same.] Verse 8. teacheth vs, to cast away and to purge from vs al hard harted-
nesse and obstinacy when God speaketh vnto vs: it teacheth also to set before vs
the example of other mens wickednesse, and Gods iustice vpon them for the
same, that we may learne in the sight of them to auoyde them. Ver. 9. teacheth
that it is not alwayes safe and good to follow the steps of our forefathers, also
that the more workes God sheweth of his power and prouidence, the more we
should haue our sayth strengthened in the truth of his promises, not deman-
ding every day new miracles for the strengthening of our sayth. Verse 10. tea-
cheth vs, that God beareth long with a people before hee punisheth them: Al-
so, that he vseth many meanes to bring men to amendmente, if it woulde be.
Verse 11 teacheth vs that sinne and rebellion against God, shutteth vs utterly
out of the heauenly kingdome.

Psalme 96.

 Rue it is that this Psalm doth chiefly contayne an exhortation di- Di.
rected to the people, to stir them by to prayse God for his good-
nesse: yet notwithstanding I suppose it may be diuided into foure
parts. In the first the Prophet exhorteth men to praise the Lord. 1
verse 1. 2. 3. In the second he sheweth causes wherefore they should doe it, verse 2
4. 5. 6. In the third he doth agayne (because men are dull) prouoke them to that 3
dutie

duety of prayling God, ver. 7, 8, 9, 10. In the fourth he desireth, or rather indeed prophetieth of the good things and blessings that the goodly shall haue, from verse 11. to the end of the Psalm.

Se. This Psalm seemeth to be a part of that Psalm which the Israelites sung at the bringing of the Arke into Ierusalem, differing little or nothing, sauing in the chaunging of certain words, from that which we may reade 1. Chronic. 16. from verse 23. to the end of the 33. verse. Verse 1. Sing [vz. with harte and voyce] vnto the Lord [vz. our good & gracious God] a new song [i. not only new in respect of making, but an exquisite one, and more then a common song, by reason not only of a new grace shewed vs from God, but one that is more then accustomed, yea extraordinary: see Psalm 33, 3.] Sing vnto the Lord [vnderstand it as before, in the beginning of this verse] all the earth [i. all the people inhabiting the earth: meaning specially the people of the Iewes, vnderstanding also by earth, the lande wherein the Iewes dwelt.] Verse 2. Sing vnto the Lord [expound this as it was expounded before ver. 1. of this Psal.] and praise his name [i. set forth his maiesty, power, &c. (as Psalm 20, 1.) with songes of prayse and thanksgiuing] declare [vz. in your songes, & with your words] his saluation [i. the gracious deliuerance wh he performeth for his people] fro day to day [i. continually & without ceasing, as y day neuer ceaseth. True it is y god neuer ceaseth to poure vpon vs new & continuall benefits, but yet the meaning of the Prophet is not in this place to set forth that, but to shew rather y saythful, what their duty is in publishing these graces] Verse 3. Declare [vz. by your words & doeds] his glory [i. the things which he hath don for you, getting ther by glory vnto himselfe] among al nations [vz. of the earth, meaning that the people of the Iewes should trauaile what in the lay to make known his works euen to the Gentils] and his wonders [vz. whiche he hath done for you, and on your behalfe] among all people [vz. of the whole world: q. d. sound & sende them abroad, that other may heare the same and feare.] Verse 4. For the Lord is great [vz. in strength, might and power] and muche to be prayesd [vz. of all men, but specially of his own children and seruants, for the graces he bestoweth vpon them] he is to be feared [vz. with a reuerent and holpe feare] aboue al Gods [i. more then al the idols of the Gentils, for of them he speaketh in this place, as may appeare by that which followeth in the next verse.] Verse 5. for all the Gods of the people [i. all those things which the people esteeme as Gods, but yet are not so in deed, as appeareth 1. Cor. 8, 5. and Psal. 115, 4, 5, &c.] are idols [i. vanities and matters of nothing, as appeareth 1. Cor. 10, 8, 4. whereof also in this place, and Leuit. 19, 4. they haue their names, as the etymologie of the Hebrew word very well declareth] but the Lord [vz. our God, which we serue] made [vz. in the beginning, and that of nothing] the heauens [i. al things whatsoeuer, heauen, earth, &c. putting one part of the creatiō for the whole.] Verse 6. strength [vz. to strike his enemies, & to defend his own people] and glory [vz. for those whom he loueth & liketh] are before him [i. are continually in his sight, and in a readinesse at his commandement as it were

to goe whether soeuer it please him] power & beauty [vz. most excellent and glorious] are in his sanctuary [i. in the place of his abode & worship, the Prophet meaneth as I take it, that though the Lord manifest his great power and glory in many places, yet specially doe they appeare in his sanctuary or Tabernacle.] Verse 7. Giue vnto the Lord [vz. only, and to none other but him] ye families of the people [vz. of God: the Prophet speaking this according to the custome of the Jewes, who were diuided first into tribes, and then into families, Iehoshua 7. 17. 18. 1. Sam. 9. 21. which maketh me also to dissent from Immanuel, who referreth it generally to al people of the earth: which also is confuted by that which followeth in this Psalm ver. 10. wher they are commaunded to speake to the Gentils] giue vnto the Lord [vz. only as before] glory and power [i. al glory and power, for vnto him only it is due, see Psalm. 115. verse 1.] Verse 8. Giue vnto the Lord the glory of his name [i. that glory and honoure which is due and mete for his name: q.d. Striue to glorifie God, as much as in you lieth, euen according to his excellency] bring an offering [vz. vnto him, in token that you doe vnfeignedly worship and serue him: this and that whiche followeth, he speaketh according vnto the law, by which the people were appointed to performe these things] & enter into his Courts [vz. to praise, serue and worship him. For this word Courts, see Psalm 84. verse 2. 10.] Verse 9. Worship [vz. according to the rule of his word] the Lord [vz. only, as many times before] in the glorious sanctuary [i. in the Tabernacle of witnesse, where his glory appeareth most liuely] tremble before him [vz. in token of a louing and reuerente feare] all the earth [see verse 1. of this Psalm.] Verse 10. Saye [i. speake aloud, declare and publish that which followeth] among the nations [i. the other peoples of the world, meaning thereby the Gentiles] The Lord reigneth [see Psalm 93. 1.] surely the worlde shall bee stable [i. the whole earth and the people therein, shall continue in good order and peace, though the wicked laboure to disturbe the same. He noteth this as an excellent fruite of Gods gouernemente] & not moue [vz. for all that the wicked can imagine or do, and note that this amplyfying by the contrary, as that on the one syde it shall be stable, and on the other side it shall not moue, serueth for the greater certayntie and assuraunce thereof: as Iohn 1, 20. Romanes 9. 1. 1. Timothie 2. 7.] and hee shall iudge the people [i. gouerne and guide them, putting one parte of gouernemente for the whole] in righteousness [i. by righte and iustlye, without any partialitie or respecte of persons, or without feare, fauoure, or flatterye.] Verse 11. Let the heauens reioyce [some reade it, the heauens shall reioyce and so they doe reade all these verses vnto the ende of the Psalm, as for telling of the greate ioye and gladnesse that shall be among Gods people, for that he exerciseth a gouernemente ouer them. They that reade it, as the Geneva Text doeth, maketh it an exhortation, that the Prophet should vse the more to sette out Gods grace and goodnesse, euen for this, that hee gathereth men vnder his authoritie and gouernemente: q.d. This grace of GOD is so greate, that euen the dumber creatures,

haue thereby an occasion offered them as it were to reioyce and be glad, take whether of these sentences you shall thinke good, yet for mine owne part I allowe rather the latter, because of that which followeth, *Psalme 98. 7. 8.* Which also Immanuel turneth as exhorting the creatures to reioyce in it, though he doe not so in this place] let the heauens reioyce [vz. for this great goodnesse of god ruling and gouerning] and let the earth be glad [vz. for the same occasion] let the sea roare [vz. in token and testimonye of reioycing] and all that therein is
 12 [i. euery thing that liueth and moueth in the same.] Verse 12. Let the fildes [i. the fildes: putting one for many, as *Psalme 95. 9.* worke, is put for workes] be ioyfull [vz. for the causes before alleaged] and all that is in it [i. whatsoever groweth and flourisheth in the same fildes] let all the Trees of the Wood [i. al trees of what kinde soeuer that groweth in the Woods] then reioyce [vz. when the Lord shall beginne this gouernment: here for the better vnderstandinge of this of these two verses, we are specially to marke these two thinges: firste that the Prophet layeth not this duetie vpon the insensible creatures, otherwise then they in their kind are able to perfoyme it, and to no other end but that thereby he may prouoke men, who haue the vse of reason, and the light of the worde, to doe the same. Secondly that he layeth it not only vpon them whom hee here nameth: but that by these which he putteth downe, he vnderstandeth
 13 all the rest of the creatures whatsoever.] Verse 13. Before the Lord [i. in his presence and openly: for this as playnly appeareth, must be ioyned to the ende of the other verse] for he cometh, for he cometh [i. he wil certainly come, the certaintie is noted not only in the doubling of the word, but also in that he sayeth, he cometh, as though he were already present, putting the present tense for the future] to iudge [i. to rule and gouern, as before verse 10. of this *Psal.*] the earth [i. the people inhabiting the earth] he will iudge [q. d. howsoeuer others rule yet he will gouerne] the world [i. the people of the world, both greate and smal] with righteousnesse [i. vprightly and iustly, as ver. 10 of this *Psal.*] and the people in his truth [i. in exactnesse and perfection of truth and vprightnesse, for that word, his, hath a force in this place, as discerning betwene men and him, how truely and vprightly soeuer they deale.

Do. Verse 1. teacheth vs to strue what in vs lieth, to make our praises aunswearable to Gods graces, though in daede we can not perfoyme the same. Verse 2. teacheth vs that our prayes and speakinges of his glory ought to be continuall. Verse 3. teacheth vs that we should publish it before al men and in al places. Verse 4. Setteth out the excellent power, glory, and maiestie of the Lord our God. Verse 5. paynteth out the vanity and vnprofitablenesse of all counterfeyte Gods and idols. Verse 6. teacheth that all honour, glory, strength, &c. are due only to the Lord. Ver. 7. teacheth the faythfull to ascribe also and yelde vnto him the same, seing they belong to him, and to none other but to him. Verse 8. teacheth Gods people, carefullye to exercise themselves in the seruice and worship of him that is so gracious a God to them. Verse 9. teacheth vs not onelye to frequent the places of publike exercises, but also there and euerye where to shew

Shew forth assured testimonies of a reuerent feare that wee carrie to his Ma-
iestie. Verse 10 teacheth vs to haue a care to publish Gods gouernment amon-
gest others, that they also may be subiected to the same. It teacheth vs further
that the vngodly can not, vnlesse the Lord so appoynt it, make any hurlybur-
lies or stirs in the Worlde. Verse 11. 12. teach vs in the example of insensible
creatures to shew our selues thankfull to God, for all his graces, and namelye
for his excellent gouernment and prouidence. Verse 13 teacheth that howso-
euer men be corrupted in their iudgements and gouernment, yet God is not,
see Psalm. 94. verse 20.

Psalm 97



This Psalm may be diuided into three parts. In the first is de- Di,
scribed the greatnesse and excellency of almighty God and 1
and his power. From verse 1 to the end of the sixte. In the
seconde is declared that this power of his is terrible to the 2
wicked, and comfotable to the godly, whome the Prophet
therfore exhorteth to yeld obedience and thankfulness to the
Lord, from verse 7 to the end of the Psalm.

This Psalm hath no Title (as sundry both before it and after it haue not Se.
likewise) and therefore we cannot determine, eyther who was the Author of it,
or when it was penned. Certaine it is that the holpe Ghost therein purposeth
to exhort the faythfull to shew themselves ioisfull, for the Lordes fauour, loue,
and power towards them.] Verse 1. The Lord reigneth [see Psalm 93. 1.] let 1
the earth reioyce [i. people inhabiting the earth, as Psalm 96. 1. 9. d. Let the
people be exceedingly glad, euen in that respecte, that the Lordes power bea-
reth a sway] Let the multitude of the Isles [i. the multitude of people inhaby-
ting the Ilandes] be glad [vz. for the same cause, and occasion.] Ver. 2. Clouds 2
and darkenesse [i. most fearefull and terrible maiestie and power, see Psalm 18.
11. And he doth thus describe God, that he might more liuely touch mens harts
to yeld him reuerence and honour] are round about him [i. compasse him in on
euery side, meaning that he hath both plenty of them and in a readinesse also to
performe whatsoeuer pleaseth him] righteousnesse [i. all byrightness and equi-
tie] and iudgement [i. true and right iudgement, and this the holy Ghost ad-
deth as it were to preuent that which the wicked might object, as though gods
power and maiestie were full of iniustice] are the foundation of his throne [i. are
so tied to his kingdom, that they can no more be separated from his kingdom,
then the foundation of his building. Understanding by throne the signe of a 3
kingdome, the kingdome it selfe: and by foundation the straight and narrowe
coniunction of iustice and sound iudgement to it.] Verse 3. There shall goe a
fyre before him [he vnderstandeth by the word fyre the wrath and vengeaunce of
God] and burne by his enemies round about [i. it shall vterlye consume those
that

- that set themselves agaynst him, and that on euerye side, before him and behind him on the lefte hande, and on the right hand, so that none shall escape.]
- 4 Verse 4. His lightnings [i. the lightnings that come from him, and are sente by his appoyntment] gaue lighte vnto the worlde [i. were so great that all the worlde might see them] the earth [i. the people dwelling on the earth] saw [vz. with their bodily eyes and sensiblye] it [i. those lightnings, one number put for an other] and was afrayde [vz. of his great power and maiesty which appeared therein. By this and the thyrde verse before going, and the nexte verse following it, the holy Ghost myndeth nothing but to shewe the greatnesse of almighty Gods power, in so much that nothing though it be neuer so stout and steepe, is able to stande before it.] Verse 5. The Mountaynes [vz. though they were neuer so greate, strong and mighty] melted like waxe [vz. helde agaynst the fyre, or the heate of the Sunne. He meanceth by this Metaphor that they quickly consumed] at the p[re]sence of the Lorde [i. so soone as the Lorde gaue some shew of his p[re]sence or maiestie] at the p[re]sence of the Lorde of the whole earth [i. of him that ruleth the earth and all thinges therein contayned.] Verse 6. The Heauens declare his righteousnesse [i. euen those thinges which are done in the Firmament, as fyre, hayle, thunder, lightning, the Lorde thereby plaguing the wicked, doe sufficiently declare him to be vpright and iust in all his wayes] and all the people [vz. of the earth] see [i. plainly and sensiblye perceyue, by the thinges done there] his glorie [i. his great power and mighte. In this verse the Prophet myndeth to declare that God is most glorious, manifest tokens of whose glory and iustice appeare in the very heauens, and are set out before mens eyes to make them without excuse, see
- 7 Psalme 19. 1. Romanes 1. 20.] Verse 7. Confounded [vz. thorow the mighty power and iudgemente of almighty G O D] be all they [vz. of what state or condition soeuer they bee: q. d. let them be confounded and ouerthrowne] that serue [vz. any manner of waye, or with anye sorte of worship] grauen Images [i. images or pictures made, framed, and grauen, by the hande, arte, and cunning of man] and that glorie [i. eyther boaste of, or speake of them, as to allowe them anye manner of waye] in Idols [see before Psalme 96. 5. Leuiticus 19. 4.] Worshippe [vz. according to the p[re]scripte rule of his worde] him [vz. onelye] all yee Gods [i. not only mighty men and Magistrates of the worlde, but all thinges that in the worlde is esteemed as God. The Prophet meaning that eyther they shoulde doe it willinglye, and of a good mynde, or else by constraynt and inforcemente, because they coulde not resist his power.] Verse 8. Sion [i. the Church, as Psalme 48. 11. 12.] hearde [vz. by thy workes and by thy worde] of it [vz. that goeth before i. the confusion and ouerthrowe of the idolaters] and was gladd [vz. for the iust execution of thy iudgementes vppon them] and the Daughters of Iudah [i. not onely the Citties and Townes of that Lande, in whiche sence, you shall sundry tymes haue the worde, Daughters, taken, but the people inhabiting the same places]

ces, meaning notwithstanding the particular members of the Church reioy-
ced [i. were exceedinglye glad] because of thy iudgementes. **Lord** [vz. execu-
ted vppon the wicked, and vngodlye by whiche also it hath pleased the to
prouide for their deliuerance and safetie.] Verse 9. For thou Lord [vz. 9
alone] arte moste high aboue all the earth [i. arte greater in power
and mighte then all thinges in the earth, because that they, whatsoeuer
they be are subiecte to thy authoritie and power] Thou arte muche ex-
alted [vz. in thy iustice and iudgementes] aboue all Gods [see Psalme
95, 3.] Verse 10. Wee that loue the Lorde [vz. indede, vnfeignedlye, and
with a good heart] hate [i. detest and abhorre from the bottonie of poure
hartes: see Romanes 12. 9.] Euill [i. whatsoeuer is sinne and transgres-
sion befoze him, or inclining that waye: see 1. Thessalonians 5. 22.] hee pre-
serueth [i. God mayntayneth, defendeth and keepeth] the soules [i. the life and
whole person] of his Sayntes [i. of those whome hee hath framed to holy-
nesse and inflamed with the loue thereof] hee will deliuer them [i. set them safe
and sounde] from the hande [i. from the cruell power and outrage] of the wic-
ked [vz. that seeke to destroy them.] Verse 11. Lighte [i. ioye, prosperitie, and
eternall blessednesse, See Elter 8, 16, as by the contrarpe, vz. darkenesse, is
signified myserye] is sowne [i. is prepared and layde vp, and yet lyeth hid
as it were seede committed to the earth, which shall in good time come forth,
see Colossians 3. 3. 4. 1. Cor. 13. 12. 1. John. 3. 2.] The Metaphor that he vseth
in this place is excellent: q. d. Euen as wheate or other seede cast into the earth,
lyeth and lyeth hidde, for a certayne while, befoze it waxe graine and bring
forth fruite: so the iust suffer manye thinges, befoze they feele ioye, but theire
ioye shall in good time bee made manifest, and they shall haue great increase
and store thereof, as of one grayne cast into the ground, commeth plentie
and abundaunce of Corne] for the righteous [i. for them whome God
frameth to righteousness of life, and holpe conuersation] and ioye [this
sheweth playnlye what he meant by light, vz. ioye both in this lyfe, and in
the lyfe to come] for the vprighte in harte [i. for them, that are voyde of
hypocrisie and dissimulation, See Psalme 33. 4.] Verse 12. Reioyce ye
vprighteous in the Lorde [q. d. Let him be the matter of your ioye, that doth
suche great thinges for you] and giue thanks [vz. vnto him onelye] for
his holpe remembraunce [these wordes maye haue a double sence:
eether thus] for his holpe remembraunce [i. for that it pleaseth him
that is holpe, to thinke vppon and to remember you: or else thus] for
his holpe remembraunce [i. for that you haue good and often occasion giuen
you, by his continuall graces bestowed vppon you to remember and thinke
vppon him that is holpe and iust, and this latter I take to be the moze
simple.]

Verse 1. Teacheth vs that it is a matter of great ioye, to knowe that the
Lorde ruleth and gouerneth all thinges. Verse 2. teacheth vs what greate
power and iustice is in the Lorde. Verse 3. teacheth vs that the wicked and
ungodly

ungodly shall not escape unpunished. Verse 4 teacheth vs, that the least of Gods creatures is able to terrifie all the world. Verse 5 sheweth that nothing is able to withstand the Lord in his purposes, and that the strongest and greatest things are as nothing before him. Verse 6. teacheth vs that Gods goodness and vprightnesse are so cleare euen in his creatures, as none can pretend ignorance. Verse 7 teacheth two things, first that we may pray agaynst idols and Idolaters: secondly it sheweth what greatesse iudgements shall ouertake them. Verse 8 teacheth the godly to reioyce, euen in Gods iudgements executed vpon the wicked. Verse 9 setteth out the excellency, maiestie, and almighty power of God. Verse 10 teacheth first that our hatred and lothing of euill, must be a seale of the law of God in our harts, secondly that God hath more then a fatherly care ouer the liues of those that be his: and thirdly the wicked for all their power can not doe what they would against Gods children. Verse 11. teacheth that howsoeuer the good be afflicted for a time, yet is abundaunce of toy layde vp for them. Verse 12 teacheth the faithfull to shew themselves alwayes thankfull to God.

Psalme 98

Di.



1

2

3

This Psalme contayneth three speciall parts. In the first hee exhorteth the faithfull to prayse the Lord, shewing some causes that should lead them so to doe. Verse 1. 2. 3. In the seconde he sheweth how this thanksgiuing and prayse should be payded to the Lord, and that is partly with the voyce and songes, and partly with muscalle instruments. Verse 4. 5. 6. In the thyrde parte by exhorting dumbe creatures to yelde thanks vnto the Lord, he prouoketh men to the perfoimaunce of that excellent and holie duetye, Verse 7. 8. 9.

Se.

1

2

The Title, a Psalme [this hath bene expounded before, and namely Psal. 3. and Psalme 4 in the title.] Verse 1. Sing vnto the Lord a new song [se for this, Psalme 96. verse 1.] for hee [vz. alone] hath done [vz. by his power and might] marueylous thinges [i. matters to be wondred at, and farre passing the reache of man] his right hand [vz. alone: meaning by right hand, his almighty strength and power] and his holy arme [i. the arme of him that is holie, yea holinesse it selfe: vnderstanding by arme the same thing hee did by hande, vz. might and strength] hath gotten him [i. him, himselfe, and in him his Church] the victorie [vz. agaynst all his and their enemies. The Prophet meaneth, that God deliuered his Church from the enemies thereof, not by the meanes of man, or any accustomed order, but by his owne power and strength: se Psalme 44. 2. 3. also Isaiah 59, 16. and agayne Isaiah 63, 5.] Verse 2. The Lord declared [vz. by the meruailous and great workes which he hath done] his saluation [i. his gracious deliuerance of his Church out of all daungers and distresses: and

and this is called his saluation, because he is the only worker of it, and doeth freely bestowe the same vpon his people] and his righteousness [i. his faythfull and vprighte executing of iustice and iudgemente] hath hee reuealed [vz. in his mightye and maraeplous workes] in the sighte of the Nations [i. openly, not only before the Iewes, but before all other Nations of the worlde.] Verse 3. He hath remembred [i. he hath not onely thoughte vpon, but in his remembraunce performed] his mercye and his truth [i. his gracious goodnesse and his faythfull promises made] towardes the house of Israell [i. to the people of the Iewes, whome hee calleth the house of Israell, because they proceeded from Iacob who was also called Israell, and came from him as from one stocke or fountayne] all the endes of the earth [i. all the partes and quarters of the worlde and some people inhabiting the same] haue scene [vz. playnly and sensibly: meaning by this speeche that they haue bin made partakers of] his saluations [vz. mercifully promised, & graciously to be performed in Christ] of our G O D [i. of that true and euer liuing G O D whome we serue. He speaketh here no doubt of the calling of the Gentiles, and of those gracious promises expressed Genesis 12. 3. Genesis 22. 18.] Verse 4. All the earth [i. all people inhabiting the earth: q.d. Consider this great benefyte euerye one of you, and chearefullye prayse the Lorde for it] sing ye lowde [i. prayse him willinglye and openlye] vnto the Lorde [vz. who hath bestowed these greates graces vpon you] crye out [q.d. inforce your selfe to prayse him] and reioyce [vz. for the mercies which you haue receaued] and sing prayles [vz. continually and that to the Lorde, who hath dealt so fauourablye with you, as to make you of no people, a people vnto himselfe. The Prophet repeateth one and the selfe same thinges vnder diuers termes, not only to expresse his own earnestnesse, but also to declare mens dullnesse in the performaunce thereof: and with all to expresse that the thinges themselves giuen from God, and receaued of vs, are so excellent, that we can neuer be sufficient thankefull for the same.] Verse 5. Sing praise [vz. for the graces and blessings receaued] to the Lorde [vz. who hath freely giuen the same] vpon the Harpe [i. vpon muscalle instrumentes: vnderstanding by one many or all. This he speaketh according to the law then in force: see Psalme 33. 2. and not to tie vs to the vse of the same] euen vpon the Harpe [he repeateth the same thing agayne: d.g. vse all the meanes you maye, the better to prouoke you to performe that dutie] with a singing voyce [d.g. ioyne to your Muscalle instrumentes, songes expressed and vttered with your owne voyces, because that without them the sounde of the Harpe, or any other muscalle instrument is to little or no purpose.] Verse 6. With shalmes and soundes of Trumpets [he addeth other instrumentes, vnderstanding as was before noted the vse of all muscalle instrumentes allowed by the Lord to his people] sing loude [i. blowe them vp chearefullye and couragiously, and make them to giue a loude noyse or sounde for] I rather referre this to the muscalle Instrumentes, then to mens voyces] before the Lorde the King [i. before the

7. Let the Sea roare [vz. in token of ioy and thankfulnessse.] and all that therein is [sc. Psalme 96. verse 11.] the World [q.d. Let the World [i. the frame of the world, as the heauens, earth, &c.] reioyce and be glad also] and they [all creatures whatsoeuer] that dwell therein [i. haue their liuing, being, and continuance of abode in the same.] Verse 8. Lette the floudes [vz. of the earth, he meaneth by this worde eyther the standing water of the running riuers whiche are different from the sea] clappe their handes [vz. for ioye and gladnesse, meaning by the signe of gladnesse the thing it selfe, and not that flouds haue handes] and let the Mountaynes [i. the greates and huge hills] reioyce together [i. testifie also their ioyfulnessse and gladnesse, with the rest of the creatures. In that he ascribeth this reioysing to dumbe and insensible creatures, it is q.d. Let euery one inforce himselfe, as muche as he can or will, and yet he shall neuer yelde prayles sufficientely aunswering the greatnesse of Gods grace.] Verse 9. Before the Lord [for the sence of this whole verse, sc. before Psalme 96. 13. where you shall fynde it almost worde for word.
 Do. Verse 1 teacheth vs, to be thankfull to God, for his greates workes and power, also that the Lord alone, without any helpe or ayde of man is hee, that defendeth his Church. Verse 2 teacheth that God doth his workes openly, not onely to the end that no man might pretend ignorance thereof, but also that thereby euery man might be prouoked to prayse him. Verse 3 sheweth that God in dede is euer as good as his worde, whether it be in respecte of particular persons or generall persons. Verse 4 teacheth vs to inforce our selues by all the meanes we can to prayse the Lord. Verse 5, 6. deliuer the same doctrine vnto vs. Verse 7, 8. teach vs euen by the example of insensible creatures, to be stirred vp to performe the same. Ver. 9 teacheth that Gods iustice and iudgement is alwayes by right, howsoeuer corrupt mans is.

Psalme 99

Pi. I



3 This Psalme may be deuised into two partes. In the first the Prophet exhorteth the faythfull to prayse God, for the greatnesse of his excellency and power, and for his singular graces and goodnesse bestowed vpon them, from verse 1. to the end of the 5. In the second he expresseth Gods loue towards their fathers and auncestors, for which also he prouoketh the to worship and praise the Lord, from verse 6 to the end of the Psalme.

Fe. This Psalme hath no title. Verse 1. The Lord raigneth [sc. Psal. 93. ver. 1.] and he meaneth specially amongst his people, the people of the Iewes. Let the people [vz. which border round about them, & other their enemies, though they be neuer so far of] tremble [vz. euen for feare of this Lord, who wil defend his
 own,

plon, and punish them] he [vz. that ruleth and gouerneth al thing according to his good pleasure] sitteth between the Cherubins [this is a description of god : q.d. euen that God, which hath shewed himself familiarly to Israel, he it is that ruleth & beareth the sway: see Exod. 25. 22.] let y^e earth be moued [i. treble and be afrayd as it were, at his presence: q.d. Let al creatures hauing life, or without life, stricken with his presence and Maiestie, yeld him singular reuerence and honour.] Ver. 2. The Lord is great [i. hath declared himself to be mightye and strong in al places, but specially] in Sion [i. amongst his own people: amongst whom he hath shewed the greatest testimonies of his power, putting Sion the principall place of their abode for y^e people themselves] & he is high aboue all the people [vz. of the world: he meaneth not by this that he ruleth and gouerneth them for their saluation, but that he is exalted ouer them, to scatter their counsels, and to beate downe and ouerthrow their enterprises.] Verse 3. They [i. the faythfull and godly people] shall prayse [vz. both in word and dede] thy great and fearefull name [i. thy Maiestie and power, whiche is full of mighte and feare] for it is holy [and therefore mete to bee praysed and magnified.] Verse 4. And the Kinges power [q.d. yea they shal praise the power of y^e great and mighty King] that loueth iudgement [i. that not onely liketh and alloweth but also executeth vpright iudgement: and marke that after he had as it were set vp God in his seat, he speaketh of the maner of his gouernment, affirming that God is in such sort mightye and strong, that yet notwithstanding hee hath not a tyrannous force with him, but that his power is ioynd with his iustice and vprightnes] for thou [vz. O Lord: a sodain change of the person from the thirde to the second] hast prepared equitie [i. hast appointed and established amongst thy people, a good and vpright forme of gouernment, which is a verie good rule to liue well and righteously one with another] thou hast executed [vz. faythfully, and with all vprightnesse] iudgemente and iustice [i. true iudgement & sound iustice] in Iakob [i. amongst the people of Israel who descended fro Iakob, meaning no doubt further vnder these terms, a iust & holy gouernment of the Church and people of God.] Verse 5. Exalt [vz. with your songes of praise and thanksgiuing] the Lord our God [i. the Lord whom we his people serue, who is indeede the only true God, Iohn 17. 3.] and fall downe [vz. before him, and that in token of true reuerence and worship, see Psalmie 95. 6.] before his footstool [y^e Chaldean paraphrase expoundeth it thus: before his footestool, i. in his Temple, others thus: Before his Footestool, i. before the Arke of Couenaint: whiche is therefore, as they suppose, called God his Footestool, because the Jewes shoulde not stape too muche vppon the outward signe, but shoulde liue vp their harte to heauen, that they might there beholde the incomprehenible glorie of God. I would expounde it thus, Before his Footestool, i. fall downe euen vnto the grounde or pauement of the Temple, vpon which G D D should as it were set his fete, see 1. Chronicles 28. 2.] for he [vz. alone] is holy, and therefore mete to bee worshipped.] Verse 6. Moses and Aaron were [vz. as chiefe and principall] among his Priestes [i. among

[i. among them whom he hath appointed to offer sacrifices, and to expounde the Law] and Samuel [vz. the Prophet, was as chiefe and principall] among such as call [i. called] vpon his name [i. professed his religion, and made prayers vnto him: see 1. Samuel 7. almost thorow out] these [vz. before rehearsed, and manye other such like] called vpon the Lorde [i. prayed vnto him with earnestnesse and continuance] and hee hearde them [i. graciously graunted them their requestes, as hee doeth all them that call vpon him in trueth. The Prophet alleageth these men, that by their example he might prouoke the people to the worship and seruice of God: and hee nameth rather these thæ then other, because to their fayth and custodie speciallly was committed the keeping of the couenaunt that God had made with his people. For the truth of this verse, see Exodus 32. 31, &c. to the end of the Chapter, 1 Samuel 12. 20, &c.] Verse 7. He, vz. God, whome they serued] spake [vz. plainly and audibly] vnto them [vz. Moses and Aaron] in the cloude pillar [i. in or out of the Cloude, which seemed to haue the forme of an vpright pillar: see Exodus 14. 19. see also Num. 17. 5.] they kept [vz. themselves, and caused others what in them lay to keepe] his testimonies [i. his commaundementes, which God gaue his people as a testimonie that he was their God, see Psalme 19. 7.] and the lawe that he [vz. the Lorde himselfe] gaue them [vz. as a rule of their life, and to be a light vnto their fæete, and a Lanthorne vnto their steps.] Verse 8. Thou heardest them [vz. quickly] when they prayd vnto thæ: for the Lordes hearing, see verse 6. of this Psalme] O Lord our God [a sodain, but yet an emphaticall turning of his speech vnto God, by which the Prophet sheweth, that the Lord toke pitie vpon that people in respect of the trueth of his Couenaunt, and of his grace only, without any other cause] thou wast a fauourable God vnto them [vz. not only when they prayed vnto thæ, but continually, specially when thou pardonest their sinnes] though thou diddest take vengeance [i. though thou diddest fatherlye punishe and correct them] for their inuentions [i. for deuyses of their owne, by whiche they procured thæ to wrath agaynst them. I knowe others expounde it otherwise, but yet me thinketh that this is a moſte simple and playne sence.] Verse 9. Exalte the Lorde our G O D, and fall downe [see before verse 5. of this Psalme] before his holye Mountayne [hee meaneth no doubt the Mountaine of Moriah, vpon whiche the Temple was builded, see Genesis 22. 2. meaning by this manner of speech, that he woulde haue the people to worship the Lorde in his Temple] al the rest of this verse is expounded before verse 5. of this present Psalme.

Do. Verse 1. Teacheth vs that euen to know þ God ruleth and gouerneth in his Church is sufficiente to strike terror into all the enemyes of all Gods people, Verse 2 teacheth vs that though Gods glory appeare euery where, yet in no place moze plainly thæ in his church. Ver. 3 teacheth þ it becommeth þ righteous to praise Gods great power & might. Ver. 4 teacheth vs not only what great vprightnes is in þ Lord in al his iudgements, but also how iust & faithfull he

he is to his people. Ver. 5 teacheth vs that it is not only our duety in respects of benefits receaued to praise god, but that we are bound therto also, in respect of the holines of his maiesty & person: also that it is a good thing to do it publicly with the rest of the Church. Ver. 6 teacheth vs that the prayers of Gods saythfull people, are neuer frustrate. Verle 7 teacheth vs that familiaritie with the Lorde, and knowledge of his maiesty requireth at our handes, obedience to his truth, and perfozmaunce of it. Verle 8 Is full of great comforte, teaching vs these points, firste that the Lorde chastiseth and correcteth those, whome he loueth most tenderly: secondly that though hee doe correct them, yet those punishments do no whit at al lessen his fauour and good will towards them. Verle 9 is the same with verle 5, and deliuereth the same doctrines.

Psalmc 100



This Psalmc may be diuided into two parts. In the one parte, *Di.* the Prophet exhorteth the saythfull to prayse the Lorde hartily, and with ioyfulnesse, verle 1, 2, 3. In the second he v-
seth the causes, wherefore they shoulde prayse him, vz. for
his fre election, and the continuance of his mercye.
verle 3, 5.

The Title, a Psalmc of prayse [i. a Psalmc penned and appointed to sit by Sr. the people to praise the Lord: and not so much for that the Psal. it selfe doeth comprehend the prayses of God] sing ye loude vnto the Lord [for the meaning of these wordes see Psalmc 98, 4.] all the earth [i. all the people of God inhabiting the promised lande, for I suppose that he putteth the worde earth here, for that part of the earth.] Verle 2. Serue [vz. according to the rule of his worde, and not after your owne inntentions] the Lord [vz. only: for vnto him all honour is due] with gladnes [i. readily and ioyfully: because in suche kinde of worships the Lord taketh great delight and pleasure] come before him [i. appeare before the arke, which was the place of his worshippe and seruice] with ioyfulnesse [vz. both inwarde and outwarde, of the hearte and of the body, meaning thereby greate and singuler reioysing.] Verle 3. Knowe ye [i. professe this muche, and yelde him this honour (for hee speaketh not here of inwarde knowledge onely) to discreauce him from all false Gods, and such as mans fantasie hath forged] that euen the Lord [vz. whiche we serue and that no other but hee] is G O D [i. our G O D, and the only author of that couenaunt which is betwene him and vs] hee hath made vs [marke that hee speaketh not here of the common creation of men onely, for in that respect the godlye haue no greater priuiledge than the wicked haue, but of spirituall regeneration, wherein by the ministerie of his worde, and the working of his spirite, he begetteth men agayne to his owne image, to the ende that they maye serue him in newnesse of life] and not we our selues

[i. we haue not neyther in respecte of the bodye nor of the soule and spirituall regeneration framed and fashioned our selues: no, no, righteousness of our owne hath aduanced vs to this dignitie, but we are made his sonnes and seruantes by his onely free goodnesse, see Deutonomie 7, 7, 8.] also Deutonomie 9, 4. We are his people [i. the people whome he of mercie hath chosen to serue him and to bring forth much fruite] and the shepe of his pasture [see Psalme 95, verse 7.] meaning by this manner of speache, that GOD of his free goodnesse chuseth mens to be a peculiar inheritaunce to himselfe, to the end he may alwayes maintayne them vnder the shadow of his winges.] Verse 4. Enter [9. d. Because he hath adopted you, therefore strue to serue him] into his Gates [i. into the Gates of his Temple or Tabernacle, he putteth a parte for the whole, and the beginning of Gods seruice, vz. repaying to the publique place for the execution of that seruice and Worshipp] with prayle [vz. vnto his name, for that and many other his great goodneses and mercie, and into his Courtes [hee speaketh according to the number of Courtes in the Tabernacle, meaning as before, the places of publike assemblies, and Gods seruice, see Psalme 94, 2, 10.] with reioycing [vz. for the blessings and benefites which he hath bestowed vpon you] prayse him [vz. for his great goodnesse and kindnesse towards you] and blesse his name [i. thanke his maiesty and power for those his mercies: see the word blessing so used Mat. 14. 19.] Verse 5. For the Lorde is good [vz. towards all, but speciallye to his owne people, meaning by the worde, good, fauourable, louing, and gracious] his mercie [vz. towards his sonnes and seruantes] is euermoring [i. endureth and lasteth for euer, and is neuer subiect to alteration nor change, see Psalme 136. thorowe out] and his truth [i. the truth and steadfastnesse of his promises made vnto his seruantes, for so doeth the Hebrew worde vled in this place alwayes signifye] is from generation to generation [i. is continuall, and neuer decayeth, euen as one generation succedeth another: not meaning but that Gods mercy shall indure when all carnall generations of men shall faile.

Do. Verse 1 teacheth vs that it becommeth Gods people, neuer to be ashamed to prayse the Lord. Verse 2 teacheth vs to yeelde that seruice which we performe to God chearefully and with a good hart. Verse 3 teacheth vs that we haue neyther our bodily creation nor our spirituall regeneration of our selues, but all from the Lord only. Verse 4 teacheth vs that Gods children should shew themselves in publike assemblies publickly thankfull for publike benefites receaued, at his mercifull hands. Verse 5. Teacheth vs that howsoeuer man be variable in his loue and promise, yet God in goodnesse and truth abideth alwayes faithfull to his.

Psalm 101



This Psalm as I take it, may be deuised into two parts. In the first the Kingly Prophet David declareth what hee will performe in respect of his owne particular person, from verse 1 to the end of the 4. In the second he sheweth what hee will doe concerning other, *vz.* punish the wicked and foster the good, from verse 5 to the end of the Psalm.

Di.

The Title, a Psalm of David [*i.* a Psalm that David made, whether before he came to his kingdome, or at the beginning of his raigne is vncertain, but I suppose rather when he first entred into his kingdome.] Verse 1. I will sing [*i.* I will both speake of and practise, see Isaiah 5. 1.] mercy [*i.* fauor & maintenance towards my good subjects] and iudgement [*i.* execution of punishment upon the wicked, in which 2 parts consisteth the Magistrates dutie, as appeareth Rom. 13. see for the performance of this promise 2. Sam. 9. 1.] vnto the Lord will I sing, the Prophet meaneth not only that he will prayse God for aduancing him to the kingdome, but that euen for his sake: & in respect of his own office, he wil performe these matters.] Verse 2. I will doe wisely [*i.* I will be- haue my selfe vprightly and circumspectly, according to the rule of thy word, which is only true wisdom] in the perfect way [*i.* in the gouernment of my kingdome, & the execution of my office, which he calleth a perfect way, because there is prescribed in Gods word a perfect rule therof] til thou comest to me [*vz.* to take me out of this life and to cal me to an account for the discharge of my dutie] I wil walke in the vprightnes of my hart [*i.* I wil beaue my self vprightly and soundly so that mine own hart & conscience shal witnes vnto me my good dealing and holy cōuersation] in the midst of mine house [*i.* priuately and within mine owne walles as it were, yea in the eyes and sight of my whole family: the Prophet in this verse promisseth two thinges as I take it: in the first part of a saythfull executing of his publike charge, & in the second a godly conuersation priuately.] Verse 3. I wil set no wicked thing before mine eyes [*vz.* to performe or doe it: yea he meaneth that he wil not only keepe himselfe, from doing wickednesse, but that he will so turne himself away from it, that his eyes shall not behold it] I hate [*vz.* earnestly and from the bottome of my hart] the worke of them that fall away [*vz.* from thy truth, and from that righte way, that thou hast prescribed, meaning by the word worke, not only that defection of theirs, which is y principal, but al other transgressions whatsoener, putting one for y whole] it [*i.* such maner of dealing] shal not cleaue vnto me [*i.* either raign or dwel in me, this the Prophet speaketh as assuring himself of gods strength to continue y profession of his truth.] Verse 4. A froward hart [*i.* a peruerse & rebellious mind, noting in these words y seed or fountaine of sin] shal [*vz.* thorough Gods goodnes and strength] depart from me [*vz.* farre off: he meaneth by this speache

spéeche, that he wil indeuour to put of the old man with the lusts therof, Ephe.
 4, 22. I will know none euil [q. d. as I wil be far from performing wickednes
 in acte, so I will not allow or like of the same in my iudgement, or vnderstan-
 ding, for so is the word knowing, vsed in this place as in sundrye other places
 before.] Ver. 5. Him that prauily slandereth [he meaneth not that he wil spare
 them but shal do it openly: for if he punish the lesse offence thus, he will not spare
 the greater, which is open slander his neighbour [i. any, whether he dwell
 nigh or farre from him, for so generally and largely doe I take this worde,
 see Psalme 15. 3.] will I destroy [i. most sharply punish, and that euen by death
 if the hainousnes of the offence require it] him that hath a proud looke [i. he that
 is lofty & proud, for pride appeareth many times euen in the very eye bres, and
 eyes themselues, whē they be lifted vp] and high harte [or as it is in the He-
 brew text, large in harte, meaning by that maner of spéech, one that hath a mind
 to aspire to great matters, & therefore is puffed vp with ouerwēning of him-
 self] I cannot suffer [vz. or indure at any hand, he meaneth by these spéeches,
 that he cannot abide pride, nor the tokens nor signes thereof, nor the persons
 giuen thereto.] Ver. 6. Mine eyes shalbe [i. I wil carefully looke vnto, and haue
 special regard of] vnto the faithfull of the land [i. vnto the good and godlye peo-
 ple that dwell in the lande, wheresouer it be] that they maye dwell with me
 [i. continue and abide with me, not onely as my counsellors and household ser-
 uants, but as friends and familiars being alwayes in my fauour, for I take
 it that the Prophet meaneth two thinges here: the one is that hee will haue a
 great care generallye ouer all the people of the lande: the other is, that out of
 that good people hee will chuse the best, to be continually about him] hee that
 walketh in a perfecte waye [i. hee that is vprighte in his dealinges, and of good
 conscience and holy conuersation: and hee calleth this waye perfecte, not be-
 cause men walke perfectly in it, but because it is perfecte of it selfe, and lea-
 deth to perfection in the other life] hee [q. d. he and no other, for so muche I
 take it the doubling of the worde meaneth] shal serue me [vz. both in the pub-
 like offices of my kingdome, & in the particular offices of my priuate affairs, &
 household] Ver. 7. There shall no deceitfull person dwell within my house [this
 must be vnderstood so far forth as David could know or vnderstand, q. d. If I
 might know it, there should none such remain in my seruice: not but that god
 men many times haue wicked Seruauntes, yea and that those Seruauntes
 which make the sayrest shewe of goodnesse are many times deepe dissemblers]
 he that telleth lies [i. giueth himself ouer either to tel them or to heare them, see
 Reuel. 22. 15.] shal not remain [vz. long] in my sight [he meaneth by this spéeche
 that such a one should not abide long in his house or seruice.] Ver. 8. Wetimes
 [i. not onely in good season and quickly, but also continually] will I destroye
 [see before verse 5 of this Psal.] all the wicked of the land [i. all the vngodlye
 that inhabite it. David meaneth that hee will not bee negligent or slouthfull
 to execute good, quick, and continuall iustice, against all malefactors, of whose
 transgressions he shall haue knowledge] that I maye cutte off [i. remoue
 and

and take away, *vz.* by execution of iust iudgement] all the workers of iniquity [i. them that giue ouer themselves to commit sinne] from the Citie of the Lord [i. from *Ierusalem*, but yet so, that therein hee comprehendeth the whole kingdome, because if the chiefe place be reformed, it is very likely the other will followe.

Ver. 1. Teacheth magistrates, to haue a great care to foster the good, & sharply to punish the badde. *Ver. 2.* Teacheth magistrates three things, first to haue an eye to the faithfull execution of publike iustice and iudgement: Secondly to indeuour with care and conscience good dealing priuately: and thirdly to continue, and that vnto the last gaspe, in all good dealing both publike and priuate, that so they may haue peace in their owne conscience, and the Lord finde them well occupied. *Ver. 3.* Teacheth all men, but specially magistrates, so to lothe euil, that they can neuer behold it, but with great griefe: also to cary with them this holy purpose, that howsoeuer other men fall away from God, yet that in his strength, they will sticke fast vnto him. *Ver. 4.* Teacheth al, but specially magistrates, more and more to indeuour the crucifying of the old man, with the workes thereof: and neuer to allowe of any thing that is euill. *Ver. 5.* Teacheth magistrates to punish malefactors according to the notorioufnes of their offence: it also sheweth howe grienous both before God and man backbitings and pride are. *Ver. 6.* Teacheth magistrates to haue a speciall regard for the defence and preferment of the good: also it teacheth all both high and lowe to make choise of the best men they can get, to bee their officers and seruantes. *Ver. 7.* Teacheth magistrates and masters, that whē the sinnes of their inferiours or seruants are once layed open, they shoulde not beare with them in the same. *Verse 8.* Teacheth magistrates, in tyme to cut off sinne and iniquitie, lest the infection thereof growe so great, that when they would they shall not bee able to doe it.

Psalme 102



This Psalm being an earnest prayer of an afflicted soule, may bee diuided into three partes. In the first hee prayeth vnto the Lord for deliuerance out of his great distresses, the particularities whereof he doeth plainly declare, from ver. 1. to the end of the 11. In the second he sheweth by what arguments as it were he was prouoked to pray vnto the Lord, *vz.* because he was assured of his goodnes, power, &c. and this reacheth from ver. 12. to the end of the 23. In the third part he returneth to his prayer againe, assuring himselfe of gods goodnes towardes him because those whom God loueth, he loueth for ever, from ver. 24. to the end of the Psalm.]

The title [a prayer [vz. to bee vled] of the afflicted [i. of him that feleth himselfe either inwardly or outwardly wounded with Gods iudgments & wrath] when

when hee shall be in distresse [vz. any manner of way either inwardly or outwardly] and power forth his meditation before the Lord [i. shall in prayer vnto the Lord expresse that with his mouth, which hee hath meditated on in his heart, note that the holy ghost myndeth not to tye vs in our afflictions onely to this forme. And though wee can not certainly determine, who shoulde write this Psalmie, or about what time it was penned: yet it is very likely that either Daniel or some other holy Prophet did write it, about the tyme that the people of the Jewes were caried captiues into Babylon.] Verse 1. O Lord heare my prayer [i. graciously graunt the request which I make vnto thee now] and let my crye [i. mine earnest supplication] come vnto thee [i. appeare in thy sight as well accepted and allowed of: q.d. let it haue free and bolde access vnto thy maiesty, See Psalm. 88. 1. 2.] Verse 2. Hyde not thy face [i. withhold not thy fauour and goodnes] from me [vz. as though thou wert offended with me, he speaketh this of God after the maner of men, who when they are not disposed to shew fauour, wil turne their faces from others, or keep them out of the way, signifyng vnto them, by withholding the signe of fauour, that they cannot haue fauor if selfe shewed thee] in the time of my trouble [i. at what time I am any manner of way troubled, either inwardly or outwardly] incline thine eares vnto me [q.d. shewe thy selfe ready to heare and graunt my petition. See Psalm. 86. 1. and note that eares are attributed to God, not that hee hath them, but that we might the better conceiue somewhat of his maiesty] when I call [vz. vpon thee by prayer] make haste to heare me [i. graciously and quickly graunt me my request: the Prophet uttereth not this as appointing God a time, but in respect of his owne great misery and want as may appeare by that which followeth.] Verse 3. For my dayes [i. the dayes and tyme of my life] are consumed [i. vanish and weare away] like smoke [i. quickly. q.d. euen as sodainely as smoke vanisheth away in the ayre] and my bones [i. the strength of my body, because that specially the strength consisted in the bones] are burnt like an hearth [i. are euen vtterly consumed away through drought, and for want of natural moysture: See Psalm. 38. 3. 4. &c. These large maner of speeches declare howe much the desolation of the Church, shoulde wound al good mens hearts.] Verse 4. Mine heart is smitten [vz. with griefe, and heauinesse] and withereth like grasse [vz. through the same sorowe, meaning that it was as it were shrunk and dyled vp, and then in what case coulde the body bee] because I forgate to eate my bread [i. mine ordinary vitaille and foode. The Prophet in these wordes, doeth not onely note the cause why his heart was dyled vp, but also hee sheweth, that his heauinesse was so much, and so continual, that it caused him to forget and lothe his foode.] Verse 5. For the voyce of my groning [i. through my great and continuall groning and sighing] my bones do cleaue to my skinne [i. my bones & skinne doe cleaue together, and I am vtterly consumed as it were, so that there is nothing, but skinne and bone left, See Iob. 19. 20.] Verse 6. I [vz. in this distresse and heauinesse] am like a Pelicane of the wilderness [i. to Pelicane that abyedeth continually in the wilderness]

wildernes] and like an owle of the desert [i. that keepeth himselfe continually in desert and solitary places. Either the Prophet, or the faythfull people vnder the name of one, chuse you whether, doeth in a double respect resemble himselfe to these foules or birdes: *vz.* both in respect of his mourning, these birdes mourning rather then singing in deede. I meane it of the Pellicane and of the owle: and also in respect of his solitarie, all birdes flying these birdes companies, specially the owles, as to which they neuer come or repayre, but to keepe a wondering at her.] Verse 7. I watch [i. I doe with great care labour to consider what I am, and at the length I finde my selfe to be] as a sparrowe alone vpon the house toppe [i. like a sparrowe, depriued of all her company: meaning by this manner of speech also his solitarinesse, whome in deede all men did as it were forsake.] Verse 8. Mine enemies reuile me [vz. both by worde and deede] dayly [i. daye, by daye, or one daye after another, meaning continually, and as though they neuer ceased] and they that rage against mee [vz. with all manner of crueltye and madnesse as it were] haue sworn against mee [vz. to take away my life: *q. d.* they haue bounde themselves by an othe that they will kill mee. Immanuel and others reade it thus, sweare by mee, and giueth this sense of it, they make a certayne fourme, of an othe or course of my name, and alleadgeth Rumb. 5. 27. and Isaia. 65. 15. but I see no great reason, neither of the sense, nor of the allegation of the places.] Verse 9. Surely I haue eaten of ashes as breade [some expound it thus, I like a miserable man am cast downe to the ground: other some thus: when I was to take my refreshing, I had no table prepared for me, but my breade was as it were vncleanly layde, vpon the ground or earth: but I see no great reason in either of these senses. If this that followeth bee not the meaning of it, I knowe not what it shoulde be: I haue founde no more taste or saour, in my meate, by reason of my wonderfull heauines, then a man findeth in earth, or ashes: and then it woulde be read thus by transposing of the wordes: surely I haue eaten breade as ashes] and mingled my drinke with weeping [i. I haue shedde abundaunce of teares, in so much that I coulde not abstaine, no not when I haue bene drinking.] Verse 10. Because of thine indignation and wrath [vz. against mee. *q. d.* all these heauines and griefes haue fallen vpon me, because I perceiued and felt that thou wast angry against mee] because thou hast heaued me vpe [vz. verpe high] and cast mee downe [he meaneth by this that the Lorde did correct him verpe strongly and grievously. It is a metaphoz borrowed from men, who if they will throwe any thing in their handes vpotently against the ground, they stretch out their armes, and lift them vpon high, that they may doe it the more forcible: *q. d.* euen so hath the Lorde dealt with mee, and this must be vnderstoode, not as though hee accused God of harde dealing with him, but that he might thereby the better expresse the greatnes of his grief. Verse 11. My dayes [i. the dayes of my life] are like a shadow that faueth [vz. away quickly] and

- and here marke, that when hee speaketh of a shadowe, hee meaneth it of those shadowes which goe immediatly befoze the sunne set: seeming in daēde then to be very long and great, but by and by the sunne goeth away, and then they no moze appeare: such a thing sayth he is my life, it vanissheth away sodainely, yea euen then when it seemeth to bee greatest, much moze in this state of mine affliction] and I am withered like grasse [i. for want of naturall moysture, my bones and body are dryed away, and therefore haue no hope of my life.] Verse
- 12 12. But thou O Lorde [q. d. though mans life be neuer so brittle and inconstant yet thou remainest stedfast and vncchangeable, which is no smal comfort to thy afflicted seruants] doest remaine [vz. like vnto thy selfe, and fræ from all alteration oꝝ shadowe of turning] for euer [vz. and euer] and thy remembraunce [vz. which either thou hast of thy seruants, oꝝ else thy seruantes haue of thee] from generation to generation [sæ Psal. 100. 5.] Verse 13. Thou wilt arise [vz. at the length, to ayde and helpe thy people, howsoeuer thou seemest for a tyme, to deferre and put of thy succour] and haue mercy [vz. according to thy accustomed goodnes, and gracious promise] vpon *Sion*, [i. vpon thy Church, as Psal. 51. 18.] for the time [i. the due and fit time] to haue mercy thereon [i. to shew mercy and compassion vnto] for the appoynted time [i. the time which thou thy selfe diddest appoint and set. Sæ 2. Chro. 36. 21. Jerem. 25. 12. Jerem. 29. 10.] is come [and ther foze we hope that thou wilt in mercy looke vpon vs, and deliuer vs out of captiuitie.] Verse 14. For thy seruants [vz. distressed in afflictions, and yet notwithstanding remaining faithful to thee: and not Cyrus & Darius, as some suppose] deelyte [vz. greatly and much] in the stones therof [q. d. they moze esteeme, euen that disordered forme, that remained after the ruine and ouerthrowe of the temple, then all the excellent pleasures of Babylon, oꝝ of the whole worlde besides] and haue pity on the dust thereof [i. in a pitiful loue they lament ouer it, and yet notwithstanding do esteeme it, and haue it in great regarde.] Verse 15. Then [vz. when thou shalt perfozme this grace to thy people] the heathen [i. all other nations besides thine owne people, for so they vsed to call all besides the Jewes] shall feare the name of the Lorde [i. shall tremble at his great power and maiesty, though not with the reuerent and right feare thereof, wh: h his owne chyldzen only haue] and al the kings of the earth [q. d. this feare shall not onely seale the heartes of their common people, but euen of their greatest and mightiest princes] thy glozy [i. they shall feare thy maiesty & glozy, which doest such great and glorious thinges for thy people.] Verse 16. When the Lorde [hee noteth the time of the trembling of the kings and people shall builde by *Sion* [i. his Church, vz. decayed and cast downe: hee vseth this worde *Sion* generally, for the place of Gods seruice, because that sometime the arke of couenant was placed there] and shall appeare in his glozy [i. shall shewe himselfe glorious and triumphant, which shall no doubt be comfortable to his chyldzen, and feareful to his enemies.] Verse 17. And shall turne [vz. his gracious and louing countenance, meaning by this speech, yelding oꝝ graunting] vnto the prayer [i. to the hartly supplications and requests] of the desolate [i. of the
- that

that are forsaken of all, whom, though they stand in neede of euery mans helpe, yet no man helpeth. The worde properly signifieth a kinde of shrubbe, which groweth in untilled places, as a briar, or such like, by which he noteth also, the people, that were in the captiuitie of Babylon, as in a deserte and wilde place] and not despise their prayer [vz. which they make vnto him in their affliction, hee speaketh one thing twise, as it were, of which sundry times before, and not as though god did euer despise the supplications of his poore seruants.] Ver. 18. This [vz. gracious hearing of his poore seruants prayers, and deliuey of 18 them out of captiuitie] shalbe written [vz. as an excellent thing, and worthy of continual remembrance] for the generation to come [vz. that they therby may be instructed both of the power of God, and his faithfulness and trueth in performing his promises] and the people [vz. of Israel and Iudah] which shalbe created [i. which shal returne out of the captiuitie of Babylon, which hee compareth to be a second birth or creation, as it were, because they seemed therein to be as dead, See Ezech 37. from ver. 1. to the ende of the 14. of which also for the greatnes of it, it is sundry times sayd in the Prophets: It shalbe no more sayd the Lord liueth, that brought the people out of Egypt, but that brought the people from the lande of the North] shall prayse the Lord [vz. for his great goodnes and mercy towards them.] Ver. 19. For hee hath looked downe [vz. 19 vppon the great outrage of his enemies, and the wonderfull affliction of his people] from the height of his sanctuary [i. euen from the very heauens, as hee seemeth to expound it, euen in this verse] out of the heauē [which is the throne of his maiesty] did the Lord behold the earth [i. not onely the earth it self, but specially and chiefly men inhabiting the earth, and amongst the rest his owne people, as may appeare in the verses following.] Ver. 20. That hee might 20 heare [vz. and so take pity of] the mourning [i. the sighings, gronings and lamentable cryes] of the prisoner [i. of the prisoners, one number put for an other, meaning those that were bound and helde as captiues in Babilon] and deliuer [vz. out of daunger, distresse, and all manner of feare] the children of death [i. them that were at deaths doore, or appointed to death as it were. See Psalm. 79. 11.] Ver. 21. That they [vz. so deliuered: noting also the end why god giueth deliuerance vnto his seruants] may declare [i. set out and publish, and that both by word and deede] the name of the Lord [i. his power, maiesty, goodnes, &c. as Psalm. 21. 1.] in Sion [i. in his Church] and his prayse [i. the prayse which is due vnto him for the same: not that any is able to prayse him sufficiently for his power and goodnes] in Ierusalem, [i. in the Church as before: Sion and Ierusalem being the principall places of his worshippinge put for his whole Church, and the publike assemblies and congregations thereof: see Psalm. 2. 6.] Ver. 22. When the people [vz. which are nowe in captiuitie and dispersed a- 22 broad, shalbe gathered together [vz. to serue the Lord in these places, and after that sort which he himselte hath prescribed] and the kingdomes [vz. of the earth, meaning hereby the calling of other people besides the Jewes] to serue the Lord [vz. according to the prescript rule of his word. The Prophet noteth

two thinges specially in this verse: the one is the returning of the people out of Babylon, the other is, the calling of the Gentiles, to the religion and seruice
 23 of God.] Ver. 23. He [*i. the Lorde*] abated [*vz. by outward and inward afflictions*] my strength [*i. whatsoeuer seemed excellent in mee, putting one excellent thing for many*] in the way [*vz. wherein I walked, meaning the daies and course of his life, as may appeare by that which followeth in this verse*] and shortened [*vz. in mine owne iudgment and as I supposed, for otherwise in respect of God, our daies are certainly numbred*] my daies [*i. the daies of my*
 24 life.] Ver. 24. And I sayd [*vz. in that great affliction and griefe*] O my God, take mee not away [*vz. out of this life: q.d. let mee not vanishe away, but shewe mee thy fauour, in continuing my life*] in the midst of my daies [*i. before I come to the full ende of my race: and all this, and that in the former verse the Prophet speaketh, not onely in his owne person, but in the name of the rest of the faithful*] thy peeres indure from generation to generation [*i. thou continuest and abidest for euer, and art alwayes one, make mee therefore, q.d.*
 25 like vnto thy selfe.] Verse. 25. Thou [*vz. O G D D*] hast alsoe tyme [*vz. in the beginning*] layde the foundation of the earth [*i. created and mainteined the earth and all thinges therein, hee sheweth Gods eternitie, because hee was before all thinges created, and was the maker of all thinges whatsoeuer*] and the heauens [*vz. and all thinges therein contained*] are the worke of thine handes [*i. thou hast made them: handes attributed to G D D for our*
 26 vnderstanding sake.] Verse. 26. They [*vz. the heauen, the earth, and all thinges therein*] shall perish [*vz. not in respect of their substance, but in respect of their qualities: see Isaiah. 65. 17. Isaiah. 66. 22. Reuelat. 21. 1. 2. Peter 3. 12. 13. and this perishing, hee calleth afterwarde in this verse, a chaunging*] but thou shalt indure [*vz. free from any alteration or chaunge, as James 1. 17. and that for euer and euer, hee here commendeth Gods eternitie, by comparison*] euen they all [*q.d. not one of them accepted*] shall waxe olde as doeth a garment [*i. shall through continuance of tyme decay, as doeth a garment*] as a vesture shalt thou chaunge them [*this is a metaphoz taken from men, who changing their garmentes from worse to better of which chaunge of the creatures the Apostle speaketh Roman. 8. 19. 20. 21. 22. verses. Nowe if any wil demaunde to what vse the creatures shalbe imploied, I answer, that for as much as G D D in his worde, hath not reuiled that, it is more then curiositie to aske the same*] and they shalbee changed [*i. they shall certainly, and without fayle be chaunged, for so much doeth the*
 27 doubling of the worde, chaunge, import. Verse 27. But thou art the same [*i. alwayes one and the selfe same, without any shadowe of chaunging: q.d. howsoeuer the creatures bee variable, yet thou the creator art alwayes vunchaungeable*] and thy peeres [*i. the time of thy essence and being*] shall not fayle [*vz. for euer and euer: q.d. thou art and hast bene from euerlasting.*
 28 and so shalt continue.] Verse 28. The childe of thy seruantes [*i. thy godly ones, and their godly posterity*] shall continue [*vz. steadfast and sure, alwayes*

wayes safe vnder thy almighty defence, whatsoeuer great alteration shalbee in heauen or earth] and their sēde [i. their race and posteritie] shall stand fast [vz. so that they shall not be mooued for euer] in thy sight [i. before thee, he meaneth that GOD will care for, and preserve for euer the godly.

Ver. 1. Teacheth vs to be earnest with the Lord to grant vs our holy requests. Ver. 2. Sheweth that in the time of affliction nothing is more grievous to Gods children, then to perceiue God any long time absent. Ver. 3. 4. 5. Declare, what great affliction the godly are in, for their sinnes and the wrath of God vpon them, for the same. Ver. 6. 7. Shewe that it is no new thing to see the children of God forsaken of men. Ver. 8. Noteth two things, the one is howe that the godly are subiect to the vyle both wordes and deedes of the vngodly: the other that the wicked giue themselves a full swinge to all manner of outrage both in worde and deede. Ver. 9. Teacheth that so long as we feele Gods wrath vpon vs for our sinnes, our meat and drinke is not pleasaunt and delightfull vnto vs. Ver. 10. Teacheth vs three things: first, howe much wee shoulde stande in awe of the feare wrath and indignation of the Lord: Secondly, that in this life Gods children haue no durable estate: and thirdly that their exaltation and depressing, is not by fortune as they say, but from the Lord onely. Ver. 11. Setteth out the shortuells and troublesomnesse of mans life. Ver. 12. Setteth out the eternitie and continuance of the almighty. Ver. 13. Teacheth vs to haue an assured trust, that God wil looke graciously vpon the afflictions of his Church. Ver. 14. Teacheth Gods children two thinges, first to delyte more, even in the verie ruines of the Church, then in the palaces of the vngodly: secondly to pity and pray for the reforming of the desolations thereof. Ver. 15. and 16. Teach vs, that Gods fauour shewed to his Church, shalbe matter of sufficient terrour to the wicked and vngodly. Ver. 17. Is comfortable, shewing that the prayers of Gods poore people, shall neuer returne empty from the Lord. Ver. 18. Teacheth the faithfull to haue a care for their posterity, that both Gods mercy towards them, and his iudgements vpon the wicked, might be conueyed to their children. Ver. 19. Teacheth that God beholdeth al things done vpon the earth, contrary to the imagination of them, who suppose him to sit as idle in heauen. Ver. 20. Teacheth that God taketh speciall regarde of those that be his, and namely when they are in the greatest distresse. Ver. 21. Teacheth that god doth deliuer his people out of al their feares, specially to this end, that they might publish his prayse for the same, in the Church. Ver. 22. Teacheth that our assemblies shoulde be, for the seruice and glory of god. Ver. 23. Teacheth that God for the trial of his children, layeth manifold afflictions vpon them in this life. Ver. 24. Teacheth vs that wee may pray for long life, but yet so, that that life may be referred to Gods glory. Ver. 25. Teacheth that God is the maker of heauen and earth. Ver. 26. Teacheth the variablenesse of the creature, which shoulde instruct vs, so to vse the worlde as though wee used

used it not, and no otherwise, but as it may further vs to the hope of a better life. *Ver.* 27. Teacheth that howsoever variable the creature is, yet the creator is altogether vnchaungeable. *Ver.* 28. Setteth out to the comfort of the godly, their continuance.

Psalme 103.

Di. 1



2

3

Se.

This Psalme may bee diuided into three partes. In the first hee doeth stirre vp and prouoke himselfe to be thankful to the Lord: and this is conteyned in the two first verses. In the seconde hee sheweth causes, for which men shoulde prayse the Lord, as for the forgiveness of their finnes, for their deliuey from daunger, and the continuall course of his mercies, from *ver.* 3. to the end of the 19. In the last part he exhorteth euen all creatures to praise the Lord, for the largenes of his goodnes, from *ver.* 20. to the end of the Psalme.

The title of this Psalme, hath bene expounded before, in others of the lyke inscription. *Ver.* 1. My soule [hee exhorteth the soule, to this great worke, because if that be ready, the other cannot be much backward: and the word, soule, is used here for the seate of vnderstanding and afflictions] prayse thou y Lord [vz. for his great mercies] and all that is within me [as my thought, my hart, and all the powers both of the one and the other, and hee meaneth all inwarde things, because those parts specially doeth the Lord regarde, as *Psalm.* 51. 17. *Ioh.* 4. 23. prayse his holy name [i. set forth the glory that apperteineth to his] *2* *maiesty, power, goodnes, &c.* name is here used as *Psalm.* 20. 3.] *Ver.* 2. My soule, praise thou the Lord [this is expounded before *ver.* 1. and forget not [vz. through negligence or otherwise, but earnestly thinke vpon to the vttermost of thy power] al his benefites [i. not onely all, but any one of them, as possible thou canst: and by this meanes he prepareth himself a way to speak of the blessings, which afterwarde he reckoneth vp.] *Ver.* 3. Which [vz. alone] forgiveth thee [freely, vz. and of his owne mercy onely, without any merites or deserts of thyn at all] all thine iniquity [vz. committed either against God or man, either of ignorance or of knowledge: and he beginneth with the free forgiveness of finnes, because it is as it were the fountaine from which al other blessings flowe: many whereof he reckoneth vp afterwarde, which are nothing else, but the effects of that reconciliation] and healeth [vz. of his great goodnes, & his mighty power] all thine infirmities [vz. bodily, or spirituall, outwarde, or inward.] *Ver.* 4. Which [vz. alone, as before *ver.* 3.] redemeth [vz. by his great and mighty power] thy life [i. thy whole man, both body and soule, putting a part for the whole] from the graue [i. from death and destruction, See *Psalm.* 16. 10. putting that which followeth death, for death it selfe] and crowneth thee [i. adorneth and compasseth thee about: as the crowne is a testimony of glory and honour, and compasseth the whole head round about] with mercyes and compassions

[i. with great abundaunce and varietie of mercies, which appeareth both in that he vseth two woordes signifying almost both one thing, and also because he putteth the latter in the plurall number.] Verse 5. Which satisfieth the mouth [i. which filleth thine affection and appetite, See Psalm. 81. 10. hee seemeth to alude to men, which take great licence to themselves, in eating and drinking, meaning that God will abundantly satisfie vs, and giue vs all that wee can wish] with good thinges [i. with all manner of good thinges, so that nothing should bee wanting] and thy youth [i. the dayes and times of thine age, yea euen though thou bee olde, yet shall it be as youth] is renewed [vz. through the speciall blessing and goodnes of G D D] as the Eagles [which liue long, and dye not but through want of abilitie to take in their meate, as Aristotle, and Plinie both shewe.] Verse 6. The Lorde [vz. himselfe] executeth [vz. both in word and deed, specially when men are negligent] righteousness and iudgement [i. suche sentence, as are righteous and iuste, See Psalm. 97. 2.] to all [vz. of his children and seruantes] that are oppressed [vz. by wicked and vngodly men.] Verse 7. Hee [vz. God the Lorde] made his wayes knowne [by wayes, hee vnderstandeth, not onely the deliuerance of the people out of Egypt, and all that he did for them, till he brought them into the lande of Canaan, but euen his whole lawe] vnto Moses [vz. first and before others: and afterwarde by him to all his people] and his workes [i. the excellent and noble workes which he did, and that for their sakes] vnto the children of Israel [vz. which hee had chosen to bee a peculiar people to himselfe.] Verse 8. The Lorde is full of compassion and mercye [vz. to them that come vnto him] slow to anger [vz. though men by their wickednesses provoke him much thereto] and of great kindnes [vz. towards them that turne vnto him, this sentence seemeth to be taken out of Exodus 34. 6. where the nature of G D D is so farre set forth vnto vs, as is profitable for vs to knowe: and seemeth to be the same, with Neh. 9. 17. Psalm. 86. 15.] Verse 9. Hee will not alway chide [vz. with men, and specially with his children] neither keepe his anger for euer [vz. towards them, See Leuitic. 19. 18.] Verse 10. Hee hath not dealt with vs after our sinnes [i. hee hath not punished vs, according to the greatnesse and grievousnesse of our sinnes] nor regarded vs [vz. in his iustice and iudgements: heare we see what rewardes wee may looke for, from the Lorde in respect of our selues] according to our iniquities [vz. committed against him and our brethren.] Verse 11. For as high as the heauen is aboue the earth [q. d. looke what distaunce there is betwene heauen and earth, which is very great and wonderfull, yea infinite as it were] so great is his mercye [i. the mercy which he sheweth: for if hee had it in himselfe, and powred it not forth vpon others, it were to litle purpose] towards them that feare him [vz. with an vnfeigned heart, putting the feare of G D D. for care, conscience and obedience to his trueth.] Verse 12. As farre as the East is from the West [vz. which wee knowe to be so farre asunder, that they shall

neuer come together] so farre [yea and further to, if further possible can be: hee meaneth by this comparison, that the Lord hath utterly remo-
ued our iniquities from vs] hath hee remooued our sinnes [i. the sinnes that
wee haue committed] from vs [i. who were the doers thereof.] Verse

13. As a Father [vz. earthly or naturall] hath compassion on his chil-
dren [notwithstanding that manye times they doe prouoke him to displea-
sure] so [yea and in farre greater measure, by howe much G D D is
greater then man, and his afflictions more certaine and sure] hath the
Lord compassion [i. hee vouchsaueth them mercye, notwithstanding they
deserue it not] on them that feare him. [See verse 11. of this Psalme.]

14. For hee knoweth [vz. by manye degrees, better then we our
selues] whereof we be made [i. of howe brittle a matter we are crea-
ted, for so much doeth the Hebrew woorde import, which sense also
maye bee gathered by that whiche followeth in this verse] hee remembereth
[though men many times forget it] that wee are but dust [and that into
the same, wee shall returne, See Genesis 3. 19.] Verse 15. The dayes

15 of man [i. the course of his yeres and age, or the tyme of his life] are as
grasse [vz. which is cutte downe, withered, and quickly consumed: hee
meaneth by this speach, the breuitie and shortnesse of mans lyfe.] as a
flowre of the fielde so flourisheth hee [i. hee is nowe flourishing, and by and by
withered: and note that hee speaketh of a flowre of the fielde, rather then
of a garden flowre, because that fielde flowres, are more subiect to stormes,
tempest, heate, &c. then the garden which haue more shelter and couerture.]

16 Verse 16. For the winde [vz. sent from G D D, meaning by wynde,
which is one meane to marre the beautie of blossomes and flowres, all o-
ther whatsoeuer] goeth ouer it [vz. with violence, and so mppeth it,
either with extreme colde as the Easternewynde, or with parching heate,
as the letterne wynde] and it is gone [vz. out of mens sight: hee mea-
neth that it is decayed] and the place thereof [i. the graunde wherein it
grew] shall knowe it no more [vz. in mans iudgement, meaning also
by the woorde, it, the selfe same, and not any other of the same kynde.

In these two last verses hee doeth nothing else, but by a similitude sette
out the shortnesse and vanitie of mans lyfe, which is no better, then
an hearbe or grasse, subiect to cutting downe, weather, wynde, and such
lyke.] Verse 17. But the louing kindnesse of the Lord [vz. towards

17 his sonnes and seruantes] endureth for ever and ever [the reason is be-
cause those whome the Lord loueth hee loueth for ever] vppon them
[i. playnely testified towards them, and plentifully powred forth vpon
them] that feare him [See verse 11. and 13. of this Psalme] and his
righteousnesse [i. his iust and faythfull keeping of his promise, and the
succour and ayde, by which hee maynteyneth and preferueth his] vppon
childrens children [i. to all posterity.] Verse 18. Unto them that kepe

[vz. in

[*vz.* in their behauiour and conuersation] his conenaunt [*i.* his Lawe, which is called a conenaunt, because it conteyneth the conditions of bargainne, as it were, betwene **G D D**, and his people] and thinke vpon them [*vz.* in their deepe thoughts and secret heart] his commandementes [*i.* the matters which he hath commaunded] to doe them [*vz.* in their outward conuersation and dealing.] Verse 19. The Lorde hath prepared his throne in heauen [*i.* he hath a kingdome and exerciseth the same euen in heauen, and yet that letteth not, but that his iurisdiction] ruleth our all [*vz.* whatsoeuer either in heauen, or in earth. And this verse conteyneth one cause amongst manye why men shoulde prayse **G D D**, *vz.* for his gracious and large gouernement.] Verse 20. Prayse the Lorde wth his Angels [Angels are sayde to be Gods, not onely because he created them, but also because hee bleseth them at his pleasure, in the execution of his will] that excell in strength [*vz.* all other creatures: vnderstanding also by strengthe, whatsoeuer is excellent in them, so haue you the woorde vsed before **Psalm** 102.23.] that doe his commandementes [*i.* the thinges he commaundeth you] in obeying the voyce of his woorde [*q.d.* you are so readye in obeying, that so soone as the Lorde speaketh, you are readye to doe it.] Verse 21. Prayse the Lorde all wth his hostes [some referre this woorde generallie to all his creatures, because the Lorde hath them at commaundement, as a Captayne hath his armed men, and Souldiers to vse them, as pleaseth him: some onely to Angels: but I allowe rather the former reason by that which is written, **Genesis** 2.1.] Wth his Seruauntes that doe his pleasure [*i.* what pleaseth him, before hee called his creatures hostes, for the multitude of them: Nowe he calleth them Seruauntes, because he hath them at commaundement.] Verse 22. Prayse the Lorde [*vz.* for his vspeakable goodnesse] all wth his woorkes [*i.* all his creatures, of what order or condition so euer wth he] in all places of his dominion [*i.* euerye where, because hee ruleth euerye where, and doeth whatsoeuer pleaseth him bothe in heauen, and in earth] my soule prayse thou the Lorde [hee shutteth vpp the **Psalm** with the same sentence hee beganne it, and therefore, See verse 1. of this **Psalm**. And this is verpe ryse to begynne and ende a **Psalm** with one and the selfesame sentence: See **Psalm** 106. verse 1. and last, also **Psalm** 147. verse 1. and last. **Psalm** 148. and **Psalm** 150. verse 1. and last.

Verse 1. Teacheth vs, first to inforce our selues, to the praying and Do.
thanking of God for his graces: Secondly that our thankesgiuing shoulde be vnfeignedly, as proceeding in dede from the inward man. Verse 2. Teacheth also two thinges: the first is that we shoulde striue in an earnest and deepe meditation, to remember so nigh as wee can all the benefits and blessings

of almightie **GOD**: Secondly that they rightly thought vpon, are strong arguments, to prouoke thankfulness from vs. **Ver. 3. 4.** He teacheth vs for what causes and graces, we shoulde bee thankfull, *vz.* both for spirituall and bodily blessings: they teach also, that all the graces which wee haue, wee receiue onely from the **Lorde**, but yet let vs somewhat moze particularly consider them. **Verse 3.** Teacheth vs that **God** alone forgiveth sinnes: secondly that hee doeth it of his owne mercy onely, which ouerthroweth mans merites: thirdly, that in the abundaunce of his goodnesse hee freely pardoneth al of them, originall, actual, &c. by which we see that Papistes are deceived, who suppose originall sinne onely to be taken away by **Christ**, and as for actuall sinnes committed after baptisine, men must satisfie for them. Lastly it teacheth, that euen the infirmities and weakenesse of our flesh cannot bee cured, no though we vse all meanes, vnlesse the **Lorde** put his handes to that great woork. **Verse 4.** Teacheth, first that the issues of life and death, are in **Gods** owne hande: Secondly that if a man escape daunger or distresse it is by the **Lorde** onely, and not by his owne strength, or anything in him: Thirdly, that the **Lorde** is not skant, or pinching in his goodnesse, but plentifully powreth it forth, vpon those that are his. **Verse 5.** Teacheth vs, that those which feare the **Lorde** can want nothing that good is: Secondly that hee graciously bringeth his children to a good olde age, and maketh them to passe through the miseries thereof with as great ioye, as in the dayes of their youth. **Verse 6.** Teacheth that howsoeuer men deale vniustlye, yet the **Lorde** will deale vprightly, which is a great comfort vnto his children. **Verse 7.** Teacheth that it is a singular grace of **GOD** to haue his woorde, and that declared also vnto men by faithfull ministers. **Verse 8.** Teacheth vs to set against our owne wretchednesse and miserie, the abundaunt riches of **Gods** eternall mercie. **Verse 9.** Teacheth vs, that this is no small comfort, that **Gods** anger indureth not long towards his children: See **Psalme. 30. 5.** **Verse 10.** Teacheth vs that howsoeuer our sinnes deserue eternall death: yet **GOD** doeth but beate vs in this lyfe, to the ende wee might bee saued in the life to come. **Verse 11.** Teacheth vs, that **Gods** mercie is insynpte, and incomprehensible. **Verse 12.** Teacheth vs that sinne and iniquitie shall neuer bee layde to the charge of **Gods** elect. **Verse 13.** Setteth out the exceeding loue of **GOD**, towards his sonnes and seruantes. **Verse 14.** Teacheth that euen our owne miserable state and condition, doeth moue the **Lorde** in mercie to deale with vs. **Verse 15. 16.** Under the similitude of the grasse, flowre, wind &c. doe set forth, not onely the shortnes, but also the miseries and troubles of mans life in this life. **Verse 17.** Teacheth that though man be subiect to chaunge, yet **God** is alwayes like vnto himselfe: and that there is no ende or measure of his goodnesse towards them that feare him. **Ver. 18.** Teacheth vs, that there must bee ioyued with the knowledge of **Gods** woorde, practise

practise and obedience: also that man must diligently meditate in the lawe of the Lorde, and his commaundementes, to the ende they may perfourme the thinges prescribed in the same. Verse 19. Setteth out the largenesse of Gods kingdome, which is comfortable to the godly, because thereby wee see that devils and wicked men can not doe what they list. Verse 20. In the Angels examples wee learne willing obedience, to the voyce and worde of the Lorde. Verse 21. 22. Teach vs that if all Gods creatures should praise the Lorde, much more man that excellent creature, not onely because that for his sake all thinges were created, but also because hee hath receiued infinite numbers of benefites aboue the rest. Ver. 22. And these woozdes, in all places of his dominion, teach Gods childe, neuer to be ashamed in any place to set forth the prayes of their louing G D D: and in that hee doeth ende the Psalmie, with the same sentence, that hee did beginne it, hee doeth not onely shewe, howe excellent a thing the Sacrifice of thanksgiuing is, but also howe dull men are thereto, and that maketh him in this Psalmie, to double and treble that sentence, that so hee might the better stirre them by to the perfourmaunce of that great duety.

Psalmie 104



The Psalmie of it selfe comprehendeth diuers and sundry matters, and therefore can not easily and fitly be diuided. Notwithstanding it principally propoundeth these partes as I thinke. In the first the Prophet prouoketh himselfe and others to praise God for his power, from ver. 1. to the end of the 10. In the seconde hee painteth out the singular prouidence of God towards his creatures both generally and particularly: and this reacheth from verse 11. to the ende of the 23. And in the thirde parte hee doeth not onely expresse Gods excellency manifested in his creatures, but speaketh also together both of his power and prouidence, sometymes wondering at the Lordes woorkes, sometimes praying him for the same, and sometyme praying against the wicked, from verse 24. to the ende of the Psalmie.

DA

This Psalmie hath no title, as many other Psalmes haue not: yet notwithstanding a man may probably coniecture, that hee which penned the other, penned this also, adding it to the former thus, whereas hee had in the other set forth Gods graces to the Church, hee doeth in this set forth Gods goodnes to all creatures. Verse 1. My soule prayse thou the Lorde I [See Psalm. 103. 1.] O Lorde my G D D [i. the onely true God, whome I thy poore seruant worshippe] thou art exceeding great [vz. in maiesty, power glory, &c. as may appeare by that which followeth] thou art clothed with glory and honour [i. thou art compassed about on euery side with it, and haste

Se

it in great abundaunce: and all this as many other things in this Psalm, are spoken of **G D** according to mans capacity.] Verse 2. Which couereth himselfe with light as with a garment [i. his honour and glorie doth greatly appeare, euen in the creation of the light: so that though **G D** be inuisible in respect of his owne nature, yet his glorie is sufficiently manifested and shinning forth, throughout the worlde] and spreadeth out the heauens like a curtaine [i. layeth them abroad, so that they may evidently be seene, as a thing spread out: by heauens he vnderstandeth the firmament, which also hath his name in the Hebrew tongue of stretching out or overspreading, it shoulde seme that in this ver. hee meaneth that which is expressed, Genesis 1.3.6. And marke howe in this verse and the rest following, hee sodaynely chaungeth the person.] Verse 3. Which layeth the beames of his chambers in the waters [i. whose gouernement stretcheth euen vnto the verpe deapthes of the waters. The speech is somewhat darke, but it is vttered to bring men into the greater admiration, meaning that wee neede not to ascende so high as heauen to finde **G D** out, for if we looke belowe, we shall finde liuely portraictures of his glorie] and maketh the cloudes his chariotes [hee meaneth that **G D** the gouernour of the worlde, turneth the cloudes, windes &c. according to his good pleasure, euen as easily as the cocheman doeth his chariot] and walketh [vz. as a ruler and gouernour] vppon the winges of the wynde [hee meaneth that hee gouerneth also the wyndes, See Psalm. 8. 10. 11. Also Isaiah. 19. 1.] Verse 4. Which maketh the spirites his messengers [i. hee vseth the windes and fire, as messengers, ministers and executioners of his will and iudgements: so that in respect of their obedience, they haue euen the name of Angels, as it were, giuen vnto them] and a flaming fire his ministers [i. hee sendeth forth thunderinges, lightninges, and such other like straunge thinges in the ayre, both to terrifie men, and to perforce whatsoeuer hee appointeth them. The Apostle, Hebrewes 1. 7. applieth this to Angels and ministring spirits.] Verse 5. Hee set the earth vppon her foundations [i. by his vertue and power, hee hath made it firme, stable, and sure, euen as a frame set vppon a good foundation standeth fast] so that it shall neuer moue [vz. ordinarily, and in a continuall course, otherwise this place letteth not, but that through Gods speciall appoyment there may be terrible and fearefull earthquakes. And that worde, neuer, must be vnderstoode, so long as the worlde endureth: and also hauing respect vnto other creatures: which by reason of their owne lightnesse, and Gods appointment are caried hither, and thither, whereas the earth remaineth firme and sure.] Verse 6. Thou [vz. O Lorde: obserue the sodaine chaunge of the person] coueredst it [vz. the earth] with the deepe [vz. waters. This may be vnderstoode, either of that which is spoken Genesis 1.2. of the generall flood, at both which times all the earth was ouerconquered with waters] as with a garment [i. euery where, and in euery place] the waters will stande [vz. euen at this day] about

aboue the mountaines [vz. bulesse they were kept through thy power and pro-
 uidence within the boundes and borders which thou hast set them.] Verse 7. 7
 But at thy rebuke [9. d. euen at thy bare worde, and angry countenance only]
 they flee [vz. backward, euen as though they were discomfited, so that wee
 see they can not rage whither they woulde: and by that meanes they are in stead
 of an ornament and beautifying vnto the earth: some, and that not amisse nei-
 ther, referre it to the parting of the waters from the drie lande, mentioned
 Genesis 1.6.] at the voyce of thy thunder [by rebuke before, and thunder in
 this place, hee meaneth nothing but that commaundement of G D, by
 which hee representeth the raging of the Seas] they haste away [vz. into the
 places that thou hast appointed them.] Verse 8. And the mountaines ascende 8
 [i. appeare and shewe forth themselves after the departure of the waters]
 and the vales descende [i. are made manifest also] to the place which thou
 hast established for them [i. they lye and are settled in those places, which thou
 hast appointed them. Though this sense carry with it some probabilitie,
 yet by reason of that which goeth before, spoken of the waters and floods,
 and by reason of that which followeth in the next verse spoken of them also,
 I woulde this verse wholly restored out of Immanuel thus.] They [vz. the
 waters] went by the hilles, and went downe through the vales,
 in to the place, which thou haddest established for them. 9. d. thou haddest no
 sooner spoken the worde, but they made a way for themselves, euen
 through thicke and thinne as we woulde saye, sparing nothing, till they
 came to the place that thou haddest appointed and set for them: so that
 neither the high mountaines coulde hinder them, nor the lowe valleyes
 containe, but of necessitie, to that place they must goe, which thou
 haddest set for them.] Verse 9. Thou [vz. O Lorde onely, and none 9
 but thou] hast set [vz. by thy almightie worde, and commaundement:
 as Iob. 38. 10.] them [i. all waters, either of Seas, or otherwise] a bond
 [i. a certaine compasse and course] which they shall not passe [vz. though
 they doe what they can and rage neuer so sore. See Iob. 38. 10. 11. also
 Ieremie 5. 22.] They [i. the waters generally] shall not returne [vz.
 by any strengthe they haue of themselves or otherwise] to couer the
 earth [vz. as they haue doone heretofore. Genesis 1. verse 2. 6. 9. or else
 as they did in the time of the flood. Genesis 7. 19. &c. it may well bee refer-
 red to bothe: to the former, because G D by creation hath set them an
 ordinarie course, and to the latter, because hee hath promised hee will neuer
 destroye the worlde with water againe, Genesis 9. 15.] Verse 10. Hee [i. 10
 G D: and marke the sodaine chaunge of the person, from the second to the
 thirde] sendeth [vz. by his eternall appoyntment and power] the springs in-
 to the valleyes [the Prophet meaneth, that by Gods decree and appoynt-
 ment, the fountaines and springes keepe their course, euen in those pla-
 ces, that he hath assigned them, that is in the vales and lenelles of the lande]

A iiij.

which

- which [vz. fountaines or springes runne betwene the mountaines [q.d. not withstanding that they seeme to bee little thinges, yet God doeth sometimes so increase them, that they rise as high as some part of the mountaines. This serueth to set out Gods power in the ordinarie gouernement: euen of his creatures also.] Ver. 11. They [i. the waters and springes] shall giue drinke [vz. in great plenty and abundance] to all the beastes of the fielde [vz. so that not one of any kinde shalbee excepted, and hee speaketh rather of beastes then of men, the better to set out the grace of GOD, not only in that he prouideth for huite beastes, but also in that hee giueth them, which drinke more then men, such great abundaunce of it] and the wilde asses, shall quench their thirst [q.d. euen the beastes that drinke most, by reason of their heate shall not onely be satisfied, but leaue abundaunce beside: of the wilde asse, See Iob .39. ver. 8. 9.]
- 12 10, 11,] Ver. 12. By these springes [vz. spoken of before] shall the foules of the heauen [i. the birdes of the ayre: heauen put for the aire, See Matth. 6. 26.] dwell [i. abide and continue, and that with delight, which hee expresseth afterwarde] and shall sing [vz. for ioy and pleasure that they shall take therein] among the bzaunches [vz. of the trees, that stande along by the riuers sides.]
- 13 Ver. 13. He [i. God] watereth the mountaines [i. powreth downe abundance of waters vpon the mountaines, so that by reason of the rayne which he sendeth, hee maketh, the mountaines otherwise barren, very fruitfull] from his chambers [i. from the cloudes: which are sayde to bee Gods chambers, because it seemeth to vs, that the Lorde dwelleth in and about them, so that chambers is taken in an other sense here, then in verse 3. of this Psalm] and the earth [i. the whole worlde so that there is no part exempted, no nor no creature either man or beast, as may appeare by that which followeth in this Psalm] is filled [vz. plentifully, and in very great abundaunce] with the fruite of thy workes [i. with those fruites which by thy workes thou doest graciously minister vnto them: which fruites also through thy blessing and commaundement the earth it selfe doth yeld. And marke the sodaine chaunge of the person from the thirde to the second.]
- 14 Ver. 14. He [i. God] causeth [vz. by his almighty power, as the first cause, and by rayne and dewe from heauen, as the seconde cause] grasse to growe [vz. vpon the earth] for the cattle [i. for the vse of cattle, that it may bee meate vnto them] and herb [i. euery greene thing, see Genesis 1. 29.] for the vse of man [i. for man to vse eyther necessarily or of pleasure] that he [vz. man, being strengthened by the vse of the hearbes, trees, &c.] may bring forth [vz. by his ordinary labour and trauayle] bread [though the Prophet meane it principally of bread, yet he vnderstandeth also thereby all manner of sustenance] out of the earth [vz. laboured and tilled, in the sweate of mans face, Gen. 3. 8. 19. Immanuel readeth the latter part of the ver. thus] that they [i. both man & beast, reading it in the plural number] may get meat out of the earth [i. may haue al maner of food ministered vnto them out of the earth, for the maintaynaunce of their life: whatsoever it be, all cometh]

meth to one end, *vz.* to shew that God by his power doth this and both that.]
 Verse 15. And wine [*vz.* God giueth] that maketh glad the hart of man [*i.* ma- 15
 keth mans hart to reioyce when it is stricken downe with heauinesse, see Pro-
 uerb. 31. 6, 7.] and oyle to make the face to shine [*i.* to make him seeme to haue
 a merry and charefull countenance: he speaketh this according to the man-
 ner of those hote countries, wherein men vsed with saours and oyntmentes,
 both to strengthen and refresh themselves] and bread [*vz.* he giueth also vnder-
 standing by bread, as before verse 14] that strengtheneth mans hart [*i.* whiche
 is a good meane to ad strength and courage to a mans stomach. And mark the
 Prophets course: he sheweth in this place that God plentifully giueth vnto
 all his creatures, and namely vnto man, not only life, but al thinges necessary
 for the maintaynaunce thereof. Whether they be thinges necessary, as breade
 and foode, or profitable as wine and drinke, or seruing to pleasure, delighte, or
 comelinesse of the body, as oyle and oyntments, &c.] Verse 16. The high Trees 16
 [he passeth from men to trees, shewing that euen Gods power and prouidence
 also watcheth ouer them] are satisfi'd [*vz.* with moysture, dew, and rayne, sent
 from the Lord to make them grow and increase] euen the Cedars of Lebanon
 [see Psalme 29, 5.] which he hath planted [*i.* which the Lord himselte hath cau-
 sed to grow: which sort of Trees must needs excell them that are set by Art.]
 Verse 17. That the birdes [*vz.* of the Woods and Forrests, yea the very foules 17
 of heauen] may make their neasts there [*vz.* in those trees, because they are so
 great, high and mighty. The Prophet doth not meane only as I take it, that
 God ordeyned the Trees to this end, that birdes might build their neasts ther-
 in, but also to shew the greatnesse of Gods power in creating such great trees,
 as are able to receiue the fowles of the ayre] the stozke dwelleth in the firre
 trees] he meaneth not only that they build their neasts there for their yong ones 18
 but also haue as it were their continuall abode.] Verse 18. The high Moun-
 taynes [*vz.* otherwise barren and bare, are yet notwithstanding good and pro-
 fitable] are for the Goates [*vz.* good to feede on and to liue in] the Rockes are a
 refuge for the Conies [*vz.* to keepe them safe in, as it were from al distresse and 19
 feare.] Verse 19. He [*vz.* God] appoynted [*vz.* by the order which he himselte
 set in creation] the Moone [*i.* that glorious and excellent creature] for certayne
 seasons [*i.* not only to distinguish the night from the day, and other times spo-
 ken of, Gene. 1. 14. &c. as monethes, yeres, &c. but also for some principall
 feastes obserued in the lawe] and the sunne [*i.* that other great and excellent
 creature] knoweth [*vz.* by the boundes and orders which God hath set out]
 his going downe [*i.* in what part it shoulde set, according to the seuerall
 quarters of the yere.] Verse 20. Thou makest darkenesse [*i.* thou cau-
 sest darkenes to come in an ordinarie course. And not as though GOD
 did euery night make newe darkenesse, for hee did once create the same,
 Gene. 1. 2. to continue as the rest of his creatures] and it is night [*i.*
 night commeth presently, for none is able to let or withstande it] wherein [*i.*
 in which darkenesse and night] all the beastes of the forest [*i.* a great number
 of

- of rauening and deuouring beastes, whiche in the daye tyme durste not for feare of man shew their heads: amongst these hee reckoneth by the Lyon in the nexte verse] creepe forth [vz. out of their holes and denues, where they had lurked all the daye long.] Verse 21. The Lions [i. euen the yong, lustie, and strong Lyons] roare [vz. in that darkenesse and nighte] after their praye [i. after a praye that they woulde gladlye gette and obtayne, to satisfie their hunger withall] and seke their meate at GOD [the Prophet meaneth not that they stape themselves vpon the care which GOD hath ouer them, for that they cannot doe, but he sheweth that GOD both miraculously giue meate to the Lyons and other deuouring beastes, yea although they liue by spoyle and rauening, whiche serueth wonderfullie to sette forth God his power and prouidence, whiche is the special marke,
- 22 that the Prophet aymeth at in this Psalme.] Verse 22. When the Sunne ryseth [the Prophet sheweth that GOD so distributeth the tyme, that the daye belongeth vnto man, and the nighte to rauenous beastes: whose cruelty is in parte also restrayned by the lighte of the Sunne or daye: so that they are thereby as it were constrayned, to keepe themselves in their denues to the ende that man may moze safelye goe aboute his businesse] they retire [i. those rauenous Beastes of the Forrestes] and couche in their Denues [i. lye still and quietlye there, without annoyng or hurting man any waye.] Verse 23. Then [i. at the Sunne rising, and when the wilde beastes are in their Caves and holes] goeth man forth, [i. mankind of the people whiche inhabite the earth] to his worke and to his labour [i. to the affayres and businesses whiche thou haste appointed him to doe: whiche is called his, because hee is Gods Instrumente in the performance thereof] vntill the euening [whiche tyme thou of thy goodness, O Lorde, haste ordayned for his rest.] Verse 24. O Lorde [the Prophet in this sentence vseth both an exclamation, and a wondering, after that hee had, as befoze, spoken of the merueylous vses of GOD his gouernement] howe manifolde [i. not onely dyuers in respect of kynde, but innumerable in respect of multitude] are thy workes [i. the thinges that thou haste created and made] in wisdom [i. in suche greate and excellent wisdom hast thou made them all] [vz. generally and particularly, as none is able to controll eyther the whole, or any parte thereof. The Prophet meaneth, that Gods workmanship is so exquisite, that there is no confusion eyther in the whole or in parte: some expounde it thus] In wisdom hast thou made them all [i. by wisdom, meaning his eternall Sonne, as Proverbes 8, verse 22, &c. vnto the ende of the Chapter, but notwithstanding I lyke the former sence better] the earth [i. the whole worlde, and the people that dwell therein] is full of thy riches [i. is plentifully replenished with varietie of thy greatnesse, whiche are greater testimonies of thy grace.] Verse 25. So is the Sea [q. d. as the earth is filled with thy riches, so is the Sea likewise, from the testimonies of
- Gods

Gods grace and goodnesse vpon the Lande, he commeth to the Sea which he setteth out as it were a new glasse, wherein men may behold Gods power and wisdome] greate and wyde [he attributeth two Titles to the Sea: the one noting the force thereof, the other the largenesse, both yet tending to manifest Gods power, which had replenished so huge a place with such wonderful store and varietie of creatures] for therein [i. in the Sea] are thinges, [vz. whiche thou haste created] creeping [vz. according to the order whiche thou haste sette: meaning by this terme, swimming, and liuing in the Waters] innumerable [he sheweth that the creatures of G O D in the Sea can not be numbred, muche lesse can those in Heauen, and these in earth, and altogether] both small Beasts and great [q.d. There is not onely innumerable store, but varietie of kindes also, all which setteth forth still Gods mighty power.] Verse 26. There [i. in that Sea] goe the Shippes [i. they sayle to and fro: a Metaphor taken from liuing Creatures, and applyed to insensible thinges] yea that Leviathan [q.d. Euen that same greate monstrous fishe is in the Sea also, see Job. 40. verse 20. to the end of the Chapter, and Job 41. throughout] whome thou hast made to play therein [i. to swimme vp and downe at his pleasure: q.d. This onely Sea beast, doth sufficiently sette out vnto vs the fearefull power of G O D, whose stirring though it trouble the seas, yet is it nothing but sporte in respecte of G O D.] Verse 27. All these [vz. thy creatures, whether they be in the ayre, or in the earth, or in the Sea] wayte vppon thee [vz. not only to haue foode and sustenance as followeth, but to be disposed of euen as shall please thee, without whome they canne doe nothing] that thou [vz. thou rowe thy prouidence and appoyntment] mayest giue them [vz. of thy gracious goodnesse and mercy] foode [vz. to eate vppon and lay by] in due season [i. in that time wherein thou thy selfe haste appoynted with thy selfe to bestowe it vppon them.] Verse 28. Thou giuest it [vz. graciously and plentifully] vnto them [vz. when they are in neede and wante] and they gather it [vz. to their comforte and sustentation] thou openest thine hande [he seemeth here to resemble G O D to a good Father or Master of a household, who many tymes with-holdeth from his children and Seruauntes, to the ende that they might learne to sette a better price vpon them, which when he seemeth then inclined vnto, then he bestoweth these thinges vppon them] and they are filled with good thinges [vz. from thee: by opening of the hande, he meaneth Gods greate liberalitie: and by filling with good thinges he vnderstandeth the effecte of that grace.] Verse 29. But if thou hyde thy face [i. if thou shewe not thy selfe fauourable and merciful vnto them but leaue them. He sheweth that euen G O D his very countenance giueth euen being and mouing, and lyfe vnto all thinges.] they are troubled [vz. beyonde all measure, so that they euen seeme to be withoute all lyfe or being.] If thou take awaye their breath [i. that kinde of lyfe whiche thou hast giuen them, see Genesis 1, verse 24.] they die

- die and retorne to their dust [vz. out of which they were taken : and not that it is their owne.] Verse 30. Againe, if thou [vz. O Lord: the Prophetes minde is to shew, that the death and life of all creatures is in the Lords power only] send forth thy spirit [i. thy quickening and liuely power : some referre it to the holy Ghost, I suppose both sences may very well stand, provided also that we fall not into the error of some who supposed that the spirit did essentially dwell in men and other creatures] they are created [i. not only restored into their former state, by thy favourable countenance, after they haue bene troubled by withholding thy goodnesse from them, as verse 29 of this Psalm, but also by propagation of seed and offspring, they are as it were anew, thorow y strength of thy commaundement and blessing, Gen. 1. in sundry places created] and thou renewest the face of the earth [i. though thou seeme to man, by reason of the death which falleth vpon creatures to be a wonderful decay of earthly creatures, yet by raising vp the like in their roomes, vpon the vpper part of the earth, thou giuest as it were a new face and countenance agayne vnto the same.] Verse 31.
- 31 Glorify be to the Lord for ever [after the particular description of Gods power and prouidence in his creatures, he bursteth forth to Gods prayse for the same : and wisheth as it were that both he and all men would yeld continuall thanks and prayse vnto him therefore] let the Lord reioyce [i. take singular delight and pleasure] in his workes [i. in the workes and creatures whiche he hath made. The Prophet addeth vnto his former praying of God for his power and goodnesse, a prayer to the Lord for the continuance of the same towards his creatures. I know others expound it otherwise, but me thinketh this is a simple sence.] Verse 32. He [vz. God] looketh [vz. with his angry countenance as it were] on the earth [i. on the world it selfe, and all things therein contained] and it trembleth [vz. for feare and reuerence of his maiestie] hee toucheth the mountaynes and they smoke [q. d. the Lord needeth not to doe much to testifie his wrath, for euen the very Mountaynes by touching them shall burne and consume. All this is nothing else but a consideration of the greates power and Maiestie of God, of which see more Psalm 18, 7, 8, 9. &c.] Verse 33. I will sing vnto the Lord [i. I will prayse him, pray vnto him, and serue him, for he putteth one part of Gods seruice for the whole: q. d. Euen the greatnesse of his power and maiestie, shall be one meane to draw me on to the seruice and obedience of him, and that not for a small time onely, but all my life long] I will prayse my God while I liue [this is the same with that which went before, the doubling of it noteth the resolute purpose whiche the Prophet had to performe this his bow.] Verse 34. Let my wordes be acceptable vnto him [hee promised before prayse and thanksgiuing : and now he desireth that that seruice maye be pleasaunt in his sight. I vnderstand by wordes not only the words of his prayers, though them chiefly in dede, but all his other speeches whatsoever, see Psalm 19, 14.] I will reioyce in the Lord [q. d. I will remooue all my thoughts, from the pleasures and profits of this life, to the ende I may staye my selfe vpon a spirituall ioy and contentment in God only.] Verse 35. Lette
the

the sinners [i.e. the notorious wicked men see Psalm 1. ver. 1. 5.] be consumed [vz. utterly, lest they should infect others, & stay from the p. godly abundance of graces & blessings] out of the earth [vz. wherein they dwell: and thus he prayeth agaynst the vngodly, whom the Lord had sealed by agaynst the day of his wrath] and the wicked [vz. men of the worlde, meaning by wicked men, them that foster and foode themselves in wickednesse] till there bee no more [vz. of them left vpon the earth: he desireth an vtter taking awaye of the vngodlye, both of their persons and memorjes] O my soule prayse thou the Lord [see verse 1. of this Psalm, where you haue the same wordes. In these wordes he prouoketh himselfe to prayse the Lord, as in these wordes following] prayse ye the Lord [he prouoketh the rest of the godlye and faythfull to doe the like. And thus muche for the sence of this Psalm: the doctrines follow in order.

Verse 1 teacheth vs, to stir by our selues to the prayses of God: it teacheth Do. vs also that Gods power and gloire, doth after a sort craue the same at our handes. Verse 2 sheweth that euen in Gods creatures, we haue euident glasses wherein to beholde his Maiesty, power, &c. the selfe same thing doth ver. 3 and many other verses in this Psalm teach. Verse 3 teacheth that God by his power ruleth the waters, the cloudes, the windes, &c. the same doctrine doeth verse 4 deliuer. Verse 5 teacheth that whatsoeuer firmity the earth hath, it hath it from the Lord, and not of it self. Verse 6, 7, teach that neither the waters nor any other creature can go further then the Lord appoynteth them: and that his onely word without any deede as it were, is sufficient to staye the rage of them all. Verse 8, and 9. teach the selfe same doctrine: see Proverbes 8. 29. Verse 10. 11, teach that all blessings whatsoeuer, yea and the abundaunce of them come from the Lord only. Verse 12 teacheth that God hath made his creatures not only profitable for man, but one of them ioyfull and delightful to another. Verse 13 teacheth that God can by moysture as a meane, make barren places plentiful: also that there is no place of the world wherein there is not to be seene abundaunce of his blessings, though in some places more then in other some, as must be confessed. Verse 14 teacheth what care God hath ouer his creatures, in giuing them all thinges necessarye for the mayntainance of life. Verse 15 setteth out Gods large liberalitie, who giueth vs all thinges of pleasure, as well as of profite, contrary to the assertion of Anabaptistes, who would haue vs vse nothing for necessitie only. Verse 16 teacheth that which god doth, farre excelleth all done by arte or witte of man. Verse 17, 18. shewe that God hath made all creatures one of them to be delightfull and profitable to another, see before verse 12. Verse 19 doth not onely expresse Gods power and providence in the Sunne and Moone, but their obedience also to that course sette them: which shoulde teache vs to walke with care and conscience before him. Verse 20, 21, 22, 23. set forth Gods great care for man and beast, who hath distributed to epyther of them times for their labour, and times for their rest, whiche also teacheth vs to beware that we turne not the day into night, nor the nighte into

into daye, withoute some verpe speciall and vrgent occasion. Verse 24 teacheth vs that the variety and plentye of G D D his creatures, shoulde not onely draw vs into a maruayling at them and their Creator, but also into a praying of him for the same. Verse 25 teacheth vs that euen the Sea as well as the Lande, doth lpuely expresse the greatnesse of G D D his power and goodnesse. The same in particular itye doth verse 26. whiche verse 25 did generallye. Verse 27 doth not onely set out the largenesse of Gods prouidence, which stretcheth it selfe to all creatures: but also it teacheth vs with patience to attende for euerye thing necessarye, from the Lordes hande in due season. Verse 28 teacheth that Gods free and only liberalitie, is the very cause of all goodnesse towards all his creatures. Verse 29 teacheth vs that the wante of feeling of Gods fauour, is the fountayne of all woe, disquietnesse, death, &c. Verse 30 teacheth vs that the continuance of Creatures is not onely by an ordinary course of nature, but specially by the commaundement and blessing of almighty G D D. Verse 31 teacheth vs to prayse G D D continually for his mercy, and to pray for the continuance thereof. Verse 32 teacheth vs to stande in awe of so great a Maistye, as can doe whatsoeuer please him both in heauen and in earth. Verse 33 teacheth vs to carrie with vs holy purposes to serue the Lord as long as we liue, and carefully to labour the performance thereof. Verse 34 teacheth vs to pray that euen our prayers maye be regarded in Gods sight. Verse 35 teacheth vs that we may sometimes pray against the wicked and vngodly: also that we should carefully stirre by both our selues and others to prayse the Lorde.

Psalme 105

Di. 1



2

3

This Psalm as I take it may be deuided into three partes. In the firste hee exhorteth to prayse G D D for his mercies, shewing who they are that shoulde doe it, from the first verse, to the ende of the sixte. In the seconde part hee reciteth the particular graces that G D D bestowed vpon them, from the tyme of their firste calling, till their comming oute of Egypt, from verse seuen to the ende of the 26. In the thirde hee setteth out both what iudgements G D D bringeth vpon their enemies for their sakes, and also what mercies he sheweth them after their deliuey from verse 27 to the end of the Psalm.

Se. Though there be no Title of this Psalm, declaring who made it, yet it shoulde appeare by 1. Chron. 16. 7. 8. &c. that David made it, and committed it to Asaph and his brethren to sing it. And it hangeth wel with the other Psalms before going, viz. Psalm 103. and Psalm 104. and also with Psalm 106. 107. following, al being Psalms to sir by the Church to prayse God: partly for his graces towards the Church, Psalm 103, and generallye towards all creatures

tures, **Psalm** 104: and partly for benefites vppon the faychfull euen by try-
 ing and correcting them, **Psalm** 105, 106. and lastlye for graces towardes all
 men, **Psalm** 107.] **Verse 1.** Praise the Lord [vz. all ye good and faychful peo-
 ple, he would haue them to shew themselves thankfull, and to set forth his
 gloire for graces receaued] and call vpon his name [i. feare his Maiesty, but
 specially pray vnto him, putting one part of Gods seruice for the whole] de-
 clare [vz. openly and playnly and that in euery place] his workes [i. the mar-
 uaylous thinges that he hath done] among the people [vz. not onely of Ju-
 dea, but of the whole earth.] **Verse 2.** Sing vnto him, sing praise vnto
 him [vz. alone: the doubling of the worde serueth both to stirre vs vp, and al-
 so to note the excellency of that Sacrifice of thanksgiuing. Some make
 this difference betwene the two wordes, that the firste singing shoulde be
 with the mouth, and the latter singing with muscalle Instrumentes accordyng
 to the Lawe] and talke [vz. amongst your selues, openly and euery
 where] of all his wondrous workes vz. whiche he hath done for you, and
 your Fathers: so that we shoulde as nere as we canne call to remem-
 braunce all Gods graces and mercyes bestowed vppon vs.] **Verse 3.** Re-
 ioyce in his holye name [i. shewe your selues gladd in that greate power
 and Maiesty of his: which besydes the excellency thereof, contayneth in it
 holinesse also] lette the hearte [i. the inwarde affection, as well as the out-
 warde behauiour] of them that seeke the Lord [vz. vnfeignedly and with
 a good harte, vnderstanding by seeking of the Lord, seruing of him accor-
 dyng to his will reuealed in his worde] reioyce [vz. in the Lord, and be
 glad euen for this, that he giueth them grace to seeke and serue him.] **Verse**
4. Seeke the Lord [vz. earnestly, and that euen now while he maye
 be founde, as **Isaiah** 55. 6.] and his strength [i. the Arke of the Coue-
 naunte, from whence the Lord gaue euidente testimonye of his power
 and myght: See 2 **Chronicles** 6. verse 41. also **Psalm** 78. verse 61.] seeke
 his face [i. the arke of couenaunte, whiche is also called Gods face, because
 from thence **G D D** gaue playne testimonies of his fauour and goodnesse to-
 wards his people] continually [i. so long as you liue: **9. d.** Be neuer wearye of
 doing that dutie.] **Verse 5.** Remember [i. deeply and diligently thinke vpon,
 that you maye thereby bee the better stirred vp to praise him] his marueilous
 workes [i. the great and wonderfull thinges which he hath don for his people: &
 he calleth the maruailous, because þ Gods marneilous power declared it selfe
 in the, euen so þ a man might easily iudge þ they came from him] that he hath
 done [vz. in tyme heretofore, and that for you & your fathers] his wonders [i.
 the strange thinges which he hath done, far beyond the reache and compass of
 mans wit] and the iudgements of his mouth [i. both the punishments whiche
 he hath threarned against others, and also the law and word he hath giuen vnto
 you, for I would referre it to both these.] **Verse 6.** We sate of Abraham
 [i. D þat come of Abraham and his posteritie accordyng vnto the flesh]
 his seruant [i. that serued **G D D**: he setteth before them their fathers
 example,

- example, the better to draw them on to the perfoꝛmaunce of that great dutye] ye children of Iacob [i. O ye that come of Iacob] Wh are his elect [i. which he hath frely chosen from amongst al other nations: and here he vseth another reason fet from their election to draw them on to obedience.] Verse 7. He [vz. alone, and none other but he is the Lord our God [i. he that gouerneth vs. and vpon whome we our selues depend] his iudgementes [vz. agaynst sinne and vngodlinesse, meaning by iudgements, punishments] are thowow all the earth [i. are made manifest in all the worlde, though perhaps men haue not eyes to see the same: or else we may take iudgements for rule, guiding and gouernment: so you haue the word, to iudge, vsen Psalm 98, 9. meaning that Gods gouernment was stretched thowow out all the worlde.] Verse 8. He hath alway remembred his couenaunt and promise [vz. made with his sonnes and seruants: meaning by remembred not only thinking vpon it, but also the execution and perfoꝛmaunce of it] that he made [vz. of his owne accord and fre goodnesse] to a thousand generations [i. not onely to infinite numbers of people, putting a number certayne for an vncertayne, but also to last and indure for euer. Verse 9. Euen that [vz. couenaunt] which he made with Abraham [vz. our Father, see Genesis 12, 2, 3] and his oth vnto Izaak [see Genesis 26, 3, 4. &c. and hee vseth the word, oth, to note the certaintie and assurednesse of the couenaunte passed betwæne God and the people.] Verse 10. And since [vz. the time of Abraham and Izaak, meaning after their death] hath confirmed it [vz. both by word and dede] to Iacob [Izaaks sonne, yet so, that he vnderstandeth vnder him his posterity also] for a law [i. as a thing that should continue and abide without any alteration or chaunge] and to Israel [i. vnto Iacob, for he had two names, as appeareth Genesis 32, 28.] for an euermoring couenaunt [i. referred to Iacob and his posteritie, to last and continue for a long while, see Genesis 28, 13, 14, 15, for his sãde hath not alwayes possessed that lande: but referred to Christe and his, it is true for euer and euer.] Verse 11. Saying [the Prophet reciteth Gods owne wordes] vnto thee [vz. and thy posteritie after thee, but he nameth him as the chiefe] will I giue [vz. of my fre goodnesse and mercy onely] the land of Canaan [he meaneth the whole Countrie wherein dwelt seuen nations greater and mightier then the Jewes, see for this promise also Gen. 35, 12] the lotte of your inheritaunce [q. d. which lande falleth for your inheritaunce, as it were by lot, see Deut. 32, 9. the worde that we turne lot, is in the Hebrewe text corde or line, because that by cordes or lines in those dayes they vsed to measure out inheritaunces: see Psalme 16. verse 6.] and that word, your inheritaunce, that God made his couenaunt in that respect with the whole people generally.] Verse 12. Albeit they were few in number [q. d. in this gracious couenaunt making, as the multitude did not moue him, as Deut. 7, 7. so the paucitie or fewnesse of them did not discourage him] yea very few [and as a man would say, scarce two persons in respect, see Genesis 34, 30.] and straungers in the lande [vz. which he had promised them and they possessed.] Verse 13. And walked about [vz. so vncertaine was their estate, being inforced so to doe, sometimes

sometimes by occasion of famine, and sometimes by other means: see Gen. chap. 12, 10, also chap. 20, 12, &c. chap. 26, 1, &c. see also chap. 46 throughout from nation to nation, and from one kingdome to another people [he meaneth that they had no long continuance in any place, but were still sitting and removing too and fro, sometimes here, sometimes there.] Mer. 14. Ver. 9. d. for all their distresses & miseries [he suffered no man to doe them wrong [he meaneth by this speech utter oppressing & iniuring of them, for otherwise it cannot be denied but the taking away of Sarah, the deflowring of Dinah, and such lyke, were all iniuries] but repproued Kings for their sake [as appeareth Gen. 12. 17. also 20, 3.] Verse 15. Touch not [vz. to their hurt or hinderance] mine annoynted, [i. those whom I haue annoynted to my selfe with the graces of the holy spirit: and he meaneth y^e holy fathers vnder this name, because he had peculiarly consecrated them vnto himself, or as it were sanctified them for his speciall inheritance] & do my Prophets no harm [he calleth y^e fathers Prophets, not only because God did sundry wayes declare himselfe vnto the, but also because they were his instruments faithfully to spread abroad y^e heauenly doctrine, y^e the remembrance therof might be in force among their posterity: see Gen. 18, 19. Gen. 20, 7. & compare the with this place] Mer. 16. Douerout [d. 9. besides their wading to & fro, ver. 12. of this Psalm and as he did not destitute the in that, so not in this famine.] he called [i. by his mighty word & power he caused to come: see 2. Kin. 8, 1. Hag. 1, 1.] Iasamin [which was as y^e minister & messenger of his wrath to the wicked, so a rod of trial to the good] vpon the land [i. vpon the people of the land: meaning also y^e he did strike y^e land with barrenes, which was y^e cause of famine among the people: see this history Gen. 42 in the beginning] & utterly brake [i. toke away, so that it was of no force] the staffe of bread [i. y^e strength of foode and sustenance. I take this phrase in this place to mean, not only y^e God did withdraw the secret force & power that bread hath by his appointmente to nourish & maintain mans life, which is threatened in the Law Leuit. 26. ver. 26. because men leane vpon bread for their maintainance, as they doe vpon a staffe for their defence & vpholding, but also, yea & rather this then the other, y^e God sent a greuous famine vpon the, so that they had little or nothing to eat.] Mer. 17. But he [vz. God: 9. d. He did not for al that famine for sake them] sent a mā [vz. an excellēt and singular man] before the [vz. into Egypt to prouide both for himself and them, that they should not perish by famine. see Gen. 45, 5. This declareth y^e whatsoever fell vpon this people was guided by the hand & counsel of god] Ioseph [now he nameth that excellent mā] was sold [vz. euen by his brethren] for a slaue [i. to be a slaue, & not as though he were changed for a slaue read this history Gen. 37, 28.] Mer. 18. They [i. eyther the Egyptians thow we their cruelty, or elle his brethren by wickedly selling him thither] held his sere in the stocks [i. kept him a long while in prison, and dealt hardly with him, as though he had bin guilty of some deadly crime, see Gen. 39, 20.] and he was layd in prisons [i. hee was hardly and roughly handled.] Mer. 19. vntill his appointed time came [i. vntill the time which the Lorde had appointed for Iosephs

Josephs deliuey was fulfilled. But it shal be good to amēd it out of Imma. this] until the tūne, in which his word [i. gods word] should come [vz. to be fulfilled & perfoymed by god himself, who had in a dreame shewed to Ioseph what shuld come vnto him, Gen. 37, 7, 9] & the counsell of y Lord had tried him [vz. so far forth as to him seemed good: he meaneth by this spēch, al y which god had ordeined & decreed should fall vpon him.] Mer. 20. The King [vz. Pharaoh] sent [vz. his seruants & messengers] & losed him [vz. out of prison, meaning y by special cōmandemēt, he appointed him to be set at liberty] euen y ruler of y people deliuered him [vz. out of prison & danger, see Gen. 41, 14.] Mer. 21. He [i. y King of Egip] made him [i. Ioseph] Lord of his house [i. gouernor of all both men and things in his family] & ruler of al his substance [i. of al y he had, whether it were at home or abroad, see Gen. 41. 40.] Mer. 22. That he [i. Ioseph] should bind his Princes [i. Pharaohs noble men & gouernors] vnto his wil [i. to y executiō and perfoymāce of that, y Ioseph himself wold haue & cōmaund: in these words, he noteth the largenes of gouernmēt which Pharaoh gaue to Ioseph, so y all (the King himself only excepted) was at his beck, see Gen. 41. 44] teach his antient wisdom [as he did Gen. 41, 33, 34, &c. vnderstāding by antients, al his wise noble men & counsellors, how wise soeuer they were.] Mer. 23. Thē [vz. after that god had thus aduāced Ioseph] / Israel [i. Iacob & al his people, for he putteih y principal man of y family for y whole] came to Egip [vz. not only to see Ioseph, but also to tary & abide there, see Gen. 46. 1, &c.] & Iacob [i. he and his posterity] was a stranger [i. dwelt & sojourned as a stranger] in the land of Ham [i. in Egip, which is called the land of Ham, because they came of Ham, Noahs secōd son, as appeareth Gen. 10. 6. see before Psal. 78, 51. & ver. 27. of this Psal.] Mer. 24. And [for this word read, where, & then the sence wil be more plaine] he [i. God] increased [vz. thowow his especial blessing] his people [vz. of Israel] exceedingly [vz. into an infinit multitude & number in respect of them wh went down into Egip] and made them stranger [vz. both in power & might] then their oppressors [i. then y Egyptians who oppressed them, & by reason of their multitude & increasēg of thē stood in feare of thē, see for this Exod. 1. 7, 8, &c.] Mer. 25. He [vz. God] turned their hearts [i. the hearts of the posterity of y king and the people of Egip, as appeareth also Exod. 1. 8, &c.] to that his people [wheras their pederessors loued & fauored thē] and to deale craftily [he meaneth by this spēch y subtil, wicked & cruel deuises, that the Egyptians had, to kepe the people of Israel vnder, mentioned Exod. 1. ver. 8, 10, 11, &c.] with his seruants [i. with those whom the Lord had chosen & called to serue him. These speeches in outward shew sēme to make god y author and cause of sinne: but we must note that the Prophet meaneth not any such thing thereby, but to declare y in that the Egyptians hated and dealt cruelly with the children of Israel, it was not don without Gods prouidence & counsel, yet so that the roote & seed of malice, corruption, and cruelty was wholly in the Egyptians, and that no ptece of fault could therfore be ascribed to God.] Mer. 26. Then [i. when the Egyptians did deale so wickedly and cruelly agaynst his people] sent he [vz. of

mercy

mercy and goodnes pittying their misery] Moses his seruant[.i. that excellent man, whom he had appointed to serue his turne in the deliuer of his people] and Aaron whom he had chosen [vz. to go with Moses and to be his mouth, in that great busines: see for this matter, Exod. chapt. 3 & 4 thoroughout.] Ver. 27. 27
 They[.i. Moses & Aaron] shewed[vz. by the power that God had giuen them, and according to his commaundement] among them[.i. the Egyptians and the Israelites both, but chesely by Egyptians] the message of his signes [evident demonstrations and proofes, that the signs and wonders wh they wrought, they did by his power, & not otherwise] and wonders [i. wonderful things, meaning that they did them, a particular restall wherof followeth in the next verses] in the land of Ham[.i. in Egypt] see before verse 23 of this Psalm. Ver. 28. Hee 28
 [.i. God: true it is that it may be referred to Moses or God, but I rather vnderstand it of God, without whom Moses could do nothing, and by whom alone Moses was enabled to do y which he did] sent darknesse[vz. amongst the Egyptians] and made it dark[.i. made the whole land darke, so y nothing in it could behold any light: see this story Exod. 10. 21. where you shall finde it to bee one of the last plagues though here the Psalmist reckon it by first, by which we see y the holy Ghost is not greatly curious of order] and they[.i. as some think, Moses and Aaron, other some vnderstand it of y signs and wonders] were not disobedient to his comission[.i. they did perform those things which he had enioined and laid vpon the. It is not much material whether we refer it to the men, or to the signes, but I had rather refer it to the wonders themselves: q.d. They did readily performe that which god had enioyned, they were not vnperfectual, but were performed euen as Moses had sayd.] Ver. 29. Hee 29
 the ministry of his seruant Moses] turned their waters [.i. the waters of the Egyptians] into blood[so that they could not drinke the] and slew their fish[vz. which were in y waters, see Exod. 7. 20, 21] Ver. 30. Their land[.i. Egypt, brought 30
 forth frogs[vz. in great abundance and multitude, and that by gods special appointment] eue in their kings chambers[q.d. there was no place free from the: Kings is here a word of the plurall number, whiche we must not vnderstande as though Egypt had many Kinges, for wee knowe it had but one, but he meanceth thereby eyther the King and the Nobles of his kingdome, who toynd with him, were as it were little Kinges, or else the Kinges chilozen, who were nourished and brought vp in the hope of the kingdome. See this more largely set out Exodus 8, verse 5, 6, &c.] Ver. 31. Hee spake [q.d. The 13
 Lord made not much adoe to plague Egypt, for euen as soone as hee spake any thing it was performed] and there came[vz. immediately being sente from God] swarmes of flies[.i. wonderfull abundance, so that men could not say it was naturall: and the word which we turne swarmes of flies, doth in dorde signifie troupes of all sortes of creatures, which serued also to make the miracle so much the more straunge] and lice[vz. hee sente, and that in greatescore and abundance] in all their quarters [.i. in all the quarters of the land of Egypt, see Exodus 8, verse 17, &c. unto the end of the chapeer.] Ver. 32. 32

- he gaue them haile for raine [i. whereas by reason of the drought of þ country they
 did much desire raine, the Lord gaue them in stead thereof terrible & fearful hail]
 and flames of fire [vz. sent fro heauen] in their land [i. made manifest in þ land
 33 wherein they dwelt, see Exod. 9, 23, 24, &c.] Ver. 33. He smote their vines also, &
 their fig trees [vz. with that haile, thunder, lightning, &c. sent from heauen]
 and brake down [vz. euen to peeces] the trees in their coasts [i. the trees that
 34 were in al the coasts and quarters of their country, see Exod. 9, 25.] Ver. 34. He
 spake [i. so soone as he spake, see verse 31 of this Psalm] and the grasshoppers
 came [vz. in great number sent from him] & caterpillers innumerable [vz. to
 35 destroy the fruit that the Grasshoppers had left.] Ver. 35. And did eate vp [vz.
 the grasshoppers & caterpillers did euen consume and deuour] al the gras [i. al
 the green and flourishing things þ were sprouted forth] in their land [i. in the
 land of Egypt, and deuoured the fruit of their ground [i. did also consume and
 36 wast the fruit that their ground yelded, see Exod. 10, 13, 14, &c.] Ver. 36. He
 smote also [vz. in his wrath and anger, and þ not with pain and sicknesse only,
 but euen with death] all the first boyn in the land [vz. both of man and beast: see
 Psal. 136, 6. also Psal. 78, 51. Exod. 12, 29.] euen the beginning of al their strength
 [this is another Peraphrasis of their first boyn or eldest: and they are so named
 because their parents are of principal force, then in the beginning of them, and
 their force both specially then appeare, see Gen. 49, 3. Psal. 78, 51. See this sto-
 ry Exod. 12, 29, 30, &c.] Ver. 37. He [i. the Lord by the ministry of his seruant
 37 Moses] brought them [vz. the people of Israell] forth [vz. out of the lande of
 Egypt, and þ with a mighty hand and outstretched arm] also [i. euen as wel as
 punished þ Egyptians: I suppose þ the word may note þ time whē god perfor-
 med it, vz. after þ he had plagued and punished þ Egyptians] wth silver & golde
 [vz. euen as it were laden, they had such great abundance of it, which they toke
 from the Egyptians: see Exod. 12, 35, 36.] and there was none scable among their
 tribes [q. d. they came al out of Egypt safe and sound free from al, not only out-
 ward but inward hinderances, as the Lord had promised Exod. 11, 7.] Ver.
 38 38. Egypt [i. the Egyptians putting the land for the inhabitants] was glad at
 their departure [vz. from amongst them] for the feare of them [i. of the Israe-
 lites: meaning þ God then had made the terrible and fearful to their enemies,
 who but a litle before did cruelly oppres them] had fallen vpon them [i. had
 leashed, taken hold of and possessed the harts of the Egyptians, see Exod. 11, 8.
 39 also Exod. 12, 33.] Ver. 39. He spread a cloud [vz. in the day time] to bee a co-
 uering [vz. vnto his people of Israell, and that to keepe them from the heate of
 the sunne] and fire [i. a pillar of fire] to giue light in the night [vz. to lead them
 40 in the way that they went, see Exod. 13, 21.] Ver. 40. They [i. the Israelites] as-
 ked [vz. of god, and þ temptingly, as Psal. 78, 18.] and he brought quailles [i.
 most dainty & delicate things, so gracious was God vnto them] and hee filled
 the wth þ bread of heauen [i. with Māna wh^{ch} is called the breade of heauen, be-
 cause it came from the firmament, see for this Exodus 16. thowow out, also
 41 Psal. 78, verse 23, 24, &c.] Ver. 41. He opened [vz. by his almighty power] the
 rocks

rock [vz. in the Wildenesse: & he putteth rock for rocks, for this miracle was performed moze then once, as may appeare Exod. 17, 6, & Num. 20, 11, & by diligent cōparing of these two places together] & the waters flowed out [vz. in great abundance] and ran in the dry places [vz. where there was no water before] like a riuer [i. in great plenty & abundance, so that both men & beasts were satisfied therewith, as Num. 20, 11. see also Psalme 78, 15, 16.] Verse 42. For he remembered [vz. euen to performe it, see verse 8. of this Psalme] his holy promise [vz. which he had made, & the promise is called holy, both because it came frō him that is holines it self, and also because it containeth holy things] to Abraham his seruant [see ver. 6 of this Psal. Now he made him this promise, when he promised to bring his seed into yland of Canaan after 400 yeres: see Gen. 15, 13, &c. also Josh. 24, 4, 5, &c.] Ver. 43. And he [vz. God] brought forth [vz. after that he had plagued y Egyptians] his people [vz. of Israel] with ioy [vz. both 43 on the behalfe of the Egyptians, who were glad to be rid of them, and of the Israelites, who reioyced to be set free from bondage] and his chosen [i. that people whom he had chosen] with gladnes [i. with mirth and singing, the truth of this appeareth Exo. 15, 1. &c. also, Num. 33, 3] Ver. 44. And gaue them [vz. freely 44 ly and of his own accord and goodnes, and that for an inherstaunce, as ver. 11. of this Psalme] the lands of the heathen [i. the lands that the heathen did inhabit and dwell in: vnderstanding by Heathen the Amonites, Hittites, & other people that dwell in the lande of Canaan] And they [vz. the Israelites] tooke [vz. vnto themselves] the labours of the people [i. those things that y people, by great labour and trauayle had got vnto themselves] in possession [i. to bee a possession or inheritance for the]. Ver. 45. That they [vz. the Israelites] might 45 keepe [vz. with al their harts] his statutes [i. Gods cōmandements] & obserue [vz. in thought, word, & deed] his lawes [i. those things which by his lawes he commaunded them to do. So that here he noteth the end wherfore God gaue them those graces] prayse ye the Lord [see the last verse of Psalm 104.

Verse 1 teacheth vs to prayse God for his mercies, secondly to ioine with our Do. praises, prayer vnto him for the things we want: thirdly to inuoe that other as well as we may come to the knowledge of his maiestie and power. Verse 2 teacheth vs, both with hart and mouth to glorify our god, & that this should be one peece of our speech to set forth his wonderful workes. Ver. 3 teacheth vs, that we can not rightly reioyce in any thing, but in the power and goodnesse of God: it teacheth vs also that none can in deed reioyce but those that loue & fear the Lord: Ver. 4 teacheth vs to ioine our selues to the publike assemblies of gods church, for there y Lord is to be found, also it teacheth vs the doctrine of perseuerance, that we should neuer be weary of well doing. Ver. 5 teacheth vs that in our meditations it is good for vs to ioyn Gods workes & his word together, because al the life & light that the workes haue, they haue it frō the word. Ver. 6 teacheth that chiefly and only indeed it appertaineth to the faithfull & their seede to praise God. Ver. 7 teacheth the faithfull to comfort themselves in this, y God is their God, & that they are vnder his gouernment. Ver. 8 sheweth that this is

very comfortable to Gods children, that he thinketh alwaies vpon his mercies
 promised them to perform the same. *Ver. 9, 10* setteth out Gods great goodnes
 who for the strengthening of our faith in the truth of his promises, doth not on-
 ly oftentimes repeat & confirm the same, but as it were tieeth himself vnto vs by
 an oth. *Ver. 11* teacheth y^e whatsoeuer benefits either outward or inward God
 bestoweth vpon his seruants, he giueth the of his more liberality & goodnes on-
 ly. *Ver. 12* teacheth vs y^e God respecteth not the person of men, nor their mul-
 titude. *Ver. 13* sheweth y^e Gods children are vpon the earth strangers & pilgrims.
Ver. 14 teacheth y^e God doth neuer destitute his in any distress. *Ver. 15* teacheth
 how deare Gods children are vnto him, and what care he hath ouer them, so y^e
 he wil not haue them so much as once touched. *Ver. 16* teacheth that God many
 times euen by outward things exerciseth y^e faith of his dearest seruants. *Verse*
17 teacheth that he doth not at any time for all that, faile the of any thing that
 is meet for the, it teacheth also y^e nothing is done without gods prouidence. *ver.*
18 setteth out the hard hartednes of the wicked, & the miserable estate that the
 Godly many times are brought vnto. *Ver. 19* sheweth y^e there is a time set with
 God, wherein he wil deliuer his out of danger, & cleare the from al false & slan-
 derous accusations, At time it behoueth the with patience to wayte for. *Ver. 20*
 sheweth that God wil make euen Princes to pity his poore seruants. *Verse 21*
 sheweth that after long humbling God wil exalt his seruants very highly: the
 same lesson doth *ver. 22* deliuer. *Ver. 23* sheweth that God hath many wayes to
 bring his purposes to passe as for y^e deliuey of his people out of Egypt, which
 he had promised, to bring them into Egypt by the means of the famine & Iosephs
 being there. *Verse 24* teacheth iij. things: first y^e al increase is of y^e Lord: second-
 ly, that do men what they can to hinder Gods purposes, they cannot preuaile:
 thirdly y^e euen the whē men strue most against God & his people, then doth he
 make them principally to flourish. *Ver. 25* teacheth that gods prouidence and
 counsel entreth euen vnto wicked mens harts, & that they cannot hate or loue the
 good, without Gods sufferance, & the power that he giueth the thereto, & yet he
 remaineth pure fro al euil, holy, and as it were an excellent workman, who in
 performing his work, bringeth good out of euil, & light out of darknes. *Ver. 26*
 teacheth y^e God doth by means worke the deliuerance of his people shoulde
 teach vs to vse means: secondly it sheweth y^e none shoulde take vpon them any of-
 fice, but they y^e are sent of God, as was Moses & Aaron. *Ver. 27* Teacheth men
 faithfully to do those things y^e God hath given them in charge to perform. *Ver.*
28, 29, 30, 31, 32, 33, 34, 35, 36, teach especially two things: first that nothing is
 don either in heauen or earth, but by the very finger & power of almighty god.
 secondly y^e God hath al his creatures at commaundement, to vse the at his plea-
 sure for y^e plaguing & punishing of the vngodly. Besides this, *Ver. 30*. teacheth
 that God in pouring forth his iudgemētts is not partial to any person sparing
 kings or Princes. *Ver. 31, 34* declare y^e euen Gods word, is his dēb, for when
 he speaketh any thing it is done as appeareth in the creation *Gen. 1*. *Ver. 37.*
38, 39, 40, 41, 42, 43, 44, teach, first that God maketh al his creatures to serue,
 for

for the good of his children: secondly that every good thing they haue, they haue from the Lord only. But more particularly. Verse 37 teacheth vs, that silver, gold, strength, &c. are the Lords gifts. Ver. 38 sheweth that God can make the very name and countenances of his seruantes, feareful to them which had oppressed them. Ver. 39 teacheth what a continual care & watchfulnes þ Lord hath ouer his seruants, to keep the fro dangers & things þ might annoy them. Ver. 42 teacheth vs that Gods free promises are the cause of all our goodnes & blessednes both in this life & the life to come. Ver. 45 teacheth vs þ the end, wherefore God bestoweth al blessings vpon vs, is, that we should imploy our selues more diligently and faithfully in his seruice, which if we do, we shall be sure of his graces in great abundaunce and continuance: which if we do not, we may for a time haue and inioy many outward things, as the vngodly haue, but the very hauing of them, will be in the end to our great iudgement.

Psalm 106

This Psalm may be diuided into three especiall partes. In the first Di. the Prophet exhorteth men to praise God, and yet considering his own weaknes & the excellency of gods works, he thinketh himself and others far vnmete for it, and yet notwithstanding goeth forward to pray both for himself and his people from verse 1 to the ende of the 6. In the second part he doth largely reſite, as the singular graces and goodnes of God towarde their forefathers, so their particular rebellions and iniquities, multiplied against God, who had bene so good vnto the, with þ iudgements also that for those sins he layd vpon them, from verse 7. to the end of the 46. Now gods mercies are reſited, ver. 7, 8, 9, 10, 11, 12, 15, 21, 22, 30, 31, 43, 44, 45, 46. Their finnes, ver. 7, 13, 14, 16, 19, 20, 21, 24, 25, 28, 29, 32, 33, 34, 35, 36, 37, 38, 39. Their punishments verse 15, 17, 18, 23, 26, 27, 29, 32, 40, 41, 42. In the third part, he prayeth the Lord to gather together the dispersion of his people (by which it should ſeeme that this Psalm was made when they were in some captiuitie eyther in Babilon, or vnder Antiochus) promising therefore to prayse his holpe name and inuiting others to doe the like, and this is comprehended in the two last verses of this Psalm.

The title is, praise ye þ Lord [by this we may ſee that it was a Psalm. appointed to stir vp men to the praying of god. See the last verse of Psalm. 104. & also in some measure to comfort the selues w the consideration of gods former graces. Ver. 1. Praise ye [vz. O ye faithfull and good people] the Lord [vz. only and none but him] because he is good [vz. towards al, but specially towards you] for his mercy endureth for ever, [this is another cause why they should prayse the Lord, because his mercy towards his is perpetual, & neuer shall haue end] Ver. 2. Who [vz. amongst al his creatures] can expresse [i. is able eyther by thought to conceaue, or by words to declare] the noble actes of the Lord [i. the great and singular workes of creation, preservation, &c. of all his creatures, more par-

particularly of men; but most specially of his children] for shewe all his prayse
[i. the prayse that he doth deserue for the same. The Prophet uttereth not this
as though he would haue vs utterly leane off to prayse God, because we cannot
thoroughly & sufficiently perform it: but that considering on the one side our own
weakenes, we should earnestly pray the Lord to strengthen vs thereto: and on
the other side the excellency of his works, shoulde inducours what wee maye to

3 & not according to that we haue not.] Ver. 3. Blessed are they that keepe iudge-
ment, Imman. readeth it in my mind better thus] that keepe this order [vz. of
praising & magnifying God for his graces, though they cannot do that which
either they would or should] & do righteousness at al times [i. that do continual-
ly frame their life as an euident patern, and a constant and perpetuall example
of the prayse of God: for so I suppose righteousness in this place, to be bled.]

4 Ver. 4. Remember me [vz. thy poore and vnworthy Seruaunt: hee meaneth
not that God doth at any time forget those that are his: but rather hee prai-
eth the Lord to shew by effect that he hath care ouer him: see Genesis 8, 1.] O
Lord [vz. in whom alone I put my trust, and therefore as a sure testimony there-
of call vpon them] with the fauour of thy people [i. with that fauour, that thou
hast promised and art wont to shew to thy people: he calleth that free loue and
mercy which God carieth towards his, the fauour of his people] visit [vz. with
mercy and goodnesse: for to visit in this place is taken in the good parte, euen
for the accomplishment of Gods gracious promises towards his seruantes,
see Gen. 21. 1] me [vz. oppressed with mine own græfe, & the græfe of my peo-
ple] with thy saluation [i. with gracious fauour & deliuerance from thee, so you
haue had the word saluation sundry times used before, & namely Psal. 3. 8.] ver.

5 5. That I may see [vz. not only with my bodily and spiritual eyes, but also pos-
sesse & inioy, see Psal. 34. 12. fight put for inioying] the felicity of thy chosen [i.
the blessednes and goodnes that thou bestowest vppon them whome thou hast
chosen to thy self] & reioice in the ioy of thy people [i. haue an occasion giuen
me to reioyce as thy saints and seruantes doe] and glory [vz. not in my selfe,
but in thee] with thine inheritance [i. with thy people, whom thou hast elected
an heritage to thy selfe: for inheritance see Psal. 28. 9.] Ver. 6. We haue sinned

6 [vz. against thy Holiest] to our fathers [i. as our fathers haue done also] q. d.
we & they also haue sinned: not as though they had both sinned at one time, but
that they were al culpable of sin against him] vnderstanding by fathers, al their
ancestors] we haue comitted [vz. continually & without ceasing] iniquity, & done
wickedly [vz. both agaynst God & man. The Prophet cannot content himselfe
with any words, to set forth the notoriousnes of his own sins, and the sins of his
people.] Ver. 7. Our Fathers [i. our ancestors, as before ver. 6. of this Psal. vnder-
stood not] did not rightly or wisely consider of] thy wonders in Egypt [i.
those great works that thou diddest for their sake in that land] neither remem-
bered they [vz. as they should haue don, to haue prouoked thee to thankfulness to-
wards thee for the same] the multitude of thy mercies [vz. shewed eue fro the time

of Abrahams calling, vnto this present, but specially those thinges that were done in *Egypt* before their eyes] but rebelled [vz. against the] at the sea, euen at the red sea [for the more assurance he nameth the sea. And this may be vnderstoode, either of their rebellion, *Exod. 14. 11.* before they passed through the sea: or else of their murmuring and rebellion after they came through the sea. *Exod. 16. 2. &c. q. d.* they were no sooner passed the sea but immediatly they beganne to rebell: or of both of them together. Immanuel readeth it farre otherwise, and giueth an other sense, but methinketh this is playne.] *Mer. 8. 3.* *8* uerthelesse [q. d. notwithstanding all their sinnes] hee saued them [i. hee deliuered them from daungers and distresse, as sundry times before] for his names sake [i. because hee would not haue his maiesty, goodnes and power ill spoken of amongst the Heathen] that he might make his power to bee knowne [vz. thereby, and that euen among all his and their enemies.] *Mer. 9. 9* *9* And he rebuked the red sea [he now prayseth and setteth out the power of God, because that at his onely commaundement and will, the sea gaue free passage to his people, for the word, rebuke, see *Psalm. 104. 7.*] and it was dried vp [vz. in that place through which the people had passage, for otherwise the waters were as a wall vnto them, on their right hande, and on their left, see *Exod. 14. 21. 22.*] and he led them [vz. safely] in the deepe [vz. of the redde Sea: meaning that God caried them betwene two heapes of waters, which waters gaue place vnto the Israelites by Gods appoyntment, as if that the place it selfe had bene by nature dry, see *Exod. 15. 5.*] as in the wilderness [i. as vpon the dry land, in a safe and playne way.] *Mer. 10. 10* *10* And he saued them [i. deliuered them, vz. the Israelites] from the aduersaries hand [i. from the power and force of them, that pursued them with a deadly hatred, meaning the Egyptians] and deliuered them from the hande of the enemy [i. set them free, from the power & rage of the Egyptians, counting them all but as one enemy, because they were all of one heart and mynd to do mischief to Gods people.] *Mer. 11. 11* *11* and the waters [vz. of the red sea] couered their oppressors [i. ouerwhelmed and drowned them] so that not one of them was left [vz. aliue, to carry backe any tydings, see *Exod. 14. 28.*] *Mer. 12. 12* *12* Then [vz. when they had seene, al these gret thinges] belæued they his words [this is not spoken for their prayse, but to amplifie the fault of their rebellion, for that they continued not, but immediatly fell to distrust and vnbelief] and sang prayses vnto him [vz. for his great mercies practised towards them. See the history of *ver. 9. 10. 11. 12.* in the 14. and 15. chapters of the booke of *Exodus.*] *Mer. 13. 13* *13* But incontinently [i. they were almost no sooner deliuered] they forgate his workes [vz. which he had done for them, hee meaneth not by forgetting, that the remembrance of them, was vterly raised out of all their myndes, but that they had them not in that due and reuerent regarde, they should haue had for the strengthening of their fayth: see for their sodaine chaunge, *Exod. 15. 22. 23.*] and wayted not [vz. with patience] for his costell [i. for the thinges, which in his eternall counsell he had purposed to bestow vpon them: his purpose is to note, that as they would not be gouerned by god,

suffering

- suffering him to do all according to his good pleasure, but we wold followe the deuises of their owne heads and hearts: so they did it, though the remembrance of gods benefits were fresh before them, which circumstance aggravated their sinne.] **14** *Mer. 14.* But lusted with concupiscence [by doubling the word, the Prophet mindeth not onely to note the sinne of their lust, but the very burning and rage of that sinne of theirs] in the wilderness [he noteth also the place, for the more certaintie of the story] and tempted God in the desert [to tempt God, is in this place, put for not staying themselves vpon Gods will, but laying the rapues in their neckes, and following their owne concupiscences, to aske more of God, then hee would giue them, and when he speaketh of lusting & tempting we must vnderstande, that they did it more then once, as may appeare, *Exod. 15. 24. Exod. 16. throughout. Exod. 17. 2. &c. Num. 11. 1. Num. 20. 3. &c.*] **15** *15.* Then he gaue them their desire [i. the things which they desired and demanded, so gracious was God, howsoeuer rebellious they were] and sent leauenes into their soule [i. into their body, one part being put for an other: or else thus] he sent leauenes into the soule [i. he punisheth, and that with pining away their whole man, vnderstanding by a part the whole, whatsoever it is, the Prophet meaneth that God in such sort yelded vnto the desire of this people, that yet notwithstanding in the midst of his benefits he plagued and punished them for their sinne and transgression.] **16** *16.* They [i. the people of Israel, but specially Corah, Dathan, and Abiram. See *Num. 16. 1. 2. &c.*] envied Moses in the tents [I suppose that the Prophet meaneth, that these rebels did secretly murmur at Moses in their tents, and that afterwards their rebellion and sins burst forth as at y^e noone tyde] and Aaron the holy one of the Lord [i. him, whome the Lord had sanctified and separated to serue him in the ministry and Priesthood declaring also in deed that he was holy: See *Num. 16. 5. 7.*] **17** *17.* Therefore [i. for this their great sinne] the earth opened [vz. her mouth as it were, and that by Gods appoyntment] and swallowed vp Dathan [vz. as line] and couered the company of Abiram [i. he, and all those that tooke part with him. See *Num. 16. 31. 32. 33. Deut. 1. 6. Mer. 18.* And the fire [vz. sent out from the presence of the Lord] was kindled in their assembly [i. began with Corahs company] the flame [vz. of that fire sent from God] burnt vp the wicked [i. consumed them utterly: he sheweth how they that tooke part with Korah, were punished, otherwise then Dathan and Abiram and their companies: see *Num. 16. 35.*] **19** *19.* They [vz. the Israelites] made a calfe [i. caused a calfe to be made, which they might worship in stead of God] in Horeb [he noteth the place, for the certaintie of the history] and worshipped [vz. with outward reuerence of the body, and speech of the mouth] the molten image of a calfe, which they had caused Aaron to make, in the absence of Moses. see *Exod. 32. throughout.* **20** *20.* Thus [i. by this means] they turned [vz. foolishly and wickedly] their glory [i. God himselfe, who, so long as they serued him onely was glorious vnto them, but when they worshipped others besides him, they were naked and laye open to their enemies, See *Exodus. 32. 25.* The Prophet meaneth, that

that they forsooke the true God, who was their only glory and honour in deed] into the similitude of a bullocke that eateth grasse [hee noteth the grossenes of their idolatry, not onely for that they worship somewhat besides the true God, but for that also it was not a liuely and quicke thing. See Rom. 1. 23.] Verse 21. 21
 They forgotte [vz. quickly, as before, ver. 13. of this Psalm] God their sauiour [i. he that had saued & deliuered them, from manifold dangers, so you shal haue the word sauiour vled. 1 Tim. 4. 10.] which had done great things in Egypt [vz. for them and their sake, a short summe wherof you may see, psal. 105. 28. 29. &c.] Ver. 22. 22
 Wonderous works in the land of Ham [i. in Egypt as before psal. 78. 51. Psalm. 105. 23. 27.] and feareful things [vz. both to them and their enemies, but specially to their enemies] by the red Sea [i. when they were at the sea, & passed through it: I suppose that both in it, and on this side of it, and on the further side, the Lord shewed terrible things for his peoples sake, some particulars see Exod. 14. 21. 24. 25. Exod. 16. ver. 1. &c.] Ver. 23. 23
 Therefore [i. for these their great and horrible sinnes] he mynded [or as it is in the Hebrew text, he said: al cometh to one sense: for Gods purpose is his word, and his word, is his purpose to vward: alwayes provided that we accuse not God either of inconstancy, as though he had sodainly altered or changed his mind, or of insufficiency, as though he could not do that he would, or of hypocrisie, as though hee spake one thing & ment another] to destroy them [vz. utterly, & to haue left none but Moses, as should appeare Exod. 32. 10. 31. &c.] had not Moses his chosen [i. had not Moses whom hee had chosen to be his ruler and leader of that people, See Psalm. 105. 26.] stood in the breach before him [this is a metaphoe taken from warrefare or battay: meaning that Moses did so oppose himself against wrath, by earnest and hearty prayer made on their behalfe that the Lord would not destroy them, euen as after a rupture or breache is made in the wall of a Citie or Towne, those that are within, runne immediatly to put backe them that would giue the assault: See verse 30. of this Psalm concerning Phinehas: also Ezech. 13. 5.] to turne away his wrath [vz. ready to be powred forth bypon that people for their sinnes] lest hee should destroy them [vz. utterly in that his great iudgement.] Verse 24. 24
 Also [q. d. besides other sinnes] they contemned [i. not onely had not in right regard, but reuiled and spake euill of] that pleasaunt lande [vz. of Canaan, which God had giuen and appoynted vnto them, to the ende that therein they might be nourished as in his fatherly lappe, and haue as it were a gage of the heauenly inheritance: and hee calleth it a pleasaunt or desirable lande, because it abounded with all fruitfulnessse: See Deutonomie 8. 7. also Deutonomie 11. 10. in which respect also it is called in scripture, a lande that floweth with milke and hony] and belietted not his woordes [i. the promises that hee had made them, both for the goodnesse and possession of that land, See for this history, Numbers, Chapter 13. and 14. throughout] Ver. 25. 25
 But murmured [vz. against God, and his seruantes, Moses, Ioshua, Caleb, &c. i. secretly and closely as before verse 16. of this Psalm, yet

yet so, that this brake forth into an open sinne, as appeareth in the chapters be-
 fore alleaged] and hearkened not [vz. to doe and perfourme, for otherwise they
 coulde not chuse but heare, that which the Lorde spake vnto them, in that re-
 spect] vnto the voyce of the Lorde [i. vnto Gods commaundement, which is ex-
 pressed Deut. 1. 21.] Ver. 26. Therefore [vz. because they would not yelde obe-
 26 dience vnto this his commaundement] he lifted vp his hand against them [to lift
 vp the hande in the scripture, is taken for swearing, because it was a signe ce-
 remony and gesture, vsed in swearing. See Gene. 14. 22. Numb. 14. 30. Rehe.
 9. 15. and neuer vsed in the scripture (so farre forth as I remember) for to punish:
 besides that the punishment followeth in this verse presently: and therefore I
 take the latter part of the note in the Geneva Bible to be superfluous: it is then
 9. d. he certainly sware against them] to destroy them in the wilderness [i. that
 woulde ouerthrowe them there, and that they shoulde not enter into the lande:
 the execution of this, See Deut. 2. 13. 14. &c.] Verse. 27. And to destroy their
 27 seed [i. their posterity: this is an other part or parcell as it were of Gods othe]
 among the nations [i. in the midst of them, and by their force and might: the
 threatning of this, See Numb. 14. 33. Ezech. 20. 23. and the perfourmance ther-
 of you may behold. Numb. 14. 45. Numb. 21. 1. Deut. 1. 44.] and to scatter them
 [vz. by reason of captiuitie and bondage into which they shoulde fall] through
 out the countreies [hee meaneth strange countreies, which either lay nigh about
 them, or else farre of.] Verse. 28. They ioynded themselves [vz. euen as it were
 28 two oxen in one yoke: such a metaphoe also the Apostle vseth. 2. Corinth. 6. 14.
 he noteth hereby the straight coniunction that was between the idole, & the ido-
 later] vnto Baalpeor [this was the idole of the Moabites as appeareth Num.
 25. 3. meaning that they worshipped the idoles and gods, that idolatrous peo-
 ple worshipped] and did eate [vz. with the idolaters] the offrings of the dead
 [i. such things as were offered to their idoles, whome hee here calleth dead, not
 because they were at any time liuing, but because they neuer had life or
 breath in them. of the vanitie of idoles, See Psalm. 115. 45. &c. and of meats
 consecrated to idols, see 1. Corinth. 8. throughout, and 1. Corinth. 10. in sundry
 29 places.] Ver. 29. Thus [vz. in maner before rehearsed, ver. 28.] they prouoked
 him vnto anger [vz. against themselves and their soules] with their own inuen-
 tions [i. with those thinges that they themselves had deuised, both in his ser-
 uice, and for the satisfiing of their owne lustes: for so largely would I take the
 worde, inuentions, in this place] and the plague [vz. sent from God] brake in
 vpon them [i. did vehemently and violently destroy sundry of them as a breach
 in a battay doth, for such a metaphoe I suppose he vseth in this place.] Verse
 30. But Phinehas [who was Aarons sonne] stood vppon [vz. beeing moued
 with the vilenes of the peoples sinne] and executed iudgment [vz. vpon Zimri
 and Cozbi and the plague [vz. sent from God, wherein there dyed 24. thou-
 sand] was stayed [i. ceased Phinehas did this, by a secret, particular, and ex-
 traordinary motion of Gods spirit, being assured in his conscience, that though
 hee had no publike power of the sword in his hand, yet hee ought to doe it: the
 like

like did Moses in slaying the Egyptian: but these particulars ought not to be
drawne into examples.] *Mer. 31.* And it *vz.* that fact of slaying Zimri & Cozbi] 31
was imputed vnto him for righteousness [*vz.* through Gods free goodnes: hee
meaneth not that Phinehas was iustified by this worke, for no man can bee iu-
stified by the workes of the law, vnlesse hee perfectly accomplish them, but that
this worke was imputed vnto him for righteousness, as the worke of the faith-
ful people are, not for any merite that is in them, but of his free mercy onely.
See for this phrase *Gene. 15. 6.*] from generation to generation for euer [*i.* al-
ways and continually, he meaneth that both God and men approued Phinehas
for his fact. See for this story *Numb. 25.* throughout.] *Mer. 32.* They [*i.* the 32
people of *Israel*] angered him [*i.* God: meaning by the worde, angered, prouo-
king of him to feare wrath against them] also [*i.* besides their other sinnes be-
fore recited] at the waters of Meribah [hee meaneth the place for the more cer-
tainetie of the history: and they are called the waters of Meribah, that is the
waters of strife and contention, because there, for want of waters, they conten-
ded with the Lorde, and with Moses] so that Moses [*vz.* so notable a Prophet,
and so excellent a man of God, see *Psalm. 90.* in the title] was punished [*vz.* grie-
uously, for hee was not onely rebuked, but deprived of entrance into the land of
promise] for their sake [hee meaneth not that God punished him for their sin,
for that had been iniustice, but because he did after a sort doubt with them, hee
was punished for that transgression.] *Mer. 33.* Because they vexed his spirite so 33
[*i.* they so troubled him with their continuall murmurings and rebellions]
that he spake vnadvisedly [*vz.* of God and his power] with his lippes [*i.* open-
ly, not onely conceiuing it in his heart, but vterring it with his mouth. All this
history is largely described, *Numb. 20.* from ver. 1. to the end of the 13.] *Mer.*
34. Neither destroyed they the people [*vz.* which inhabited the land of *Canaan* 34
and by destroying, he meaneth an vtter destruction of them, and rooting of the
out, but left some remaining, See *Judges. 1.* euen to the ende of the 21, also
Judges 2. and 3. chapters throughout] as the Lorde had commaunded them
[*vz.* by his faithful seruant Moses. See *Deut. 7. 1. 2. 3. &c.*] *Mer. 35.* But were 35
mingled among the heathen [*vz.* not onely in that they dwelt among them but
also in that they matched with them in mariages, and were sundry times
brought into captiuitie by them, as the booke of *Judges* doth plainly declare]
and learned their workes [*i.* they did not onely knowe, but also practised al the
wickednes of the Gentiles, as may appeare by the verses following.] *Mer. 36.* 36
And serued their idoles [*i.* worshipped the same images & counterfeited gods,
that the heathen did which were their ruine [hee meaneth that their straunge
worshippes and idolatries, were the cause not onely of their sinning, as God had
foretold. *Erod. 23. 33.* but also of their destruction, as appeareth in the very same 37
place.] *Mer. 37.* And [*i.* they proceed to such height of iniquitie] they offered
[and that against Gods commaundement, *Leuit. 20. 2.* *Deut. 12. 31.* *Deut. 18.*
10.] their sonnes and their daughters [*i.* such was their rage to idolatrie, that
they spared not that which was most deare] vnto deuils [see *Deut. 32. 17. 1. Cor.*

- 10, 20. and specially he meaneth *Solech*, as may appeare 2. king. 23. 10.] *Wetse*
 38 38. And shed innocent blood [he calleth it innocent blood, both because they had
 not done euil, to deserue death, and also because it was shed, as without cause,
 so without warrant of a sufficient and lawfull magistrate] eue the blood of their
 sonnes and of their daughters] hee sheweth in these two verses a monstrous
 kynd of idolatry, because the people carped with a rage, spared not their owne
 children, but defiled their owne handes, and the whole land also, with innocent
 blood] whom they offered [vz. as burnt sacrifices or offerings] vnto the idoles of
 Canaan [i. vnto the idoles which were worshipped in the land of Canaan, by
 inhabitants thereof] and the land [vz. of Canaan, wherein they dwelt] was de-
 39 filed with blood [vz. shed guiltlesly and without cause, See Num. 35. 33.] *Wet. 39.*
 Thus were they steepned [i. fouly defiled, and had receiued such spots and blot
 as hardly coulde bee gotten away] with their owne workes [i. with the sinnes
 and iniquities which they themselves had deuised and done] and went a who-
 ring [i. leauing the marriage duety which they ought to God, they chose, rather
 to follow any thing, according to the lust of their owne heartes, then God him-
 selfe. See Num. 15. 39. The Prophet meaneth, that they brake their faith giuen
 vnto God, as if a wife should brake her faith in committing whoredome, for
 this is spiritual chastity to cleaue wholly to God and his worde, 2. Corinth. 11.
 2.] with their owne inuentions [i. with the idoles and Gods which they them-
 selues had deuised to themselves, meaning also, by whoying, that they followed
 40 it earnestly and with delight.] *Wet. 40.* Therefore [vz. for their great & grie-
 uous sinnes] was the wrath of the Lorde kindled [vz. very hote, meaning by
 kindling, the preparing of it] against his people [i. against that people that he
 had chosen to bee his owne] and hee abhorred [i. lothed and hated as it were,
 and that for their sinnes sake] his owne inheritance [i. both the land & the peo-
 41 ple, whome hee tooke for an inheritance vnto himselfe.] *Wet. 41.* And he gaue
 them [vz. for their great sinnes committed against him] into the lande of the
 heathen [i. into their power and possession] and they that hated them [i. the ge-
 tiles, who could at no hand away with them, because they came to enioye their
 lande] were Lordes ouer them [i. ruled them at their owne pleasure: see for this
 speech: *Isaiah. 26. 13.* and for the truth of the matter, the whole booke of *Judges*
 42 and namely chap. 2. 14.] *Wet. 42.* Their enemies also oppressed them [vz. sore
 and hardly, and many times] and they were humbled [i. subiected, and that sun-
 43 dry tymes] vnder their hand [i. vnto their power and authority.] *Wet. 43.* Ma-
 ny a time did hee [vz. God] deliuer them [vz. out of the hande and power of
 their enemies] but [vz. notwithstanding these great graces] they prouoked
 him [vz. to wrath against them, and that sundry tymes also] by their counsels
 [i. by those things which they themselves had grauely and as it were in coun-
 sel, concluded and resolved vpon to perfourme] therefore they were brought
 downe [vz. from that high state of liberty and freedom, wherein God had set
 them, to miserable captiuitie and bondage] by their iniquity [vz. committed a-
 44 gainst his maiesty.] *Wet. 44.* Yet hee saue [g. d. notwithstanding these grie-
 uous

uous finnes of theirs, he did not onely behold them afflicted, but pitied them] when they were in affliction [i. in any trouble] and hee hearde their cry [i. granted them all things they prayed for, when they prayed, which was a sure token of compassion towards them.] Verse 45. And hee remembred his covenant 45 [vz. which hee had made with their fathers and them: the Prophet in these two verses, noteth two meanes, whereby God was moued to doe good to this people: the one was his free mercy, and the other was his gracious covenant] towards them [i. for their good, and on their behalfe] and repented [vz. of the punishmentes, that hee had purposed to bring vpon them: meaning hereby that God after a sort, chaunged as it were his purpose: not that God is subiect to alteration or chaunge, but because pardoning both the fault and the punishment he seemeth vnto vs to chaunge: and this manner of speech is applied to the weakenes of our capacity, See Gene. 6.6.] according to the multitude of his mercies [q. d. euen as hee is inclined to shewe abundance of fauour so he shewed them the riches of his grace.] Ver. 46. And gaue them fauour [i. made 46 them to finde fauour, See Gene. 45. 14.] in the sight of all them that led them captiues [the Lorde who hath the disposing of all mens heartes, so inclined their heartes to his people.] Ver. 47. Saue vs O Lorde our God [i. deliuer 47 vs and set vs free from the daungers and distresses wherein we are] and gather vs from among the Heathen [whose captiues we are for our finnes, and amongst whom we heare and see things, tending much to thy dishonour, and the grieve of our soules: and marke the Prophets zeale and loue towards the people: though hee were king, and the gouernement well established, yet because that by the confusion that was in the dayes of the Judges and Saul, many people were out of their owne countrey, hee prayeth the Lorde, as for himselfe, to reduce and bring them backe agayne] that we may praise thy holy name [i. thy maiesty, power, goodnesse, &c.] which is full also of all holinesse] and glorie in thy praise [i. reioyce and boast as it were of this, that wee haue him for our G O D, who alone is wor- thy all praise and glorie.] Verse 48. Blessed [i. praised] bee the Lord 48 G O D of Israell [i. hee that is the defender of the people of Israel, who are called Israell, because they came of Iaakob, otherwise called Israell] for euer and euer, and let all the people say, so bee it, [i. let all young and olde, one and other, acknowledge that hee alone is worthy praise, and giue their free and willing consent vnto it, for so much hee meaneth, by, so bee it] praise yet the Lorde [See Psalme 104. and 105. in the ende.

Ver. 1. Teacheth vs that the greatnesse of Gods goodnes, and the continu- Do. aunce of his mercies, shoulde prouoke vs earnestly and continually to praise the Lorde. Verse 2. Teacheth, first that Gods graces and woorkes are infinite: Secondly that though we can not so sufficiently praise him as we shoulde, yet we shoulde not for all that leaue off to doe that which he hath giuen vs grace to doe. Verse 3. Teacheth vs to deale well, and to continue

continue in well doing, and that so we shall in the end attaine true blessednesse.
 Ver. 4. Teacheth vs in distresse to cal vpon the Lord. Ver. 4. and 5. Teach vs to
 set before vs Gods mercies towards his children, that wee may assure our
 selues in hope to receiue the like. Ver. 6. Teacheth vs, humbly, vnfainedly, &
 fully confesse to our sins. Ver. 7. Teacheth vs that forgetfulness of Gods gra-
 ces, is the high way to all rebellion and sinne: it teacheth vs also, that foresa-
 chers are not alwayes to be followed. Verse 8 teacheth, that though the sinnes
 of his children be very great, yet they doe not alwayes set or hinder, the riuers
 of his mercies towards them. Ver. 9. Teacheth first that for the benefite of his
 children, he will make things go contrary to their natural course: Secondly,
 that when his children in mens eyes seeme to bee in the greatest daungers, he
 will lead them as safely, as though they were in none at all. Ver. 10. Sheweth
 that al manner of deliuerances come from the Lord onely and his power. Ver.
 11. Teacheth that the same things that God maketh to giue place to his childre,
 shall serue, to the better destruction of his and their enemies. Ver. 12. Teacheth
 vs alwayes to beleue the trueth of Gods worde, yea though wee see no meane
 how it can be perfozmed: secondly that wee should continually prayse God for
 his mercies. Ver. 13. Teacheth that it is a very easie thing to fall into sinne: it
 teacheth also that forgetfulness of gods graces, is as it were the nurse & mother
 of many other transgressions: also that we should tary the Lordes leasure, for
 the accomplishing of that which he hath appoynted vs. Ver. 14. Teacheth that
 lust or concupiscence is sinne also, also that we should not tempt or try y^e Lord.
 Ver. 15. Teacheth that God bestowing his benefites vpon the wicked, both ma-
 ny times with all lay punishments vpon them. Ver. 16. Teacheth vs to loue and
 reuerence the godly magistrates and ministers, which the Lord giueth vs. Ver.
 17. 18. Teach vs that God both fearefully punish rebels and contentious per-
 sons of what state or calling soeuer they be. Ver. 19. 20. Set out the dotage and
 blockishnes of idolaters, who suppose the Godhead can be fashioned or resem-
 bled by any outward thing. Ver. 21. 22. Teacheth that the forgetfulness of God,
 his benefites and workes, is the high way to all manner of sinne and iniquitie.
 Ver. 23. Teacheth two things, first that our sinnes do pul destruction from the
 Lord vpon vs: Secondly, how forcible the prayers of Gods children are, both
 for themselves and others. Ver. 24. Teacheth that contempt of Gods graces
 offered and giuen, and distrust in the trueth of his promises, are two horrible &
 grieuous iniquities. Ver. 25. Setteth out what great sinnes, murmuring and
 rebellion against the Lord are. Ver. 26. 27. Declare that neither these nor any
 other sinnes, shall escape unpunished, in the parties that do them, whether they
 be fathers or sonnes. Ver. 28. Sheweth mans readines and earnest affection
 to commit idolatry. Ver. 29. Sheweth that mans inuentions, specially in the
 worship and seruice of God, prouoke Gods anger, and bring a plague vpon
 them. Ver. 30. Teacheth vs in the example of Phinehas, to lothe and abhorre
 sinne. Ver. 31. Teacheth vs that God graciously accepteth the deuotes & good
 of his seruants, though many wayes fraught with great defectes. Ver. 32. Tea-
 cheth

cheth vs how peruerse and frowarde mans nature is, though the Lorde deale
 neuer so plentifully and mercifully, with him: it teacheth also that God spa-
 reth no man for his person sake in that he punished Moses. Ver. 33. Teacheth
 three things, first that other mens peruerlines shoulde not make vs sinne against
 God: secondly though it doe, yet wee shall not escape unpunished, thirdly that
 rash and vnadvised speeches are sinne against the Lord. Ver. 34. Teacheth vs
 to strike, and not to spare, where the Lord will haue vs to destroy, for then we
 must not be lead, by our owne sonde affections. Verse. 35. Teacheth vs that ill
 company is a shrewde meane, to peruerse men from goodnes. Ver. 36. Tea-
 cheth vs that to serue any besides the Lorde, is the next way to come to de-
 struction both in this life, and in the life to come. Ver. 37. Setteth out the rage
 of idolaters, who spare nothing, no not the dearest thinges they haue. Verse
 38. Teacheth vs that the shedding of innocent blood, slayeth the whole lande,
 and that therefore murder, shoulde not onely, not be pardoned, but sharply
 punished. Verse 39. Teacheth vs that there is nothing that hurteth man
 more, then in ouerweening of his owne deuises. Verse 40. Teacheth vs that
 our sinnes turne Gods loue and fauour into hatred and displeasure. Ver. 41.
 42. Teach vs that sinne doeth drawe euery all temporall punishments vpon
 vs, as foraine gouernement, oppression, captiuitie, &c. Verse 43. Teacheth
 vs that God doeth not once onely, but sundry times deliuer his people: Se-
 condlye that many, the more graces they haue from God, the more they are
 puffed vp in their owne deuises: Thirdly that sinne against God is not onely
 a cause to humble vs, but doeth in dede humble vs, though perhaps wicked
 men will not see it or feele it. Verse 44. Teacheth vs, first that God hath a
 tender eye ouer the afflicted ones, Secondly that he neuer forsaketh them if
 they call earnestly vpon him. Verse 45. Teacheth vs that Gods free coue-
 nant and eternall mercy, without any thing of ours at all, are sufficient i-
 nough to moue him, to take pity vpon vs, in our afflictions. Ver. 46. Tea-
 cheth that God onely hath the touching of mens heartes, to bawe them hi-
 ther or thither, according to his good pleasure. Verse 47. Teacheth vs to
 pray for other, and euery Gods dispersed members, as for our selues: also
 that our owne ease, and prosperity, or preferment, shoulde not so farre pre-
 uayle with vs, as to make vs to forget them. Verse 48. Teacheth all men
 continually to prayse the Lorde, and to prouoke others thereto what in them
 lyeth.

Psalme 107

I woulde diuide this Psalm into two partes. In the first the Pro-
 phet exhorteth the faythfull to prayse the Lord for his mercy, good-
 nes, prouidence and power towards them, from verse 1. to the ende
 of the 10. In the seconde, he prouoketh them to praise the Lord, 2

for his general power, prouidence and goodnes towards others, from ver. 27. to the end of the Psalm.

Se. This Psalm hath no title or inscription at all. Verse 1. As the same both in worde and sense that verse 1. of this Psalm 106, is, and therefore see that. Verse 2. Let them which haue bene redeemed of the Lord [vz. out of bondage, captiuitie, and dispersion. q. d. let them that haue receiued this benefite at the Lords handes, to be set at libertie, when they were in bondage, prayse him] shew [vz. openly and to others] howe [vz. graciously and mightily] he [vz. alone, and none but he] hath deliuered them [i. freed them being soe oppressed, through the cruelty and tyrannie of them that held them vnder] from the hand [i. from the power and might] of the oppressor [i. of them that oppressed them: he putteth in this place, the singular for the plurall.] Verse 3. And gathered them [vz. againe and together, and that by his mighty power] out of the landes [vz. rounde about them, into which they were dispersed for their transgressions sake] from the East, and from the West, from the North, and from the South [i. from all quarters whereunto they were dispersed, that word that we turne, South, significth also, Sea, and so shall you finde it translated in sundry textes, but the meaning is, because the red Sea lay southwarde from the land of promise.] Verse 4. When they wandered [vz. a long tyme, vp and downe] in the desert and wilderness, out of the way [he meaneth out of the right way, which did leade them whither they woulde haue come, for G D D for their disobedience, made them to wander forty yeeres, in the wilderness, that so they might die, and not come into the lande of Canaan] and found no Citie [vz. all that while of their wandering] to dwell in [i. to stay and refresh them selues in.] Verse 5. Both hungry and thirsty [he meaneth that whylest they were in the wilderness, they suffered many times great want of bread and drinke, yea, so much that] their soule fainted in them [i. their life was ready to decay, and there seemed to be but little difference betwene death and them.] Verse 6. Then they [vz. being in this great distresse and affliction] cryed vnto the Lord in their trouble [i. prayed earnestly vnto him] and he deliuered them [i. set them free] from their distresse [i. from the distresse that they were in.] Verse 7. And ledde them forth [vz. of the wilderness, and that safe and sound] by the right way [vz. into the promised lande] that they might goe [vz. through his good direction] to a Citie of habitation [i. not onely to a citie inhabited, but to a Citie whose inhabitants being cast out of it, they themselves, might possesse enjoy and dwell in, the Prophet meaneth not, that they that were dead, coulde amongst men prayse the Lord for these thinges, but in as much, as the benefite thereof did reach vnto their posterity, he exhorteth their seede being alieue, to acknowledge Gods mercyes in that behalfe, and to prayse him for the same.] Verse 8. Let them [i. their posterity after them] therefore [i. for the benefites and blessings before rehearsed] confesse [i. prayse and magnifie God] before the Lord [i. in his presence and from a good heart, whether it be secretly in their owne selues,

or openly before the Arche, according to the custome of those dayes] his louing
kindnes [vz. freely and plentifully bestowed vpon them] and his wonderfull
workes [i. the wonderfull workes that hee hath done for his people] before the
somes of men [i. openly in mens sight, and to them and their posterity.] Ver.
9. For hee satisfied [vz. with abundaunce of all good thinges] the thirsty soule 9
[i. him that stood in neede of any good thing: putting the word, soule, a prin-
cipall part of man for the whole person] and filled the hungry soule [i. the
hungry man] with goodnesse [i. with abundaunce of good thinges.] Ver. 10. 10
They that dwell in darkenesse [i. such as were kept prisoners in darke pla-
ces] and in the shadowe of death [i. in great extremitie of death and daunger,
See Psalme 23. 4. Isaiah. 9. 1. 2.] being bounde in misery and yron [i. being
kept in miserable and harde bondage, hee beginneth here to recite, how ma-
ny sortes of people, afflicted with diuers afflictions, haue alwayes founde
the Lorde mercifull and fauourable, specially when they came vnto him.]
Verse 11. Because they rebelled [vz. both in thought, worde, and deede] 11
agaynst the wordes of the Lorde [vz. manifested and put downe in his
Lawe] and despised [i. regarded not, and set nought by] the counsell of the
most high [i. the purpose, ready inclination and power that the Lorde had
to doe them good, if they had yeldd obedience vnto him, hee sheweth in
this verse the cause of mens correction, that hee might thereby deliuer
Gods iustice from mens slaunders and reprehension: And withall he tea-
cheth, that the onely rule of good life, is to followe Gods commandement.]
Verse 12. When hee [i. God] humbled [vz. though not rightly and cruelly: not 12
that God was not able to doe it, but because hee would not boushase them
that grace: by humbling, hee meaneth casting downe: See 2. Kings. 21. 29.]
their heart with heauinesse [i. hee made them heauy, sorrowfull and sadde]
there they fell downe [vz. before their enemies] and there was no helper
[i. there was none that would helpe them. This is the Prophetes mea-
ning: when they were wounded with a worldly sorrowe in their heartes, and
by meanes thereof, their courages and stomackes, were decayed, then
they laye as an open pray to their aduersaries, and none pitied their cases,
or were able to helpe them.] Verse 13. Then [vz. when they were thus 13
destituted of mans ayde] they cryed vnto the Lorde [i. they called ear-
nestly vpon him: this and all that followeth in the verse, is the same
both in wordes and sense with verse 6. of this Psalm.] Verse 14. 14
Hee [i. GOD] brought them [vz. by his almightie power] out of
darkenesse and out of the shadowe of death [i. out of affliction, op-
pression, anguish, &c. See before verse 10. of this Psalm.] And brake
their bandes [i. the bandes wherewith they were bounde, whether they
were the bandes of affliction, captiuitie, &c.] a sunder [i. in pieces, and
so set them at libertie. For the better vnderstanding of this speech. See
Sampsons story. Judges 15. 13. 14. also Judges 16. 11. 12.] Verse 15. 15
Is the same both in wordes and sense, with verse 8. before going.]

- Mer. 16. For he [vz. the Lorde] hath broken [vz. by his almightie power] the gates of brasle, and brast the barres of yron a sunder [vz. for his peoples sake, vnderstanding by bralen gates and barres of yron, either most strait bandes and prisons, See Acts 12. 10. or else the bandes of cruell and perpetuall bondage. In which respect also Egypt is called in the Scripture, a house of bondage.] Verse 17. Fooles [i. wicked and vngodly men, as may appeare throughout all the booke of the Proverbes, and Psalm. 53. 1.] by reason of their transgression [vz. committed against God] and because of their iniquities [vz. against men] are afflicted [vz. by the Lord, and that with sundry sortes of his iudgements. And he calleth them fooles because they haue no feare of God before them, which is the beginning of wisdom Proverbs. 1. 7. So that we may perceiue, that he meaneth not, that wicked men, who are here called fooles, fall through ignorance or error onely, but that their affections being blinded doe take away from them all right iudgement.] Verse 18. Their soule abhorreth all meate [i. they themselves, putting one part of man, for another, and not as though the soule were fed with bodily foode, he meaneth that they are withoute all appetite, and lothe euen the verie sighte of meate, a punishment wherewithall God many times plagueth the gluttonous persons] and they are brought to deathes doore [i. they are euen ready to dye: he speaketh in this place of incurable diseases, and of which seldome fewe or none at all escape, for deathes doore, See Psalm. 9. 13. where he speaketh of the gates of death.] Verse 19. Is the same with verse 6. 13. of this Psalm, both in wordes and meaning: and there is no difference, sauing that the former speake it in the tyme past, and this in the tyme present.] Verse 20. He sendeth his word [i. he commaundeth, or speaketh but the word onely. Marth. 8. 8.] and healeth them [vz. of all their infirmities, and diseases] and deliuereth them [vz. through his great goodnesse and almightie power] from their graues [i. from present death and the graue made ready as it were, for them, by their sicknesses, and maladies.] Verse 21. Is the same with verse 8. and 15. of this Psalm. Verse 22. And let them offer [vz. vnto God for these his graces] the sacrifices of prayse [i. not only of prayling, but also of thanksgiuing: See Hebrewes 13. 15.] and declare his workes [vz. which he hath graciously done for them] with reioycing [vz. both to himwarde, and chearefully and gladly in respect of themselves, for God requireth chearefulness in our actions.] Verse 23. They that doe come into the Sea by shippes [i. the mariners, for I take it to be a special periphrasis of them] and occupy [vz. into diuers quarters and countreyes] by the great waters [vz. of the Sea. This I doe especially referre to marchauntes: q. d. whether they be mariners or marchauntes, trading by Sea, or the armes thereof, and that worde of going downe into the Sea woulde be marked, because the waters seme to be belowe the earth.] Verse 24. They see [vz. sensibly and playnely, and that with bodily eyes, if they haue any grace to beholde it] the workes of the Lorde [i. the great workes

workes that he doeth in the time of their nauigation & trade] and his wonders
 [i. the wonderful things, that both he hath placed and doeth sundry times per-
 fourme] in the deepe [i. in the deepe and bottomles waters, as it were of the
 sea.] Ver. 25. For he commandeth, and rayseth the stormy wind [i. the tempest 25
 by Sea. g. d. if hee do but speake, the tempest is sodainely moued euen at his
 onely commaundement: so that men can not rightly attribute it to fortune, or
 any naturall cause whatsoeuer] and it [vz. the tempest and storme so rayled by
 his commaundement] lifteth by the waues thereof [vz. of the Sea, hee mea-
 neth that the storme sent from God, causeth the sea to swell, rage, and roare.]
 Ver. 26. They [i. the mariners and marchants in the shippe, or the ships wher- 26
 in they are: neither deny, I also but y it may be referred to the waues & surges
 of the sea] mount by [vz. being forced and carryed by the waues of the Sea]
 into heauen [i. very high] and descende to the deepe [vz. of the waters, hee
 meaneth that they are sometimes aloft and sometimes againe very lowe, by
 reaso of the going of the waues and surges] so that their soule melteth, [i. their
 courage fayleth, and they are ready to yelde by the ghost as it were, being
 brought through lothsomnesse and tossing, to vomiting, euen as though they
 should presently giue vp their life, and powze out their soule, as some chinne
 matter with vomiting] for trouble [i. through the trouble and anguish which
 they indure.] Ver. 27. They [i. the shippes, and the men in them] are tossed to 27
 and fro [vz. vppon the Sea, by reason of the storme and tempest] and stagger
 like a drunken man [i. rale hither and thither, without any gouernment or stay
 of themselves] and all their cunning [vz. in nauigation or sayling, yea their
 very wit and iudgement. g. d. they are in such sort astonished, that their art and
 knowledge standeth them in litle or no steede] is gone [vz. from them because
 they haue no vse of it, hee meaneth that they can not tell what to doe, so that in
 respect of man they doe vterly dispaire of their safety.] Ver. 28. Is the same 28
 both in woordes and meaning with ver. 19. of this Psalm.] Ver. 29. Hee [i. God] 29
 turneth [vz. by his almightie power] the storme [vz. which made the Sea to
 rage, so taking away the cause, the effect ceaseth] to calme [vz. weather] so
 that [vz. thereby] the waues thereof [i. of the Sea, rayled by by the tempest]
 are still [i. quiet and neither rage nor roare.] Ver. 30. When they [i. the 30
 waues and surges of the Sea] are quieted [vz. through Gods power, and of
 his great goodnes towards the trauilers] they [i. the mariners, marchants,
 traauylers, &c.] are glad [vz. exceedingly] and hee [i. God of his goodnesse]
 bringeth them [vz. safe and sound] vnto the haven where they would be [i.
 vnto a place of rest, refreshing, and quietnes, where they long wished and
 desired to be.] Ver. 31. Is the same in woordes and sense with verse 21. of 31
 this Psalm.] Ver. 32. And let them [vz. so deliuered and brought to the 32
 place where they would be] exalt him [i. prayse God, and shewe themselves
 thankefull vnto him] in the congregation of the people [i. openly and in the
 assemblies of Gods Saints: declaring that such great and so many bene-
 fites shoulde be acknowledged not onely particularly, or priuately, but also

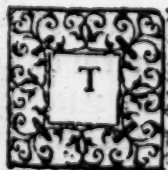
- deserue to bee magnified in all places] and prayse him [vz. for that his mercy and goodnes] in the assembly of the elders [i. in the meetings of such as had the gouernement of the people: 7. d. they shoulde perfourme it, not onely before the people, but also before the magistrate, because that as men haue moze experience and wisdom one then an other, so they might bee moze fit hearers and declarers of Gods prayses.]
- 33 **Ver. 33.** He turneth [vz. in his power and iustice against the vngodly] the floodes into a wildernes [i. hee dryeth by great floods] and the springes of waters [which a man woulde thinke, would neuer be dryed vp] in to dryenes [vz. so that there is scarce a droppe to be found there.]
- 34 **Ver. 34.** And a fruitfull lande [i. a lande that bare great store of fruite, by reason of his speciall blessing, or through abundance of floods, waters & springes] into barrennesse [or as the Hebrew word also importeth, into saltnesse: because by saltnes the land is made barren. See Luke 14. 34. 35. hee meaneth by the lande shoulde be altogether barren, as though a man had sowed salt there, because there is nothing moze barren then salt: but yet here hee setteth forth Gods prouidence, in the fruitfulness and barrennes of groundes, because the most plentifull are dryed vp, and the barren take as it were a newe nature bypon them] for the wickednesse of them that dwell therein [i. for the sinnes that
- 35 the people of those landes commit against him.] **Verse 35.** Again he turneth [vz. by his almighty power] the wilderness [which is as it were consumed with drought and barrennesse] into pooles of water [i. into abundaunce of water] and the dry lande [vz. where no water was before] into water springes [i. into plenty of water: this is the direct contrary to verse 33. by which the Prophet sheweth that the Lorde doeth and can doe, whatsoever pleaseth him]
- 36 **Verse 36.** And there [vz. in these fruitfull and plentifull places] hee placeth the hungry [i. such as were inforced to forsake their owne Countrey and to goe to another place, to seeke maintenaunce for their life] and they [vz. which were so poore before, growe to that strength and greatnesse, that they] build a Citie [vz. in that place or lande] to dwell in [vz. safe and sounde, from the
- 37 rage of men, and the violence of beastes.] **Verse 37.** And sowe the fieldes [vz. with corne and graine to giue them bread] and plant vineyardes [to minister vnto them, wine and drinke] which [vz. fieldes and vineyardes] bring forth [vz. through Gods blessing, men traouailing and tilling the same according to Gods ordinaunce] fruitfull increase [i. store and abundaunce of fruite or increase: In this verse hee declareth with what great plentifulnes, God maketh the land, that before was barren to abound: 9. d. good men being brought into that lande to inhabite it: they will dwelle and till, the barren fields thereof, and yet they shall not doe it in vayne, for through Gods blessing the
- 38 fieldes and vineyardes shall yelde plentifull fruite.] **Verse 38.** For hee blesteth them [i. they themselves, their labours, and whatsoever belongeth to them: and that with his fauour and goodnes] and they multiply exceedingly [vz. through his blessing] and hee diminisheth not [i. hee doeth greatly increase] their catle [i. not onely their beastes, but all their goods: putting

one sort, for all sortes.] Verse 39. Again[e] [q. d. beholde on the other side Gods 39
 iustice against the wicked] men are diminished [vz. both in number, force and
 substance] and brought lowe [vz. before men, specially when G D D cur-
 seth them] by oppression, euill, and sorowe [vz. layde vpon them by others
 and the griefe and anguish of their owne heartes.] Verse 40. He powreth 40
 contempt vpon Princes [i. he maketh them plentifully to be contemned and
 despised: this the Prophet addeth, least men shoulde thinke it did meete with
 stone, but the poore sort] and causeth them to erre [vz. for shame of men, and
 want of things necessary, vnderstanding by erring, wandering by and down]
 in desert places out of the way [i. in wildernesses, which haue no ordinary or
 common way in them, and all this they doe, because they woulde flie the sight
 of men.] Verse 41. Yet [q. d. though he deale thus hardly with wicked and vn- 41
 godly Princes, yet he dealeth otherwise with the godly poore] he rayseth vp
 [vz. into honour, wealth, estimation, riches, &c. See Psalm. 13. 7.] the poore [i.
 him that standeth in neede of his helpe and grace, and feeleth that want of his
 owne] out of misery [vz. wherem he is or lyeth] and maketh him families
 [i. increaseth his householdes, stockes, and offspring] like a flocke of sheepe [i. in
 very great number: for sheepe doe yeld a great increase, and a flocke of sheap,
 comprehendeth many in number.] Verse 42. The righteous [i. such good 42
 men, as haue their sight lightened by sayth, and whome the Lorde account-
 eth as righteous] shall see [vz. both with their bodily and spirituall eyes] it
 [vz. the effectes and testimonies of Gods prouidence spoken of before in this
 Psalm] and reioyce [vz. greatly in the Lorde, who doeth the same, whereas the
 vngodly, being blinde in their vnderstanding, not knowing that the worlde is
 gouerned by Gods prouidence, but by blind fortune, as they imagine, shall
 remayne blynde, confounded, and dumbe in themselves, not hauing any
 thing to say against this] and al iniquitie [i. every man giuen to iniquitie, na-
 ming the person by the thing, by reason of the abundance which is in the man.
 See Iob 5. 16.] shall stoppe her mouth [i. he or they shall haue nothing to say a-
 gainst this great worke of Gods prouidence.] Verse 43. Who is wise [vz. 43
 according to G D D, for it must be Gods wisdom, and not mans, that must
 perfourme this great thing] that he may obserue [vz. in his vnderstanding
 and heart, and that diligently and deeply] these thinges [i. these great and ex-
 cellent matters which the Lorde worketh: the Prophet meaneth both that the
 number of them that beholde Gods workes with earnest consideration is ve-
 ry smal, and also that by reason of the excellency of them, a man had need to im-
 ploye, all the power of his bodye and mynde, to the comprehension there-
 of: See Holca 14. 9.] for they shall vnderstande [i. sensibly perceiue and fee] the
 louing kindnes of the Lorde [vz. towards them, that bee his, the Prophet
 addeth this reason as an encouragement vnto men to prouoke them diligently
 to looke into Gods wonderfull workes, shewing that then men in daede begin
 to bee wise, when they beginne to apply themselves rightly to way Gods
 workes.]

D. **Ver. 1.** Teacheth vs, both in our owne persons, and to prouoke others also, to praise God for his mercies towards vs, and for the continuance of the same. **Verse 2.** Sheweth that they especially are bounde to publish Gods prayes, which haue receiued greatest testimonies of his fauour. **Ver. 3.** Sheweth Gods mercies towards his people, in gathering together, those that were dispersed. **Verse 4. and 5.** Shew that there are Gods mercies most sweete when men are in greatest distresse and misery. **Verse 6.** Teacheth, first that afflictions and wantes are notable spurres to earnest prayer: Secondly that the Lord onely is to be called vpon: Thirdly that he refuseth none that call vpon him, specially if it be in spirit and trueth. **Verse 7.** Teacheth that when God is our guide, we shall goe right, and prosper in those thinges, which we take in hande. **Ver. 8.** Teacheth vs, that Gods mercies bestowed vpon vs require at our handes, both a priuate and a publike or open confession thereof. **Verse 9.** Teacheth that God alone is he, who relieueth the neede of his, and that with all goodnes. **Ver. 10. 11.** Teach that contempt of Gods word, and rebellion against his maiesty, is the occasion of all misery, bondage &c. **Ver. 12.** Teacheth first, that when God forsaketh a people, then they must needs come to ruine: Secondly, that for the sinnes of the people, he stoppeth vp the bowels and compassion of those that might helpe them. **Verse 13.** Conteyneth the same doctrines that ver. 6. doeth, as it is the same in words and sense. **Verse 14.** Teacheth that God alone is hee, that deliuereth out of captiuitie or distresse, whatsoeuer meanes hee vseth therein. **Verse 15.** Deliuereth the same doctrines, that ver. 8. doeth. **Ver. 16.** Teacheth that there is no thing or creature able to withstande Gods power, or to let his purpose. **Ver. 17.** Teacheth that all wisdom and wise men without godlines is nothing but folly: also that iniquities, are as strong as cartropes to pull vpon vs all manner of punishments. **Verse 18.** Teacheth vs that euen appetite to our meat is a good gift of the Lord: also that when men are in greatest extremitie, then is GOD most commonly nigh vnto them. **Verse 19.** Teacheth the same doctrines that ver. 6. doeth. **Verse 20.** Teacheth that Gods only word, is of power sufficient, to doe whatsoeuer it shall please him. **Verse 21.** Setteth out the same doctrines with ver. 8. **Verse 22.** Teacheth vs, not onely to publish Gods great woorkes, but also to doe it chearefully, gladly, and willingly. **Verse 23.** Teacheth that nauigation, the calling of a mariner, and the trade of marchaundise, are not of themselves thinges vnlawefull. **Verse 24.** Sheweth that Gods power and glory appeareth, as well on the Sea as on the Lande. **Verse 25.** Sheweth that stormes, tempestes, and the swelling of the Sea arise not by fortune, or vpon naturall causes onely, but by the speciall commaundement and appoyntment of God. **Verse 26.** Doeth not onely set forth gods great power, that woorketh such great thinges: but sheweth that men are not blockes, and voyde of affection as the Stoickes imagined, but haue their passions, which of themselves in some respect are not euill, but the extremitie of them onely.

Verse 27. teacheth that there is no policy, wisdom witte or cunning agaynst the Lord. Verse 28 is the same in words, meaning and doctrines, with verse 6. Verse 29 teacheth that God only maketh the weather and seas calme, see Mat. 8, 26, 27. Verse 30 teacheth that men deliuered from some perill, may & oughte to reioyce: also that God graciously graunteth men euen the things they desire and many times moze then they wish also. Verse 31 conteineth the same doctrines that verse 8 doth. Ver. 32 teacheth vs, that no place or people should hinder vs from prayling of God for his graces: nay the moze & the greater men the rather we should do it, to the end that they by our examples might be drawn on to the like, Ver. 33 teacheth first that God guideth and gouerneth thinges here below, whatsoeuer a company of dizey headed men dreame to the contrary: secondly y^e he doth vpon the earth euen whatsoeuer pleaseth him. Ver. 34 teacheth that sin and vngodlines is the mean to turn al plenty into pouerty, and al blessings into cursings. Verse 35 teacheth vs that fruitfulness of ground, and plenty of al thinges is Gods only gift. Ver. 36 teacheth that God in great mercy prepareth abundance for them that want, and giueth them safety & shelter from al their enemies. Ver. 37. Teacheth Gods children euen in y^e midst of Gods blessings and abundance, yet notwithstanding to imploy themselves in ordinary trauayle and labour. Ver. 38 teacheth vs, that it is not y^e trauayle of man, but Gods blessing that maketh men rich, see Psal. 127. 2. Verse 39 teacheth that afflictions are good means to bring men to y^e right knowledge of God and themselves. Verse 40 teacheth that the estate of Princes and great men is not so sure as they commonly fantasie. Ver. 41 teacheth vs that preferment commeth not from the east nor west, but from the Lord only, see Psalme 75, 6. Verse 42 teacheth that godly men may reioyce as in the benefites of God bestowed vpon others, so in his iudgements poured forth vpon the wicked: it teacheth also that Gods mercies vpon his children, and his punishments vpon the vngodly, bring forth an other effect in the wicked, that is, taketh from them all sence, so that they neyther haue harts to conceiue, nor mouthes to speake, either with or agaynst god in his dealings. Ver. 43 teacheth, first that men ought deeply to weigh Gods wonderful workes: secondly that the number of the that do so in dede is very small, in respect of the other: thirdly that the consideration of his workes is one good means to make vs see and feele, not his power and providence only, but also his eternall goodnes, and incomprehensible mercy.

Psalme 108



This Psalme, as I take it, may be deuided into two parts. In the Di. 1. first the Prophet stirreth vp himself to prayse God, calling also vpon him for helpe and deliuerance, from verse 1. to the ende of the 6 verse. In the second the Prophet assuring himselfe by reason of Gods promises, that his enemies should be ouerthrowne, maketh

maketh his prayer vnto God for strength to performe it. And this part reacheth from verse 7 to the end of the Psalm.

- Se. The title, A song of Psalm of David [see before Psalm 48. in the title, and in that it is sayd here a Psalm of David, it is euident that he was the author of it. Though it be true y^t this Psalm be made of two Psalmes before going, that is of Psalm 57 from ver. 7 to the end of the Psalm. and of Psalm 60 from verse 5. to the end of the Psalm. frō whence also the sence & doctrines might very wel be set, yet notwithstanding betwixt there is some difference, somwhat shalbe sayd in this place.]
1. Ver. 1. O God mine hart [i. my inward man] is prepared [vz. to prayse thee for thy mercies] so is my tongue [i. mine outward man also, putting a part for y^e whole: q. d. I am ready both in the inward man & outward mā to magnify thee for thy graces] I [vz. my self, & none other for me] wil sing & gyue praise [vz. vnto thee alone.]
2. Ver. 2. Awake Ciol and Harpe [he encourageth not only himself, but also his instruments to praise God, that euen thereby hee himselfe might be the better prouoked thereto] I will awake [vz. from my sleape, and rise vp from my bed] early [vz. in the morning: the Prophet meaneth that he will euen breake his sleape to performe seruices to God.]
3. Ver. 3. I wil praise thee O Lord [vz. for thy mercies great and unspeakeable] among the people [vz. whom thou hast chosen vnto thy selfe] and I will sing vnto thee [vz. prayles and thanksgiuing] amongst the nations [vz. round about vs: the Prophet meaneth that he would so publish Gods prayles, that euen the Gentiles should heare of it.]
4. Ver. 4. For thy mercy [vz. towards all men but speciall ye towards thy sonnes and seruants] is great [i. is so great, that it is] aboue the heauens [i. higher then the heauens themselues: so that as the space betwene heauen and earth is infinite, so is thy mercy] and thy truth [vz. reacheth: he vnderstandeth by truth, Gods saythfulnesse, in making, keeping, and performing promise] vnto the Cloudes [by these maner of speeches, hee meaneth nothing else but that Gods mercy is vnnearurable, and incomprehensible as it were in respect of the greatnesse of it.]
5. Ver. 5. Exalt thy selfe O God [vz. by thy mighte and power] aboue the heauens [i. aboue the highest thinges that may be: not that he meaneth that God was not then, and alwayes is exalted, but that he prayeth the Lorde by effect to shew it amongst men] and let thy glozy [i. the praise that appertaineth vnto thy glozy] be [vz. dispersed farre and wide] vpon al the earth [i. in euery place of the worlde. The Prophet sheweth in this verse, that the firste thing that moued him to make this request, is Gods glozy. In the nexte Verse hee sheweth that another reason is, the saluation and deliuerance of his people.]
6. Ver. 6. That thy beloued [vz. people, that is, suche people, as thou fauourest and louest of thine owne mercye onely, without any merites of theirs] may be deliuered [vz. out of the great daungers, distresses, and feares, wherein they are] helpe [vz. both them and me, and euery one of vs in this case: for it shoulde seme that David made this Psalm at the beginning of his Kingdome, when thinking vppon his enimies and his owne weakenesse, it was time

time to cranie helpe at the Lords hands for himselfe and his people] with thy
 right hand [i. with thy mighty power and strength, that so thereby I may o-
 uercome these enemies] and heare me [vz. praying vnto thee for my selfe, and
 my people, understanding by hearing, graunting his requestes.] Verse 7. 7
 G D D [vz. himselfe] hath spoken [vz. openly and playnly, and that by
 his holpe Prophet Samuell, that hee will establishe and enlarge the kingdome
 in my hande, yea he hath spoken it] in his holinesse [i. hee hath holily, and
 assuredly promised it mee, so that I neede not doubt any more of it, then
 of his holinesse] therefore [vz. for this his mercye.] I will reioyce [vz.
 greatly, for seeing he hath promised mee, I knowe that] I shall diuide [vz. as
 the right owner and possessor of it] Shechem [Shechem is the name of a
 place on this side Jordan, as the valley of Succoth was beyond Jordan. Hee
 nameth certayne places of the land, whiche by reason of Saules stroke, and
 those that tooke part with him, as Abner and such like, he had not at the ente-
 rance into his kingdome in his possession, and yet notwithstanding assured
 himselfe that he should haue them] and measure [vz. to euery man his portion
 as Joshua did, by which the prophet noteth his gouernment & kingdome ouer
 it] the valley of Succoth [this is expounded already before, euen in this verse]
 Verse 8. Gilead [i. the whole lande & countrie of Gilead, with the people inha- 8
 biting the same] shall be mine [i. subiect to my power and authority] and Ma-
 nasseh [i. the whole tribe of Manasseh] shall be mine [i. subiect to me, though now
 for a while they follow the house of Saul] Ephraim also [i. the tribe of Ephra-
 im] shall be the strength of mine head [i. shall be a principall proppe and staye
 of my kingdome: and this the Prophet speaketh, not only for any assistance he
 had in y^e tribe, but also and chiefly because that tribe was mighty & much peo-
 pled: and when he sayeth the strength of his head, he useth a Metaphor taken
 from beasts w^h hories, who vse also to defend theselues therewith, q. d. Ephraim
 shall be one of my principall meanes of defence] Judah [i. the tribe of Judah, or
 the place where that Tribe dwelt] is my lawgiuer [i. is the place or people, fro
 whence, or from whom my lawes and ordinaunces proceed.] Verse 9. Moab [i. 9
 the whole land & people inhabiting it: q. d. not only the Israelites, but euen the
 Gentiles, shall be added to my kingdome] shall be my washpot [vz. wherein I wil
 wash my feet, meaning hereby y^e he would handle them more hardly, & make les
 account of them then of y^e Israelites, because they were uncircumcised: q. d. I wil
 make no more account of them then of an earthen pot vnder my feet, and yet if
 I will reserue any of them, I wil vse them in base seruices, sae 2. Sam. 8. 2.]
 ouer Edom [i. ouer the Edomites and their lande] I will cast my shoe [i. I will
 ouercom them, & when they are cast down tread vpon the, as it were, meaning
 nothing else, but that he would bring the, euen easily into his subiection & obe-
 dience] vpon Palestina [i. the country it self, & the people inhabiting it, who were
 called Philistines] wil I triumph [vz. boldly & chearfully: q. d. whereas they
 were wont castingly and scoffingly to triumph ouer vs, as appeareth Iudges
 16. 5. 1. Samuel 4. 7. 8. 9. Nowe wee will doe the like vnto them, as though he
 should

should say, now let them brag that they haue vanquished vs heretofore, if they
 10 can or dare.] Verse 10. Who [vz. besides God: q.d. there is none able but he a-
 lone, as may appeare by the next verse following] wil lead me [vz. the righte
 and ready way] into the strong Citie [vz. of mine enemies: he putteth one ci-
 tie for many, and he calleth the strong because they that possessed the, thoughte
 them so to be, and not that they were able any maner of way to resist Gods po-
 wer in him] who will bring me to EDOM [vz. to vanquish and subdue it, and
 11 the people there inhabiting.] Ver. 11. Wilt not thou O God: [q.d. I am sure
 thou wilt, for so significant is the interrogatiō in this place] which haddest [vz.
 heretofore] forsaken vs [vz. utterly leauing vs in the hands of our aduersa-
 ries] and diddest not go forth [vz. as thou wast wont to doe in fauour & loue]
 with our armies [i. with those armies which we sent out agaynst our enemies:
 q.d. Though heretofore we haue receaued a repulse, yet now we perswade our
 12 selues, & thou wilt giue vs victorie.] Ver. 12. Giue vs: [vz. thow thy mercy and
 goodnesse only, for we craue it as a gift] helpe [i. aid, strenght, grace, &c.] against
 trouble [i. against al trouble that we shall indure, epyther outward or inwarde]
 for bayne is the helpe of man [i. the ayd that man can giue or bring, is to little
 or no purpose.] Ver. 13. Thow God [i. thow the ayd and strength we haue
 13 of him, and in that assurance that we haue of his succour and assistance] we shal
 doe valiauntly [vz. against his and our enemies, howsoeuer men be not able to
 ayd vs] for he [vz. alone, without the helpe of any other] shal tread down [vz.
 vnder our feet, meaning by that speche vanquishing and subduing of them]
 our enemies [i. all that shall rise vp agaynst vs, either at home or abroad.

Do.

Ver. 1. teacheth to come to Gods seruice with purpose and preparation: also
 to serue him with our inward and outward man both. Verse 2 doth teach vs
 two things, first to vse all the meanes that may prouoke to the seruice and wor-
 ship of God, secondly to forgoe some parte of our pleasures and profits to per-
 forme it. Verse 3 teacheth vs to prayse God so, that other men may knowe it,
 and by our example be stirred vp to do the like. Verse 4 teacheth vs that Gods
 mercy and truth, and the greatnesse and assurednesse thereof, are two singular
 comforts to the consciences of his children. Verse 5 teacheth vs in all our prai-
 ers to set before vs Gods glory as the speciall marke to aime at. Ver. 6 tea-
 cheth vs also in our prayers to remember the safety and deliuerance of our
 brethren. Verse 7 teacheth vs that Gods worde and promise is ground suffici-
 ent ynough for the stay of his childrens perswasion. Verse 8 teacheth vs, that if
 the Lord haue promised vs a thing, we should make as certayne account of it,
 as though we had it in possession. Verse 9 teacheth vs, that no enemies what-
 soeuer, shal be able to resist Gods purpose in his seruants, but that he wil both
 with ease and in assurance cast them down. Ver. 10 teacheth, that the ouerthrow
 of cities and peoples, is from God only, though he vse sundrye meanes for the
 performance therof. Verse 11 teacheth that though God seeme to destitute his
 children for a while, yet he will not forsake them for euer. Ver. 12 sheweth that
 all mans ayde, helpe, counsell and countenance, is as much without God, as
 nothing

nothing. Ver. 13 teacheth that all the strength, power and victorie that God his seruants haue, is from the Lord only.

Psalm 109



This Psalm as I take it, doth principally propound two Di. 1. things, first the Prophet prayeth for himselfe, alleaging his own misery, and the mischief of his aduersaries, as a mean to moue the Lord to mercy, promising also praise & thanksgiuing, if the Lord will performe it: verse 1, 2, 3, 4, 5, 21, 22, and so forth to the end of the Psalm. In the second he praieth 2 agaynst his aduersaries, who were voyd, as of all godlinesse in respect of the Lord, so of all curtesie in respect of men: and this reacheth from verse 6, vnto the end of the 20 verse.

The title of this Psalm is all one with Psal. 13. and Psal. 14. in their titles, Sc. and many others. Likely it is that Dauid made this Psalm, at some one time or other, while Saule was king, in whose dayes all the thinges were oute of order, and if we compare the second verse of this Psalm with 1. Samuel. 26. 19, it shall appeare it was not made long before Saules death. Verse 1. Hold not thy tongue [vz. at these thinges which the vngodly practise agaynst me, lest thou shouldest be thought eyther not to see, or else not to regarde the iniuries that they lay vpon me, when they falsly accuse me before Saule: the Prophet desireth God to shew by effect, that he doth vterly disallow, that wicked dealing of the vngodly, as Psalm 28. ver. 1. He prayeth the Lord that he woulde not be deafe] O God of my prayse [i. thou O God that art the argumente and matter of my praises: or else thus, thou O God in whom all my prayse consisteth, because thou mayntainest and vpholdest me in my iust cause, whereas all the rest besides as it were, do oppresse me by false flanders, and euery one accouteth me for a wicked man, but I doe better like of the former sence.] Ver. 2. 2 For the mouth of the wicked, and the mouth full of decepte [i. wicked and deceitfull men, with their wicked and deceitfull words] are opened vpon me [vz. readie to deuoure and ouerwhelme me with the great waters of vniust reports wh they cast out against me: se 1. Sam. 24. 10. 1. Sam. 26. 18. Psal. 12. 2] they haue spoken to me with a lying tongue [i. they haue spoken me fayre in words, when they caried swords in their hartes.] Ver. 3. They compassed me about also with words of hatred [i. they did not only dissemble with me one while, but an other while they vttered hatefull speeches agaynst me] and fought agaynst me [vz. both by words and deedes] without a cause [i. when I gaue them no cause eyther of the one or other.] Ver. 4. For my friendship [vz. shewed towards the] 4 they were mine aduersaries [i. they wrought me much euill and hurt] but I [vz. in these afflictions and distresses] gaue my selfe [vz. readily, earnestly, and diligently] to prayer [vz. not only for my selfe, that I might patiently beare al these

- 5 these calamities; but euen for my enemies also, [see Psal. 35. 13.] Ver. 5. And they [vz. in y^e unkindnes & frowardnes of their own harts] haue rewarded me euill for good [i. haue don me much mischief, for y^e good y^e I haue performed towards them] and hatred for my friendship [i. for my good will: the Prophet meaneth, that both in action and affection they had dealt wickedly with him.] Ver. 6. Set thou the wicked [i. a more vngodly & wicked man then he himself is] ouer him [i. to beare rule ouer him. It is likely that vnder one wicked man, he meaneth many: but whatsoeuer it be, the prophet meaneth y^e he would haue y^e Lord to cast him down, vnder most hard & tirānous gouernment] & let the aduersary [i. his aduersary, or aduersaries, some refer it to the deuill and his angels] stand at his right hand [i. be continually present with him, to vex, pursue, and grieue him, see ver. 31 of this Psalme.] Ver. 7. When he shall be iudged [i. when he shall come before a Judge to haue causes of his heard, or else his own person to stande in iudgement] let him be condemned [vz. as a wicked and vngodly man, and punished without pity & compassion] & let his prayer [i. the suit & supplication wh^{ch} he maketh to the iudge for fauour] be turned into sin [i. serue to increase & aggravate his offence, rather thē to lesse it any ways: the prophet meaneth, y^e looks whatsoeuer y^e vngodly should vse in his own defence, either as to clear himselfe, or to moue others to pity him that al y^e should stand in stead more & more to burthen & charge him.] Ver. 8. Let his dayes [i. the days of the life y^e he hath to liue] be few [vz. in nūber, & in respect of thē that liue lang, and not as though mens dayes could be shortned in regard of y^e time which the Lord hath allotted them] and let another man take [vz. to execute & performe it] his charge [i. y^e charge & office which he had, S. Peter Act. 1. 10. applieth this to Iudah.] Ver. 9. Let his children [i. the children he hath and shal leaue behind him in y^e world] be fatherless, & his wife a widow [i. let him die, & let the punishment of his death light not only vpon him, but vpon his wife and children, as a thing most grieuous vnto them.] Ver. 10. Let his children [i. his posteritie] be vagabondes [vz. vpon the earth, and without dwelling place, see Gen. 4. 14.] and begge [vz. of other men, hauing nothing of their own, neither any man in pitie to giue them any thing, as followeth afterwards verse 12.] and seeke [vz. greedily, and that at other mens hands, who shal not pittie thē] bread [i. al maner of maintenance for their life] coming out of their places desroid [by places he meaneth both th^{er} dwelling houses & whole stock: 7. d. after y^e they, and al that belongeth vnto thē, haue ben destroyed, let thē run by & down a begging, &c. and in this and the other verse, vz. 9. hee prayeth agaynst the wickedes race and posteritye, as verse 11 6, 7, 8, he prayed agaynst the vngodly man himself.] Ver. 11. Let the extortioner [i. the couetous and cruel man or vsurer, into whose debt he is falne] catche all that he hath [vz. remayning of his substance, yet vnspend, or vnwasted. The Metaphor of catching would be marked, for it is taken from nets or snares out of which birds or any thing caught in them, cannot only not escape, but also be in continual danger of death] and let the straungers [vz. which are wont to shew no pity and compassion, for one naturall countreiman wil shew affection

to another, whereas Foreiners are giuen altogether to rapine and spoyling] spoyles [vz. without pittie or compassion, or giuing him any thing back agayn] his labour [i. the thinges that he hath trauailed for, how good, or how bad foruer they be. The stranger when he commeth once to rising, refuseth almost nothing.] Ver. 12. Let there be none [vz. found amongst me] to extend mercy vnto him [vz. in the time of his distress and affliction] neither let there bee any to shew mercy vpon his fatherles children [whose case is pittiful as hath bin sundry times shewed before, & whom we ought to tender, because God commendeth them the widowes & the stranger vnto vs.] Ver. 13. Let his posterity [i. those that shall come after him, or which he shall leaue behind him] be destroyed [vz. from amongst men, meaning y^e cutting of the of, or the rasing or rooting of the out of remembrance] & in the generatio following [i. in y^e very next age] let their name [i. the glory & renowne, both of y^e wicked fathers & their children] be put out [vz. of mans remembrance: q. d. let there be no more any remembrance of him or his seede] Ver. 14. Let the iniquities of his fathers be had in remembrance with the Lord [i. let him be punished for the sinnes of his father & his mother, whose vngodlines he hath followed: and so must both this place and the chereat conteyned in the second commaundement be vnderstood: and when he sayth he had in remembrance with the Lord [he meaneth not y^e God forgetteth any sinne committed against him, but y^e he would haue the Lord by effect, i. by punishmēt to shew, y^e he thinketh vpon the wicked mā's vngodlinesse] and let not the sinne of his mother be done away [vz. out of y^e Lords sight, but let it stand fast there, as to craue continual punishmēt vpon her children, resting in y^e like.] Ver. 15. But let the [i. their sins & transgressions] allway be before y^e Lord [i. let y^e Lord continually remēber the, for we do not forget these things, that are alwayes in our sight] y^e he may cut off [vz. in his iustice & iudgemēt] their memorial: both they themselues, & al other things that might bring them to remembrance] fro the earth [i. not only from y^e place wher they dwell, sth cannot properly be said to haue any remembrance of the, but chāfly & specially fro the people inhabiting those places, or that part of y^e world.] Ver. 16. Because [now he beginneth to shew some causes of his prayer, & of gods iudgemēt] he [i. the wicked mā] remembred not [i. did of purpose forget, & put out y^e remembrance of it in himself] to shew mercy [i. to haue pity & compassion vpon others distressed] but persecuted [vz. with great rage & egerne] y^e afflicted & poore mā [i. him whom the Lord had cast downe & brought to the state of need] & the sorrowful harted [i. him, y^e was wounded and pearced with sorow at his hart, for the calamities & miseries y^e he was in] to slay him [vz. in his heat & rage of persecutiō] Ver. 17. As he loued cursing [vz. of other mē: vnderstanding by cursing al manner of wickednes y^e the vngodly was giuen to] so that it came vnto him [vz. fro y^e Lord: the Prophet meaneth, y^e the vngodly multiplying sins against the lord, shal fro y^e Lord receiue abundance of plagues, sth are so many curses sent fro the Lord] & as he loued not blessing [i. good & holy dealing generally: for so you haue the word blessed Mat. 5. 44.] so shall it [i. blessing from the Lord, and goodnes fro the God of Iacob] be far from

- from him [vz. so farte, that it shall neuer come nigh him, nor he in any hope, to
 18 haue any part or portion thereof.] Verse 18. As he clothed himselfe with curs-
 ling, like a sayment [I. euen as he loued cursling as many men doe their costlye
 apparell, & as he was couered both within and without as it were, and wrap-
 ped by and trusted in cursling] so shall it [i. cursling] come [vz. being sent from
 God in his iustice] into his bowels [i. into his inward parts, vnderstanding
 thereby euen the soule and minde also] like water [i. great abundaunce] and
 like oyle into his bones [i. it shall come plentifully vpon him. By water he vnder-
 standeth their vsuall drinke: and by Oyle their oyntmentes: q.d. as men,
 when they are thirstie, drinke muche: and when they are full of paines, and
 aches vse much oyntment, so let fulnes and abundaunce of cursling fall vpon the
 vngodly. This is well knowne, that water was an vsuall drinke in those dayes,
 19 and amongst that people: see Gen. 21. 19.] Verse 19. Let it [i. the cursling whiche he
 hath vttered and vsed agaynst good men] be vnto him [i. vnto the wicked and
 vngodly] as a garment to couer him [i. let it stick and cleaue as fast vnto him,
 as mens garments doe to their bodies] and for a girdle wherewith he shall be
 alwayes girded [hee meaneth by this; lette it neuer departe from him,
 but lette it daylye sticke closer and closer vnto him, as mens garmentes
 doe when their gyrdles are aboute them. This Verse differeth but a little
 from the former, sauing that it seemeth to bee a propheticke, and this a pray-
 er, this also further noting the continuance of cursling vpon the wicked.]
 20 Verse 20. Let this [i. al the punishments before reckoned] be the reward of mine
 aduersaries [vz. for their iniquities agaynst the Lord and me] from the Lord
 [i. layd and sent vpon them, from him by his mighty power and iustice] and of
 them [i. let such punishments also lichte vpon them] that speake euill [hee mea-
 neth vnder this word, deuiling, vttering and performing of crueltie] agaynst
 my soule [i. agaynst my life, for otherwise wicked men can not touch the soule,
 as appeareth Marth. 10. 28. All these imprecations Dauid maketh in a spiritu-
 al wisdom, and by the motion of the holy Ghost. Vnder the name of his ad-
 uersaries, a man may vnderstand Christs aduersaries, for whom al cursling is
 prepared, and agaynst whom the Church may vse suche like prayers, because
 21 they are Gods obstinate and rebellious enemies.] Verse 21. But thou O Lord
 my God [vz. in whom I put my trust only] deale [vz. according to thy accus-
 tomed goodnesse] with me [vz. so sore distressed] according vnto thy name [i. ac-
 cording to that power, maiestie, goodnesse, &c. as Psalme 20. 1. which thou arte
 wont to shew, and thy seruants haue felt] deliuer me [vz. out of all my daun-
 gers and feares] for thy mercy [vz. towards thy children] is good [i. comforta-
 ble, profitable, and exceeding great: And this is the firste reason that Dauid
 would moue the Lord by, to pittie him in his calamities: and an other reason
 followeth in the next verse.] Verse 22. Because I am poore and needy [q.d. I am
 most miserable and voyd of all hope: this is a second reason taken from his ca-
 lamities, see Psal. 86. 1.] and mine hart is wounded within me [vz. by the rea-
 son of the griefes that I moure: he meaneth by his hart wounded, that he was
 almost

almost dead, because they þ be wounded at the hart, can hardly escape, so þ that
metaphor expresseth the great daunger he was in.] **Ver. 23.** I depart [*vz.* from 23
amongst men, or out of this life] like þ shadow þ declineth [*vz.* very swiftly and
sodainly, for so soone as a cloud taketh away the sunne the shadow is presently
gone: it may be referred also to these long shadowes that appeare comonly be-
fore the sun set, which seemeth to be very great and huge, and yet when þ sunne
is down, they sodainly vanish away, and appeare no more] and I am shake off
[*vz.* from place to place, he meaneth by this speech þ he was wonderfully tossed
from post to pillar] as þ grasshopper [*vz.* he leapeþ hither & thither, & continueth
not long in a place: how true þ was in David, see 1. Sam. fro chap. 18. til ye come
almost to þ end of þ booke, & namely chap. 23. 26.] **Ver. 24.** My knees are weake
through fasting [he meaneth by fasting, not an abstinence willingly layd vpon 24
himself, by himselfe, but a long abstinence by reason of weakenesse of stomack :
q.d. I haue so long abstained fro meat & nourishment, þ euen my knees and legs
which should bear me, are not able to beare by my body] & my flesh hath lost all
fatnes [*i.* I am very lean & low brought, he meaneth some great græfe & extre-
mity, by means wherof, natural force & comelines was decayed in him.] **Ver. 25.** 25
I [*vz.* thus in misery, became also a rebuke vnto the [*i.* to þ wicked & vngodly:
he meaneth þ the wicked did tauntingly & scornfully rebuke him] they þ looked
vpon me [*vz.* in my misery] shaked their heads [*vz.* at me, & that in sign of moc-
kery & contēpt: see 2. King. 19. 21. & this verified in Christ, as appeareth Mat. 27.
39.] **Ver. 26.** Help me [*vz.* in these distresses] O Lord my God [*q.d.* vnto thou
help I shalbe ouerthrowen] saue me [*i.* deliuer me, fro the power of the wicked] 26
according to thy mercy [*vz.* promised to thy seruants & performed to many of
them.] **Ver. 27.** And they [*i.* euen the very wicked & vngodly] shal know [*i.* feele 27
& confesse] that this [*vz.* my deliuerance and help] is thine hand [*i.* is done and
wrought by thy mighty power] & that thou Lord [*vz.* alone, & none other with
thee] hast done it [*vz.* for my good and safety.] **Ver. 28.** Though they [*i.* the wic- 28
ked] curse [*i.* speake and doe all manner of euil against me] yet thou wilt blesse
[*vz.* me, meaning by blessing a plentiful giuing of al graces, this the Prophet
speaketh in the assured perswasion of Gods mercy, & in contēpt of his aduer-
saries enterprises: *q.d.* let the curse as much as they wil or can, yet this is my
cōfort, that thou wilt blesse me with thy fauour] they shal arise [*vz.* by, and that
to do mischæf against me] and be cōfounded [*vz.* by thy mighty power in their
wicked enterprises] but thy seruants shal reioice [*vz.* in thy goodnesse towards
him, & the destruction of his and thine enemies: & marke that in these 3. verses,
26, 27, 28. He prayeth for his own safety & deliuerance, as in the next for his e-
nemies ouerthrow.] **Ver. 29.** Let mine aduersaries be clothed with shame [*i.* let 29
them be vtterly confounded & ashamed, or covered with shame, as men are with
their clothes] & let the couer theselues with their cōfusion as with a cloke, [he
meaneth þ they should be compassed in on euery side w shame & confusion: wi-
thing also þ the best couerture that they might haue for themselves in the daye
of distresse, might be but only shame & confusion of face. This doubling of the

sentence serueth, not only to note the Prophets earnestnesse, but also to set out the abundance & continuance of shame to be poured forth vpon the wicked.]

- 30 Ver. 30. I [vz. being thus deliuered from the vngodlies power] will giue thanks vnto the Lord greatly [i. will oftē and as it were continually prayse his name for it] with my mouth [i. openly and before others: 7. d. I wil not do it inwardly only in my hart but openly with my mouth and tongue, putting y word mouth, wherby voices are uttered, for y very words of praise & thanksgiuing] and praise him [vz. for his great power, goodnes, & mercy towards me] among the multitude [vz. of his people assembled also for to praise him.] Ver. 31. For he [i. the Lord] wil stand [vz. continually] at the right hand of the poore [i. hard by him that is afflicted, meaning by standing at the right hand, the continuall power, prouidēce & goodnes of God, watching ouer those y are his] to saue him [i. to deliuer him and set him frē: & though he speake but of one, yet hee meaneth al the faithfull: for y which God is to one of his, he is to all of them] from them y would condemn his soule [i. from thē that would condemn him to death. By soule he vnderstandeth the whole man: and by the word, condemn, he sheweth that he had to do with the King and other mightie enemies.

Do. Ver. 1 teacheth vs earnestly to comend our selues & our causes into gods hāds by prayer. Ver. 2 setteth out the deceit, hypocrisie & lying of y vngodly. Verse 3 sheweth how y wicked spare not, to speake & do euil also, though they haue no cause giuen them. Ver. 4 sheweth y the wicked many times recompence good w euil: it teacheth y faithfull also in y midst of al cōfusion to betake themselves to prayer. Ver. 5 sheweth y it is a portion allotted to Gods childrē in this life to be many times molested of them of whom they haue best deserued, y Lord working this, because he would thereby bying them out of loue with this life, & teach thē not to hang to much vpon men. Ver. 6, 7. &c. teach first that we may pray against the malicious & obstinate enemies of Gods people. Ver. 6 teacheth further, y it is a sign god is very angry, whē he causeth one wicked man to punish another. Ver. 7 sheweth y god wil sometimes make y very intreaty of y wicked serue to his own hurt. Ver. 8, 9, 10 teach, y it is many times a token of Gods wrath, to be cut off in the middest of our dayes, to haue our offices giuen to other, & to leaue behind vs poore fatherles children & widows. I say many times, because it is not alwayes so. Ver. 11 doth liuely describe the nature of the hard harted extortioner, & cruel stranger. Ver. 12 teacheth, y it should be no smal grēse vnto vs, if mens bowels & compassion be shut vp against vs. Ver. 13 sheweth y God in his iudgements doth many times root out men & their rases. Ver. 14 teacheth y god punisheth y sinnes of vngodly fathers, in their wicked children walking in the same ways. Ver. 15 teacheth y it should dēpely wound vs to know y God beholdeeth al our sins. Ver. 16 teacheth y God in his iustice doth punish men w those sins y they haue cōmitted against other. Ver. 17 teacheth vs y they shd delight & continue in euil, shal frō the Lord haue abundance of euil poured vpon them. The same thing doth verse 18, 19 teach. Ver. 20. teacheth y al punishmēts poured vpon y wicked proceed frō the Lord. Ver. 21 teacheth y whē men se or know that

that God wil deale in punishment against the wicked, it then behoueth þ godly to flie to his mercy by prayer. *Ver. 22* teacheth vs þ euē our own miseries shold moue vs to make hartly supplicatiō vnto the Lord. *Ver. 23, 24* shew into what pittifull estate, Gods children are many times brought. *Ver. 25* teacheth, that it is no new thing for þ wicked to scoffe & scorn at þ godly. *Ver. 26* teacheth vs in al our prayers to flie to Gods mercy. *Ver. 27* teacheth þ the very wicked shal be constrained to confesse gods hand in their punishment, & the deliuerance of his children, so did Pharaoh & the Egyptians. *Ver. 28* teacheth þ mans cursing cannot hurt, where God hath promised his blessing. *Ver. 29* teacheth vs that we may pray against þ wicked: & in þ the Prophet doubleth his prayer, he teacheth vs þ we shoulde do so, specially then when Satan bewraiet his subtilties and crafts. *Ver. 30* teacheth vs both secretly and openly to giue thanks to the Lord for his mercies. *Ver. 31* teacheth þ God is nigh to his children euen to deliuer them in their greatest distresses and feares.

Psalme 110.

This Psalm being principally a prophetic of the kingdom & priest- hood of Christ, consisteth especially of two parts. In the first are de- scribed the offices which god the father hath committed to David in figure, but to Christ in truth, frō ver. 1 to the end of the 5. In þ seconde are described what things both David & Christ shal do, according to þ severall offices comitted to thē, & this is comprehēded in the 2. last verses of this Psalm.

The Title is, a Psalm of David [i. a Psalm which David in the spirit of Prophecie made, as appeareth Mat. 22. 43.] *Verse 1.* The Lord [i. God the father] sayd [vz. in the truth of his word] vnto my Lord [i. vnto Christ the Messiah, who is called Davids Lord by right both of creation and redemption, as who is God eternall with the father and the holy Ghost, and yet became man, at the fulnesse of tyme, Galat. 4. 4.] If we referre it to David, then it must haue this sence: either that David speaketh of himself, calling himselfe a Lord, because God had aduanced him to the kingdome of Israel, or els penneth it, as though some other shoulde speake it of him. We cannot offend in referring it to Christ, because Christ doth account it as a prophēcy of his kingdom, Mat. 22, 43, &c. and the Apostle also Heb. 1. 13. [sit thou at my right hand] i. receaue chāf rule and authority from me, and exercise iurisdiction and power ouer al. And this is spoken according to mens vse, specially Kings, who are accustomed to sit them on their right hand, whom they wil highly aduance, sēe 1. King. 2. 19. also Psalm 45. 9. and this is the right sence of that article, hee sitteth at the right hand of God vntil I make thine enemies thy footstool [i. til I make thē that oppose thēselues against thē obedient & wholly subiect vnto thē. He speaketh this speciallly of þ reprobate, who wil they, or nil they, must be broughte down, 2. Cor. 10. 5. these words are largely expounded 1. Corinthians 15. 25, &c. The word, vntil, doth not here note a pāce of time, but a perpetuity, for Christ

- shalbe as he hath alwayes ben, God coequal & coeternal with his father, see the word, vntil, so bled 2. Sam. 6. 23. and in the new testament, Mat. 5. 26. Mat. 28. 10.] Ver. 2. The Lord [i. God the father as before ver. 1.] shal send [vz. forth a-
 2 broad into al the world] the rod of thy power [i. thy powerfull and mighty rod, or the rod and scepter whereby thou declarest thy power and might, notwithstanding al the resistance of thine enemies, see for the better vnderstanding of this word, rod, Psalm 2, 9 and by this rod no doubt he meaneth speciallye the preaching of the word, which is the mighty power of God to saluation, to al þe beleue, Rom. 1. 16. & is able to cast down strong holds & euery hie thing, 2. Cor. 10. 5.] out of Sion [i. out of the Church of the Jewes, yet so that it shal bee spread abroad euen amongst the Gentiles also, see Isai. 2, 3. Micah. 4, 2.] bee thou ruler [vz. by thy word and spirit in thine own children, and by thy mighty iudgements amongst the wicked] in the midst of thine enemies [i. euen where their greatest force is. He meaneth that the kingdome of Christ shal be alwayes assaulted by the enemies, but yet al that notwithstanding, he shal rule and remayne a Conqueror.] Ver. 3. Thy people [i. the people that thou shalte beget vnto thy selfe, and shal be subdued vnto thee] shal come willinglye [i. shal freely and of their own accord present themselves before thee, to paye al obedience vnto thee] at the time of assembling [i. at þe time when by the exercises of thy word, and working of thy spirit, thou shalt assemble and gather people vnto thy self] thine armie [i. great troupes of thy children, vz. shal come before thee, and appeare in thy presence] in holy beauty, [i. either in suche comlinessse, as shal carrie holinessse with it: or else thus: in holpe beautye [i. in thy Temple, which is called holy beautye, because that holinessse and glory of God, did most plainly appeare in the same: and therefore it is called a glorious sanctuarye also] Psalm 29, 2] the youth of thy wombe [i. the people that thou shalte beget and bring forth] shalbe as the morning dew [i. not onely pleasant and delightfull to thee, as the dew is to the ground, but also plentifull and abundaunt, as there is most store of dew in the morning, and as the Philosophers saye, great abundaunce falleth after the appearing of the daye star. Immanuel readeth this verse otherwise, and maketh another sence of it, but
 & methinketh this is plaine and euident ynough.] Ver. 4. The Lord hath swoyne [vz. by himself as Heb. 6. 13.] & wil not repēt [vz. himself, of the thing þe hath promised & sworn to performe: he meaneth by al this to assure vs that god will not change his purpose] thou [vz. O my sonne] art a Priest for euer [i. an eternall Priest, to put a difference betwene him and the Priestes in the lawe] after the order of Melchizedech [what his priesthood was appeareth Genesis 14. verse 18. reade also for this matter Hebrewes chapter 5, and also chapt. 7. The Prophet meaneth that that was truly fulfilled in Christ which was figured in Melchizedech, to wit, that the eternall priesthood, and the crown and royall seat was ioyned together in one person, which otherwise could not bee as appeareth 2. Chronicles 26, 21. but by some speciall commaundement from
 5 God.] Ver. 5. The Lord that is at thy right hand [i. Christ, of whom is spoken before

before ver. 1 of this Psal.]shal wound [vz. by his mighty power vnderstanding by wounding, & debasing & throwing of the down, some after one sort, and some after an other.] Kings [i. the greatest & mightiest enemies & can be] in the day of his wrath [i. in & time, wherein he shalbe prouoked to wrath and manifest the same. He describeth in this place & power of Christ, against his most great aduersaries & enemies, vpon whom he wil in good time pour forth & testimony of his wrath.] Ver. 6. He [i. Christ the Lord & Messiah] shalbe iudge [i. ruler and Gouvernor, see Psal. 96. 13.] among the Heathen [vz. and not only among the Jewes, he prophesieth of the enlargement of Christs kingdom euen vnto & gentils] he shall fill all [vz. places] with dead bodies [i. with the bodies of his enemies and aduersaries being deade] and smite [vz. with his power & might] the head [i. the chiefe ruler and gouernour, by one vnderstanding many, vntill we would vnderstand it of the whole body of Antichrist, whom the Lorde shall destroy with the spirit of his mouth, 2. Thessal. 2. 8.] ouer great countries [i. ouer large and manye landes. In this verse the Prophet setteth out Christ as a valiant conqueror ouer his enemies.] Ver. 7. He shall drinke of the brooke in the way [this may haue a double sence, eyther thus] he [i. the Messiah] shal drinke of the brooke [vz. which shall be made by the blood of them which shalbe slayne: q. d. there shalbe so much blood shed, that the conqueror may drinke as it were of a riuer of blood] in the way [vz. as he pursueth his enemies: or else it is a similitude taken from valiaunt and mighty captains, who egerly pursuing their enemies, stay not vpon dainties or pleasures, but content themselves with founts and brookes which they finde in the way, as they follow the chase] therefore shall he [i. God the Father] lift vp his head [i. Christs head: meaning by this phrase, that he shal giue him a full victory, and aduance him to exceeding glory, for this phrase or maner of speech, see Gen. 40. 13. 20.]

Ver. 1 teacheth many things: first a distinction between the person of & father *Do,* and the person of the sonne in & godhead: secondly it proueth Christ to be God equal with his father: thirdly & howsoeuer Christs enemies prosper for a while yet they shal al be brought down & come to nothing. Ver. 2 teacheth that Gods word is as it were the reade and scepter of Christs kingdom: secondly & he shal rule notwithstanding al the force & power of his aduersaries. Ver. 3 teacheth that gods people shal come willingly to Christ: also that Gods people, are not only a great number, but also a holy & sanctified sort. Ver. 4 teacheth vs that God is certayne and sure in al his promises and purposes: also it doth liuely & effectually describe the eternall priesthood of our Saviour Christ. Ver. 5 teacheth that there is no power or might able to withstand the power of Christes kingdom. Ver. 6 setteth out, first the enlarging of the bands of Christs kingdom: secondly the confusion of his malicious enemies: and thirdly the utter ruine and ouerthrow of Antichrist and all his supposes. Ver. 7 describeth not only & rediness of our saviour Christ in pursuing the victory vpon his enemies, but also how that though he be for a while debased, yet he shal in the end maugre their heads, rise vp to great glory.

Psalme iiii.

Di. I.



Suppose that this Psalm may be diuided into three partes. In the first the Prophet promisseth to praise God for his works generally shewed, from verse 1 to the end of the 4. In the second he sheweth his graces & goodnesse particularly towards his church: and this reacheth from verse 5 to the end of the 9. The third is a commendation of Gods feare, and reason alleaged to moue men to embrace it: and this is comprehended in the last verse.

Se.


For the Title of this Psalm, see the title of Psal. 106. which is the same with this, and the two next following. This Psalm & that which followeth was in verses written according to the order of the Alphabet, every verse beginning in the first and second part of it, with the letters of the Hebrew alphabet. The Jewes suppose that the Psalmes which begin so, are very excellent, as Psal. 25. also Psal. 119. &c. and I take it to be true, but I suppose there may be another cause added, and that is to helpe memory. Mer. 1. I wil praise y Lord [vz. for his graces & mercies bestowed vpon me, with my whole hart] earnestly, & with a sincere affectio, meaning also y he would do it priuately, & as it were within himselfe as by the next words, he noteth y he wil do it openly in y assembly and congregation of the iust [q. d. yea I wil perform it, not inwardly only, but outwardly and openly also, & that in these meetings which the faythful vse, wherein they assemble to offer the sacrifices of praise & thanksggiuing.] Mer. 2. The works of the Lord [i. the things y the Lord hath done] are great [i. contayne in them great matter to moue me to praise God for the same] and ought to be soughte out [i. should diligently be looked vnto & considered of, not y the things themselves are so hard, as to note what mens duty is in y behalf] of al thē that loue them [i. take delight & pleasure in thē, as the goodly alwayes do.] Mer. 3. His works [i. al the creatures of God both generally and particularly, & every thing that he hath don, whatsoeuer it be: and he shutteth them al vp as it were, vnder one, because with the Lord it is al one, to make one or many or all] is beautifull and glorious [i. is ful of comelines, maiesty, excellency, &c. so y nothing can be added therto, to make it moze maiestical] & his righteousness [i. the vpright & faithfull dealing, which God vseth toward al his creatures] endureth for euer [i. is alwayes like vnto it self, & free from alteration or change.] Mer. 4. He [i. God] hath made his wonderful works [vz. by the excellēcy & wonderfulnes of them] to be had in remembraunce [vz. amongst men: q. d. God hath done such excellēce and notable things as are not only worthy to be remembred, but suche as the remembrance thereof indēde shall neuer perish] the Lord is merciful and full of compassion [vz. generally towards all, but especially towards his owne seruantes and people, see Psalm 86. 5. 15.] Mer. 5. He hath giuen [vz. of his rich and large liberalitey] a portion [i. a plentiful and iust measure of mercy, cūe so

so much as he thought good to be needful & necessary vnto them & feare him [i. vnto them & worship & serue him according to his wil reuealed in his word, this he speaketh specially of þe Iewes, because they at þe time were his only people] he wil euer be mindful [vz. not only to think vpon, but also to performe] of his couenant [vz. made with his people: he meaneth of the couenant it self, & of the things contained therein.] Ver. 6. He hath shewed [vz. in dedes, effect, and truth] to his people [i. to that people whom he hath peculiarly chosen to be his own: for otherwise all the people of the world are his] the power of his works [i. how mighty and powerful his works are, who doth whatsoever pleaseth him] in giuing [vz. of his free mercy] vnto them [i. vnto his own people] the heritage of the heathen [i. that land which the heathen did possesse and inhabit as their own inheritance: And this he speaketh of the lande of Canaan, wher ein dwelte the Ammorites, the Hittites &c.] Ver. 7. The works of his hands [i. the works that he doth: putting this word, works, for al þe cometh fro god, whether it be words or dedes] are truth [i. faithfulness & mercy, and þe towards his children] & iudgment [i. punishment, vz. towards the wicked] al his statutes [i. the lawes and commandements þe hath prescribed] are true [i. not only faithfull, but constant also & durable: so þe they ar neuer called back of him, neither can any escape the by shifts & starting holes] Ver. 8. They are established [vz. in the heauen, & euen on earth amongst men] for euer and euer [i. to last and indure for euer] and are done [i. ordained made and ratified] in truth and equity [i. in al vprightnes so that they cannot be charged with iniustice or vnfairnes] Ver. 9. He [i. the Lord alone] sent [vz. by þe hands of Moses & Aaron, meaning by the word sending, bestowing or giuing] redemption [i. deliuerance, vz. out of Egypt] to his people [vz. Israel, when they were bondslaves & captiues] he hath commanded his couenant [vz. to remain sure & certain] for euer [i. continually] holy, and fearefull is his name [i. his maiesty, goodness, power, &c. is ful of holinesse, feare, reuerence, &c. The Prophet meaneth þe God in deliuering his people, was not a father vnto them for one day only, but established his grace, and confirmed his couenant made with Abraham, to the end that the hope of eternall life, and the reuerent feare of his Maiesty might remaine continually in his church: and he addeth these words, holy and feareful is his name, not only to discern betwene him and al counterfeite Gods whatsoever, but also to teach his children thereby to walk in the obedience of his maiesty.] Ver. 10. The beginning of wisdom [i. of true & holy wisdom, such as is acceptable before god] is þe feare of þe lord [i. a right & a reuerent feare of gods maiesty imprinted in mens harts, he meaneth not by beginning þe A, B, C, as it were, but þe top & height as it were, of all holy & heauenly wisdom, see Deut. 4. 6. & vnder þe word, feare, he containeth al piety, & the seruice of God: 7. d. They þe haue not gods feare, and order themselves according to his law, are altogether brutish. Now we may try whether the feare of God be in vs by this touchstone, to wit, whether wee willingly receiue his yoke, and suffer our selues to be gouerned by his word] al they that obserue the [i. his commandements or statutes, as before ver. 7 of this Psal.] haue good vnder-

vnderstanding[?] are truly wise indeed, whereas without these, there is nothing else but foolishnes] his praise indureth for euer [i. the praise that is due vnto God, for his goodnes and mercy indureth, yea and ought to indure amongst his to al posterities.

Do. Ver. 1 teacheth vs, first to thank God for his benefits: secondly to do it vnfeignedly, & with al our affection: & thirdly to do it both priuately and openly. Ver. 2 teacheth vs y Gods children ought to exercise theselues in deepe meditation of Gods works. Ver. 3 teacheth vs that al gods works do wonderfully set forth his glory & maiesty. Ver. 4 teacheth vs first y we cannot deface y excellency of gods works though we would: secondly it describeth the excellency of loue and mercy that is in the Lord, specially towards those that are his. Ver. 5 teacheth vs, that God giueth his children whatsoeuer he saith good & meet for them, also that God promisseth nothing to his, but he performeth it. Ver. 6 sheweth y though gods power be known to al yet chiefly to those y are his people. Ver. 7 teacheth vs that al y God doth, he doth in mercy to his seruants, and in iudgemente to his enemies. Ver. 8 noteth the certaintie, assurednesse, and continuance of gods word. Ver. 9 teacheth that God in y midst of their greatest miseries remembereth and deliuereth his own people. Ver. 10 teacheth vs that this is true wisdom, to yeld God that seruice only that he requireth at our hands: also that it is not ynough to know, but that we are bound to do Gods commaundements.

Psalme 112.

Di. I.  This Psalm may be diuided specially into two parts. In the first the Prophet sheweth the great blessings of God vpon those that feare him, fro ver. 1 to the end of the 4. In the second he sheweth certain qualities or notes wherby to discern good men, & describeth all the cursed estate of the wicked. Fro ver. 5 to the end of y Psalm.

Se. For the title of this Psal. also, see before Psal. 106. in the title. Ver. 1 Blessed is the man [i. fulnes of blessings is to him, of what sexe or state soeuer he be, see Psal. 1.1] that feareth the Lord [vz. vnfeignedly & with his whole hart. Under this word, feareth the Lord, he comprehendeth al the whole worship & seruice of God] and delighteth greatly [i. taketh much and continual pleasure, as Psal. 1.2. In his commandements [i. in the commandements which God hath prescribed]

2 Ver. 2 His seed [i. the household, race and posterity of such a good man] shall be mighty [i. shal grow not only to a great increase, but also to strength & continuance that shal not rot away] vpon earth [i. in this earth, y the Lord hath giuen to the sonnes of men] the generation of the righteous [i. the godly race and posterity of good men continuing in their fathers goodnesse] shal be blessed [vz. w. plentiful blessings, & that from the Lord.] Ver. 3 Riches & treasures [i. al manner of wealth] is noted, both because y prophet vseth 2 words, signifying almost one thing, and also because hee speaketh of them in the plural nuber] shal be in his house [i. in his possession and vse to serue his own turne and the turne of

of all those that any manner of way depend vpon him] and his righteousness [i. his vprightnes and goodnes, both towards God and men] indureth for euer [i. shall neuer decay. *q.d.* though many rich men through deceitfulness of riches, fall away from their former goodnes, yet this good man neuer shall doe so, because he is vpholden in the same, by the strength of God, and his spirite, yea and withall he sheweth what difference there is betwene the good and the bad: wicked mens riches goe away by and by, but good mens righteousness continueth for euer. True it is that the good are oftentimes poore, but the Prophet herein specially magnifieth the grace of god, that the godly content themselves with mediocritie, and that on the other side, the prophane men are neuer satisfied, what abundaunce so euer they haue. *Ver.* 4. *Vnto the righteous* [i. vnto the that strue, to a righteous life, and holy conuersation] *ariseth* [vz. through Gods speciall appoyntment, gift, and grace] *light* [i. all maner of prosperitie and blessednes both inward, and outward] *in darkenes* [i. in the greatest distresse, misery, and aduersitie, that can come vpon him: the Prophet meaneth, that God maketh them to see his grace and goodnes, which are vpright in heart, in the midst of their greatest afflictions, they knowing this, that all that is layd vpon them shall turne to their good] *hee* [i. the godly and faithfull man] *is mercifull and full of compassion* [vz. towards such, as are in neede and distresse] *& righteous* [i. vpright and faithfull in al his dealings with other. Some referre this to God, but methinke the other is the moze apt sense.] *Ver.* 5. *A good man* [i. one whome God hath framed to goodnes, for otherwise none is good save God onely. *Mark.* 10. 18.] *is mercifull* [vz. to the poore and needy, vnderstanding by mercifull, curteous in speach and ready in daede to performe what in him lyeth] *and lendeth* [vz. vnto another that wanteth yea he lendeth freely, looking for nothing againe, *Luke* 6. 35. This is a fruite of mercy, the vsurer lendeth also, but that is to sucke away the wealth of an other] *and measureth his affaires* [i. ordereth and disposeth the thinges he hath to do, not doing any thing rashly, or yet forslowling the occasion when hee may doe a thing well, not being prodigall on the one side, or miserable on the other side, but in all his dealings, obserueth the rule of equitie and right] *by iudgement* [i. by sound iudgement and good aduise.] *Ver.* 6. *Surely hee shall neuer be moued* [vz. vtterly or altogether: *q.d.* he shall remaine always stedfast and sound, what soeuer aduersities come vnto him: See 2. *Corinth.* 4. 8.] *but* [I woulde rather read, and,] *the righteous* [see before ver. 4. of this Psalm] *shalbe had in everlasting remembraunce* [vz. before God, and his Angels and amongst all the company of good and godly people.] *Ver.* 7. *He will not be afrayd of euill tydings* [i. of any euill tydings how heauy soeuer they bee, which shalbe brought to him, by euil tydings he meaneth reports of some euill or mischiefe, that seemeth to drawe nigh, or hang ouer mens heads] *for his heart is fixed* [vz. stedfastly vpon God and his prouidence] *and belaueth* [vz. with all his heart] *in the Lord* [vz. who is able, and will also in good time deliuer him: *q.d.* whatsoeuer euill newes he may heare, he will not be afrayd, but will alwayes remaine quick]

quiet in his spirit: the reason is, because he hath wholly reposed himselfe, vpon Gods fatherly prouidence and care euen as though hee were in his bosome or 8 lappe.] Ver. 8. His heart [i. the perswasion of his heart] is stablished [i. surely and firmly set, vpon God and the trueth of his promises] therefore hee will not feare [vz. any thing, whatsoever that man can doe against him. See Psalm. 118.6.] vntill he see his desire vpon his enemies [i. vntill he see them through Gods might and power ouerthrowne, as hee himselfe hath wished: by the word, vntill, hee meaneth not that when they are ouerthrowne, then hee shoulde be a- 9 frayd, for that were to feare, where no feare is, but, vntill, is bled here for per- petuity of tyme, as before Psalm. 110.1.9. d. hee shall neuer feare.] Ver. 9. Hee [i. the good and righteous man] hath distributed [vz. vnto others, the things hee had, and that not slenderly, or niggardly, but freely, and as euery mans ne- cessitie requireth, and his power able to perfourme] and giuen [vz. of his owne, and that freely and liberally] to the poore [i. to the needy, and such as wanted] his righteousness remayneth for euer [i. hee shall continually haue a meane and ability to doe well, it may be also vnderstoode, of the fruit of righte- 10 ousnesse: See before ver. 3. of this Psalmine] his horn [i. his head, as 1 Sam. 2.1.10. vnderstanding also therby his force, strength, state, dignitie, prosperitie, and whatsoever was excellent in him] shalbe exalted [vz. mightily and great- ly] with glory [i. with abundance of glory: 9. d. hee shal increase and grow from glory, to glory, till hee come to the height or toppe of glory.] Verse 10. The wicked shall see [vz. both with his mynde and eyes] it [i. the felicity and the prosperitie of the good] and be angry [i. grieue, despite, and create at it] hee shal gnash with his teeth [vz. euen not only for anger, as the Boze which whet- teth his tusshes, but also for grieve and payne as Marth. 8. 12.] and consume away [vz. out of this life, and from amongst men, and that through despite and enuy] and the desire of the wicked shall perish [i. the wicked shal not attain and perforce that which they wish and desire, but shalbe frustrated of their hope: by desire, he vnderstandeth their wicked thoughts, counsels, induements, labours and attempts, against the good: and by perishing, he meaneth that they shalbe made frustrate and come to nothing, see Psal. 146.4.]

Do. Ver. 1. Teacheth first that the way to attaine true blessednesse is to serue the Lorde according to his worde: Secondly that Gods seruants shoulde haue a very great and continuall delight in his lawe. Ver. 2. Teacheth first that Gods people shal both inwardly, and outwardly growe much: then in this life, se- 10 condly that the riches of Gods blessings, reacheth not onely to the godly, but also to their godly seede and posterity. Verse 3. Teacheth vs, first that riches are not euill, because they are reckoned amongst Gods blessings: secondly that we can not haue them, vntill it please him in fauour to bestow the same vpon vs, thirdly that the godly through the strength and power of G O D, continue steadfast in goodnes vnto the end. Ver. 4. Teacheth vs, first that the godly shalbe comforted in the midst of their greatest heauinesse: secondly that godly men shoulde be constant and true hearted, and faithful in all their dealings. Ver. 5. Teacheth

Teacheth men that are able to lend freely, and utterly condemneth al vsury: secondly it teacheth men holy wise home, to doe every thing they doe with aduise and vprightnes. Verse 6. Noteth, not onely the continuance and sure footing as it were, that the godly haue, but also euen the great glory and renoune wherewith the Lorde crowneth them. Ver. 7. Teacheth vs, that whosoener stedfastly trusteth in the Lorde, need not feare any thing whatsoever. Ver. 8. Teacheth vs that we ought to haue a stedfast and an assured perswasion of the truth of gods promises: also that the wicked shall come to ruine and destruction. Ver. 9. Teacheth vs, that this is one good note to knowe good men by, that they are liberall handed to the needy: also that the Lorde will make the glory of his chyl dren more and more to increase. Ver. 10. Teacheth first, that it is the nature of the wicked, to pine away at the prosperitie of the good: Secondly that all the deuises and attempts of the vngodly, agaynst the good, shall through Gods mighty power, either come to no effect, or else fall in his iust iudgement vppon their owne heades.

Psalm 113

Thinke this Psalm doeth specially consist of two partes. In the first the Prophet exhorteth men to prayse the Lorde, deliuering them also a forme thereof, and this is comprehended in the three first verses: In the second hee sheweth as it were causes wherefore he is to be prayled, *vz.* for his infinite power, and wonderfull prouidence, from ver. 4. to the end of the Psalm.

The title of this Psalm, is the same with the title of Psalm 106. Verse 1. Prayse *vz.* the Lorde] O yee seruantes of the Lorde [hee speaketh both to the Leuites and other people, whome the Lorde had chosen to serue him, but specially to the Leuites, whom the Lorde had appoynted for leaders and guydes vnto the rest] prayse *vz.* both in the inward man and in the outward man, *i.* both with heart and mouth] the name of the Lorde [*i.* his maiesty, power, and goodnesse, manifested to all but especially to you: and in that hee doubleth this woorde, prayse, hee doeth not onely labour to whet our coldnesse and dulnes, but sheweth that God is he, who alone is worthy all prayse.] Ver. 2. Blessed [*i.* prayled and magnified] hee the name of the Lorde [*i.* Gods maiesty, power, and goodnes, as before ver. 1. of this Psalm] from hence forth and for euer [*i.* from this tyme, and so forward alwayes. In this verse the Prophet amplifieth Gods prayse, by the circumstance of tyme: *q. d.* hee would haue it to continue alwayes in mens mouthes: as in the next verse hee amplifieth it by the circumstance of place: *q. d.* hee would haue it remaine and abyde also in all places.] Ver. 3. The Lordes name [*i.* his maiesty, power, goodnes &c. as before verse 1. of this Psalm, and also Psalm. 20. 1.] is prayled [*i.* is merited and worthy to be prayled] for the excellency and woorthinesse thereof: some

some read it thus, let it be praysed: both senses may stand well with the purpose of the Prophet from the rising of the sunne vnto the going downe of the same [i. in and through all the world, he putteth two of the chiefeſt parts of the world, for the whole world, because these two partes, *vz.* East, and West were most inhabited, for the North by reason of colde, and the South by reason of heate, are not so well peopled as the other quarters are.] *Ver.* 4. The Lord is high aboue all nations [i. is renowned and more glorious, then al the peoples of the world, or any one of them: and it is a secret reproof: *q. d.* Is there any thing more absurde amongst reasonable men then this, that they which haue certaine experience and knowledge, of Gods glory amongst them, should cease to prayse him for it, seeing it shineth euen amongst them that are blinde] and his glory aboue the heauens [*q. d.* God doeth not onely excēde, and excel al nations in glory, but euen the very heauens themselues, which are not able to
 5 conceiue or containe his glory.] *Ver.* 5. Who [either in heauen or in earth] is like [to wit, in power, strength, prouidence, goodnes, &c.] vnto the Lord our God [i. vnto him whom we serue] that hath his dwelling on high [i. that dwel-
 6 leth in the heauens, as *Psalme* 2. 4.] *Ver.* 6. Who abaseth himselfe [*vz.* in loue and mercy towards his] to behold thinges [*vz.* which are done] in the heauen and in the earth [he meaneth that God foreseeeth all thinges both aloft and be-
 7 lowe, and by his power disposeth thereof.] *Ver.* 7. He rayseth (*vz.* through his almighty power, and of his goodnes) the needy (i. the poore and abiect amongst men) out of the dust (i. out of a vile and contemptible estate) and lifteth by the poore out of the dung, hee speaketh the selfe same thing in other trarmes, meaning, that God many tymes aduanceth the most base persons, *ſe* 1. *Sam.* 2. 8. also 2. *Sam.* 7. 8. and note that hee speaketh not here of an ordinary course, as in other places, but of vnaccustomed workes, in which Gods hand & power is more manifest, as when he exalteth a poore man not onely to a simple degree of honour, but also to haue authority ouer his people. True it is, that this appeareth plainely in the ciuill gouernement, but yet especially in the state of the Church, which is the principall theatre as it were of the worlde, and wherein God giueth the plainest testimonies of his power, wisdom, and wonderfull
 8 iustice.) *Ver.* 8. That he may set them with the princes (i. that he may giue and commit vnto them gouernement, as other princes haue, and not onely as euery other Prince, but euen such gouernement, as the princes of his owne people haue, whome hee hath not onely chosen, but also most tenderly loued) *Ver.*
 9 9. Hee (i. God) maketh (*vz.* by his almighty power and working) the barren woman [i. hee that was barren] to dwell with a family (i. to haue plenty of children about her: the Prophet putteth the whole family, for the principall part thereof, that is children) and (*vz.* God maketh her also) a ioyfull mother of children (i. to reioyce in her children and fruitfulness: hee ascribeth here ioy vnto mothers, because they preferre posterity, before all other thinges which they desire: that barrennes bred griefe, and fruitfulness, ioy, appeareth in Hannah the mother of Samuel, 1. *Sam.* 1. 2. chapters throughout) prayse
 yee

see the Lorde (ſee Psalm. 106. and the last verſe.

Ver. 1. Teacheth vs that it becommeth all men, but ſpecially the miniſters Do. of Gods worde, to ſet forth the noble prayſes of the Lord. Ver. 2. Teacheth vs that Gods prayſes ſhould be continuall. Ver. 3. Sheweth that they ſhall be publike in all places. Verſe. 4. Sheweth that all the glory both of heauen and earth, and of all the creatures therein contained, is not ſo much as a ſhadow of the glory and maiesty that is in God. Ver. 5. Teacheth vs, that none is any manner of way comparable with God, or like vnto him. Ver. 6. Teacheth vs, that God looketh vppon all thinges both in heauen and earth, which ſhoulde teach vs to walke with feare and trembling in his ſight. Ver. 7. and 8. Teach vs, that preferment commeth not from the Eaſt, nor from the Weſt, but from the Lorde onely, as Psalm. 75. 6. 7. Ver. 8. Teacheth further, that chriſtian princes, and thoſe which gouerne Gods people, are more to be eſtimated, then vnbelauiuing magiſtrates are. Ver. 9. Teacheth vs, firſt that barrennes and fruitfulnes are both from the Lord. Secondly that wee may, yea that wee ought to reioyce, when God bleſſeth vs with poſterity.

Psalm 114



This Psalm may be diuided into two partes. In the firſt the 1 Di. Prophet ſheweth how the people were deliuered out of Egypt, and the wonderfull works which God did for their ſake, from ver. 1. to the end of the 4. In the ſecond is comprehended as it 2 were a dialogue, or diſputation between the Prophet and the creatures, from ver. 5. to the end of the Psalm.

This Psalm hath no title, as ſundry other haue not, and namely Psalm. 10. Se. alſo Psalm. 91. alſo Psalm. 93. &c.] Ver. 1. When Iſrael [i. the people of Iſrael: who are called Iſrael, becauſe they deſcended of Iaakob, who was alſo called Iſrael] went out of Egypt [i. were deliuered out of it, by the handes of Moſes & Aaron] and the houſe of Iaakob [i. his race and poſterity] from the barbarous people [vz. of the land of Egypt, the Hebrew worde vſed in this place, ſignifieth ſuch as ſpake an other tongue beſides the Hebrew, ſee Psalm. 81. 5.] Ver. 2. Iudah [i. not onely that tribe, but all the reſt of the people of Iſrael, for 2 that which hee attributeth to that tribe, becauſe it was one of the chiefest appertaineth alſo euen vnto the whole body of the people] was his ſanctification [i. was a people whom hee had ſanctified, and ſeperated from other nations, to be a peculiar & holy people to himſelfe.] And Iſrael [i. the people that came of Iſrael, as ver. 1. of this Psalm.] his dominion [i. God had purchaſed vnto himſelfe, a Lordſhip and rule ouer them, becauſe he had brought them out of the lande of Egypt. The Prophet meaneth, that the Iſraelites were gods people, and that he againe was the God of the Iſraelites: ſee Exod. 6. 7. Exod. 19. 5. 6.] Ver. 3. The Sea [i. the red Sea] ſawe [i. felt and perceiued, after the 3 manner

manner that it coulde] it [i. the great power of God, waking for his people in their deliuey and his loue towards them] and fled [vz. from before the presence of the Lord and his people, some this way, and some that way: see Exod. 14. 21.] Jordan was turned backe [vz. from his naturall course and running, see this history in Ioshua. 3. 13. 14. &c. He toucheth here some miracles, þ God wrought for his people. q. d. Though the Sea were a dead element, and the other creatures insensible, yet they were as it were stricken with a certaine feare of Gods power, and did of their owne accorde yet at Gods appointment, willingly yeld to the passage of his people.] Ver. 4. The mountaines [i. not only Sinai, but the mountaines round about it] leaped like rammes [i. were moued, as rammes when they leape or skippe, at the presence of the Lord, when he gaue the lawe vnto Moses: See Exod. 19. 18.] and the hilles [i. litle hilles, vz. leaped or skipped] as lammes [vz. when they play together, he meaneth that the presence of the Lord, made both the great mountaines, and the litle hilles to tremble.] Ver. 5. What ailed thee [q. d. what was the cause, or was the matter in thy self: no, no, there was an other thing in it, and that was gods power and presence, as ver. 7.] O sea [i. O red sea, as before ver. 3. of this Psalm] that thou fleddest [vz. at the presence of the Lord and his people, See for the sense of this and that which followeth in this verse, the third verse of this Psalmine.]

6 Verse. 6. See mountaines &c. [see for the meaning of this verse, ver. 4. of this Psalm. and note for both these verses together, that the Prophet demandeth the question, not as though he either doubted, or were ignorant of the cause, but that he might the more evidently declare, that whatsoever was done, was by the almighty power of God done, besides or contrary to the course that had set them.] Ver. 7. The earth [vz. it selfe, which seemeth to be insensible, yea and as it were vnmouable] trembled at the presence of the Lord [i. shooke as it were for feare, when the Lord gaue forth testimonies of his presence. See Exod. 19. 18. The Prophet giueth in these wordes, an answer to his questions. q. d. Gods power & presence, was the cause of this and that, he putting the worde, earth, for the sea and waters also, which by the figure sinecdoche, are comprehended vnder that name. Immanuel readeth it thus] at the presence of þ Lord, I the earth tremble [q. d. then I did tremble at his presence, and nowe and at al other times, I am so stricken with his presence, when he sheweth it, as it were extraordinarily, so that I can not but tremble at it. Though the wordes vary, yet the sense is all one] at the presence of the God of Iacob [i. at the presence of the onely true God, whom Iacob, that is such as came of Iacob worship and serue: and by this title he seuereth God, from al other counterfeit and forged gods whatsoever.] Ver. 8. Which turneth [vz. by his almightie power] the rocke into water pooles [i. maketh fountaines to come out of the rocke: and when he calleth them water pooles, he noteth the abundance of water that issued out of them] & the flint into a fountaine of water [i. brought euen abundance of water out of the most hard rocke. see Psalm. 78. 15. 16. we may also referre this, to the histories written Exod. 17. 6. and Num. 20. 11. &c. if any wil expound it

of

of Gods power, what he is able to doe, I will not contend, for I suppose both senses may stand very well.

Ver. 1. Teacheth vs that God hath a speciall care ouer his people, when they Do. are most distressed. Ver. 2. Sheweth that it is a singular fauor, when god cho- seth any to be a holy, and peculiar people to himselſe. Ver. 3. and 4. Teach that when the Lorde will haue any thing done, hee wil make the very creatures to turne vpside downe their ordinary courses. Verſe. 5. 6. Teach vs that wee may many times aske questions, and yet neither doubt of the matters, nor be igno- rant in them. Ver. 7. Teacheth vs to stand in awe of God, ſeing that the very dumbe and insensible creatures feare before him. Ver. 8. Teacheth that y^e Lorde doth whatſoeuer pleaseth him both in heauen and in earth.

Psalm 115



This Psalm consisteth of two principall parts. In the first the ¹ *De* faithfull pray to the Lorde, shewing that they trust in him, & not in the idoles of the gentiles any manner of way, from ver. 1. to y^e end of the 8. In the seconde is contained an exhortation to the ² *Se* faithfull to trust in the Lorde, with promises of great graces if they wil abide therein, from ver. 9. to the end of the Psalm.

It is vncertaine who penned this Psalm, and at what time it was written. If I should goe vpon coniectures and gesses, I suppose rather that the faith- ful people of God, in some captiuitie, either of Babilon, or vnder Antiochus made it, then Dauid, as Immanuel Tremelius affirmeth. Ver. 1. Not vnto vs, O Lorde, not vnto vs, [q. d. deliuer vs from the tyranny of the Gentiles a- mongst whom we are, not that we might haue glozy ther by, but that it may re- bound to thine owne glozy & honour: & this doubling of the words sheweth that they cast from themselves al trust in themselves] but vnto thy name [vz. only: vnderstanding by name, his goodnes, maiesty, power, &c. as Psalm 113. 1. 2.] giue the glozy [vz. of our deliuer aunce and freedome] for thy louing mercy [vz. to- wards vs] and for thy truths sake [vz. which thou hast promised vs: vnderstan- ding by truth, not only his promise, but also his faithfull performance thereof. q. d. for the glozy of thine owne name, and that thy mercy and trueth may be made manifest, worke this deliuer aunce for vs. Verſe. 2. Therefore [i. to what ² end, otherwise then tending to thy dishonour] shall the heathen [amongst whom we are, and vnder whose power we be subiected] say: [vz. with open mouth, & that in dispraise of thy name] where is nowe [i. at this pinch, and at this di- stress] their God [i. the God which they worship: q. d. if thou nowe helpe vs not the mouthes of the enemies will be open, to blaspheme thee, as though thou caredst not for thy people, and so to wound and griue vs at the heart.] Verſe 3. But [q. d. for all their blaspheming, this is our assurance of fayth, ³ that] our God [i. the God whome we serue] is in heauen [i. is farre aboue all things, in maiesty, power, &c.] hee doeth [vz. without either the helpe

or hinderance of any] what soeuer he will [vz. both in heauen and earth. This verse and the verses following concerne and answer, to the blasphemous scoorning of the aduersaries contained ver. 3. and in this answer, the true **G D D** is manifestly set out, ver. 4. and further it is declared, that the false, may not onely not be compared with him, but not with men, no, not so much, as with the smallest creature liuing, ver. 4. 5. 6. 7. and therefore that men shoulde no more feare the worshippers of idoles, then the idoles themselves. ver. 8. so that here he opposeth the assurance of fayth against the blasphemies of vnbelieuers, and declareth that God hath an infinite power, and such a one as can not bee limited, in so much that all the worlde being vnder his gouernement hee straily executeth whatsoeuer pleaseth him, no man being able to let him therein, yea that he is not onely aboue all lets and hinderances, but also that he vseth the same to serue to the furtherance of his purposes, and therefore hee addeth that hee
4 doeth whatsoeuer pleaseth him.] Ver. 4. Their idoles [i. the idoles of the heathen, ver. 2. of this Psal. and which they serue] as siluer and golde [i. are made of siluer and gold: 7. d. that is the best they can bee made of] the worke of mens
5 handes [i. they are such woorkes as mens handes haue made.] Verse. 5. They haue a mouth [i. the proportion and similitude of a mouth] and speake not [i. can not speake therewith] they haue eyes [i. a shewe and likeness of eyes] and see not [i. can not see therewith: and after the same sort must you vnderstande all that is sayd of them, ver. 6. 7. The faithful do hereby declare, that it is an absurd thing for men demaund of idoles that which they want, or to put any trust in them, seeing that they haue neither mouing, feeling, nor any other sense. And in these verses, hee maketh an opposition betwene the true God, and the false gods, which are nothing but dead idoles, and haue no power at all, & in these verses, is contained also a laying of that iustly vpon these false gods, which the idolaters vnruefully did charge the true God withall, and the argumentes are taken, first of the effect, because their idoles were nothing but terrores, and such as did trouble mens myndes, with grieuous superstition (from whence also they seeme in Hebrew to haue their names) and not comforting, and sauing any, as God doeth all his continually: Secondly of the matter, because that though they bee very precious, yet they are earthly thinges and without life, but God is the author of life, and dwelleth in heauen: thirdly, of their beginning because mens handes made them, whereas God is eternall and vncreated, who also by his very word, made all things: lastly, because they are idle and vnprofitable, and not indued with any power of life, but rather baine shadowes of liuing thinges, whereas the Lorde doeth whatsoeuer pleaseth him. And by this meanes hee beateth downe, the bayne confidence and pride of the wicked, who bragged of the helpe of their gods, to whome they themselves gaue a beginning and though they bee made of golde and siluer vnderstanding thereby any other precious matter whatsoeuer, yet so it is, the value of the matter causeth not, that the idoles shoulde be more excellent, if they might be compared with **G D D**.] Verse. 8. They that make them [i. the caruers, grauers,
painters,

painters, &c.] are like vnto them [i. brutish, as it were and insensible. 9. d. they are no more able to resist the. and thy power, then those dead images are able to resist a liuing man: neither are they able more to hurt thy people, then a blocke or a stocke of it selfe can hurt a liuing creature] so are [i. in the like case and condition also are] all [vz. of what state or condition soeuer they bee] that trust in them [vz. either litle or much: and here they shewe one cause wherefore God hateth idoles, vz. because the honour due to him alone, is giuen to the.]

Ver. 9. O Israel [now he speaketh to the faithfull, and exhorteth them to trust in God onely: 9. d. But thou O Israel, seeing thou hast had p^{ro}ofe of the allsufficiency of God, and of the vanity of idoles] trust thou in the Lord [vz. alone, & ioyne no other with him] for hee is their helpe [i. of the faithfull, and of those that truste in him: 9. d. he alwayes helpeth them] and their shield [vz. in the day of distresse, meaning vnder this terme, shield, his protecting and defending of them. See Psal. 18. 2.]

Ver. 10. O house of Aaron [i. O ye priests and Levites, which were ioyued vnto the priests for their ease, & he speaketh specially vnto these, because they should shew the way vnto others] trust ye in the Lord [vz. also, that ye in feeling the same your selues, may the better teach and persuade other men to imbrace it] for he is their helpe and their shield [see ver. 9. of this Psal.]

Ver. 11. We [vz. of what nation soeuer ye be, and are now come to the knowledge of God] that feare the Lord [i. worship him and serue him according to his word] trust in the Lord, for he is their helpe and their shield [see ver. 9. 10. of this Psalme.]

Ver. 12. The Lord [vz. himselfe] hath benee mindfull [i. by effect and deede hath declared his care and remembraunce] of vs [vz. being in distresse, and that by reason of the couenant which he made with vs] hee will blesse [vz. vs al, of what state or condition so euer we be, vnderstanding by blessing all maner of prosperitie whatsoeuer] hee will blesse the house of Israel [i. all the race and posterity of Israel: now hee applieth that particularly, which hee spake befoze generally] hee will blesse the house of Aaron [i. the Priests and Levites, as befoze verse 10.]

Ver. 13. We will blesse them that feare the Lord [i. such as worship and serue him: as befoze verse 11. Marke also howe he speaketh of God in the thirde person. And this often repeating of the worde, blessing, serueth not onely to note the continuall course of Gods graces vpon his childe, but also to expresse the certaintie and assurednes thereof] both small and greate [i. as well those that are vile and contemptible in the worlde, as those that are in greatest estimation and regard, the reason of it is, because

14 GOD respecteth no mans person.] Verse 14. The Lord will increase [vz. through his great goodnesse and mercy] his graces towardes you [vz. which are his people, hee meaneth that he will giue them a dayly supply of new benefites, and greater then they haue had befoze] towardes you and towardes your childe [he noteth in these wordes the largenesse of Gods blessing, to be bestowed vpon the goodly, and their goodly posterity.]

15 Verse 15. We are the blessed of the Lord [i. you are such as the Lord himselfe hath not onely promised but performed great blessings vnto, and therefore you neede not doubt or

- fear] which made [vz. by the worde of his power, in the beginning, and euer since the beginning hath preserved and increased the same] the heauen and the earth [vz. and al thinges therein contined: 9. d. you may assure your selues of a most plentiful blessing, seeing that he who blesteth you, is the author, preserver, & gouernor of heauen & al thinges therein, & of the earth, & al thinges therein, which also he hath giuen to vs, as verse following.]
16. The heauens, euen the heauens [i. the most high heauens] are the Lords [i. appertene and belong vnto him, as the special place of his delight and dwelling, and yet we must not so vnderstand it, as God were tyed to any one certaine place, for his maiestie filleth the heauens and the earth] but he hath giuen [vz. of his large liberality and goodnes] the earth [vz. wherein men dwel] to the sonnes of men [i. to men and their seede after them, that they should inhabite and vse it: so that in this life they might by the thinges thereof bee prouoked to serue God, and stirred vp thereby to the hope and fruition of eternal felicity.]
17. The dead prayse not the Lord [the Prophet meaneth that if God preserved not his Church, the whole order and course of the worlde, shoulde bee turned vpside downe, for to what end shoulde the creation of the worlde serue, if there were not a people to call vpon God, whereupon he gathereth that there shal always be some, which shal praise the Lord euen vntil the end of the worlde: and so with al there is set out the end, wherefore men are placed in the worlde, vz. to prayse & serue God: 9. d. that we dye not must be attributed to gods glory, & therfore euen our life also must be occupied about his praise, see Psal. 6. 5.] whether they y go downe into the place of silence [i. neither do they praise him that are brought to their graues and layed in them, see for this speech, Psal. 94. 17. see also Isaiab. 38. 18.]
18. The Prophet uttereth vnder diuers words one & the selfesame thing.]
18. But we [vz. which shal liue, and be deliuered from our distresses] wil prayse y Lord [vz. for the benefites that we haue receiued from him] from henceforth, and for euer [i. continually and alwaies] prayse ye the Lord [see Psal. 104. and Psal. 105. in the very end.]

Do. **Ver. 1.** Teacheth vs, when we do in prayer, appeare before the Lord to craue any thing at his handes, vnsighedly to cast from our selues all trust and confidence in our selues, & to flie to gods soueraine goodnes and trueth only.

Ver. 2. Teacheth vs that gods glory is after a sort hazarded amongst the enemies of God and his people, when his own people are discomfited or disgraced.

Ver. 3. Teacheth vs that the more the enemies do blaspheme God, the more we shoulde be thoroughly perswaded of his power, because that their dealing doe: h prouoke him to execute a more swift and hard iudgment vpon them.

Ver. 4. 5. 6. 7. 8. doth lively paint out the vanity of idoles, themselves, and of al such as either make or worship them.

Ver. 9. Teacheth the godly howsoever other men run a whoring after idols, to cleaue only to the Lord.

Ver. 10. Teacheth the ministers & preachers of Gods word, to make themselves examples vnto other of stedfast confidence in God.

Ver. 11. Teacheth vs that with the seruice of god, there must be ioyned faith in God, and his word, or else it is nothing.

Ver. 12. Teacheth vs that

that God neuer forgetteth his children, and mercifull couenant made wth them: also that the godly shal haue from the Lord, both assurednes and plentifulnes of blessings. Ver. 13. Teacheth vs that God respecteth no mans person, but in euery nation, he that feareth him, and worketh righteousness is accepted before him. Ver. 14. Sheweth that Gods grace and loue reacheth euen to the godly, and their posterity after them. Ver. 15. Teacheth vs that those whom the Lord pursueth with his fauor, shal not, nor can not want any thing that is good. Ver. 16. Setteth out the large liberality and fatherly care of God towards men, also it teacheth vs that seeing he hath giuen vs the things of this life, we shold vse them wel, and so as they may further vs to the hope of a better life. Ver. 17. Teacheth vs that when God giueth vs life in this world, he doth thereby as it were prouoke vs, to set forth his glory and praise. Ver. 18. Teacheth vs three things: first, that we shold praise the Lord for his mercies, for euen to y^e ende haue we our life giuen, and his blessings are bestowed vpon vs: secondly that this our thanksgiuing shold be continual, and thirdly that we shold prouoke and stirre vpon other men to do the like.

Psalme 116.



This Psalme, as I take it may be diuided into two partes. In 1 the first the Prophet setteth out on the one side, his loue & sayth towards the Lord, and on the other side Gods mercy and goodness towards him, from ver. 1. to the end of the 11. In the second 2 part hee promisseth humble and hearty thanksgiuing vnto the Lord, for that continuall heape of benefites, which hee had receiued from his mercifull handes, from verse 12. to the ende of the Psalme.

This Psalme hath no title, as many other Psalmes, both before it, and after it, haue not, see Psal. 114, 115, 117, 118, &c. Ver. 1. I loue [vz. with all my heart and vnfeignedly] the Lord [vz. only and alone, and none either with him or besides him, and vnder the word of loue, the Prophet sheweth that there was nothing without god, that either could like him or please him] because hee hath heard [i. because he hath yelded vnto and granted] my voyce [vz. sent forth vnto him] and my prayers [vz. which I made vnto him: vnder these words, voice, and prayers, the Prophet meaneth such prayers, as he powred forth vnto the Lord, not only with his heart, but also with his mouth and words.] Ver. 2. For 2 he hath inclined his eare [vz. as one that were ready for to heare mee, this is spoken of God according to mans capacity] vnto mee [vz. being in distresse, and when I prayed vnto him, as followeth] when I did call vpon him [vz. for helpe and ayde, by earnest and hearty prayers] in my dayes [i. in the tyme of my affliction, as may appeare by the next verse following: see Psal. 137. 7. also Lament. 1. 21, and by the woorde, dayes, hee noteth that hee had

Continuance

Continuance

continuance and length of trouble.] Ver. 3. When the snares of death compassed mee [vz. on euery side, and rounde about, so that there was almost no hope of escaping, no more then of a bird, or wild beast taken in a snare or grin, by this manner of speech, he meaneth, that euen then when hee was ready to dye, the Lord in mercy looked vpon him. See 2. Sam. 22. 5. 6. also Psalm. 18. 4. 5.] and the griefes of the graue [i. great and extreme griefes, which brought me almost to the graue, & made me as it were ready to bee put into it] caught me [i. took hold of me, & so that soze, that I was almost past hope of escaping] when I found trouble and sorrow [i. when I perceiued my self to be much plūged in abundance of griefe, for so much I take these two words, trouble, and

4 sorrow, ioyned together, to import.] Ver. 4. Then I called vpon the name of y Lord [i. I prayed vnto him, himself, and besought his goodnes to manifest his power in helping mee] saying I beseeche thee [vz. from the bottome of my heart] O Lord [i. thou that art both able and willing to help] deliuer [vz. from danger and distresse] my soule [i. my life, which is in great hazarde, by meanes

5 of the dangers that hang ouer it, and are ment against it.] Ver. 5. The Lord is merciful [vz. towards al, but specially towards the that cal vpon him in truth] and righteous [vz. in performing his promises made to his people, and maintaining them in their iust causes] and our God [i. the God which we serue] is full of compassion [and therefore he wil neuer forsake his that are in misery, the Prophet sheweth in this verse, what was the comfort of his soule in the midst

6 of his afflictions.] Ver. 6. The Lord [vz. alone] preserueth [vz. by his mighty power, and that out of all the mischieuous imaginations that the wicked can deuise] the simple [i. such as are destitute of mans counsell, and therefore y more subiect to iniury amongst men, & the more easily circumuented, and yet do, all that notwithstanding, commit themselves and their causes, with a simple and quiet mind, into the hands of God] I was in misery [q. d. I can speake this by myne own experience, for when I was in wonderful and great distresse, so that there was almost no hope of deliuey, as ver. 3. of this Psal.] and he saued mee

7 [i. deliuered me out of the same: according to his prayer made ver. 4.] Ver. 7. Returne vnto thy rest O my soule [i. bee no more troubled and disquieted, but stay thy selfe vpon God, see Psalm. 42. 5. 12. This same returning to rest, is that same stay, that the faithful haue in God and his woorde in the midst of their griefes, so that they utterly fail not] for the Lord hath bin beneficiall vnto thee [vz. many and sundry waies: al this verse together is. q. d. Take courage vnto the, be quiet, go vnto god, in whom alone thou shalt find marueilous tranquillity, for he hath hertofore, & wil hereafter shew himself fauorable vnto the.] ver.

8. Because [this is a proof, by his own experience of that which he spake before, y God had been beneficial vnto him] thou [vz. alone, & mark the sodain change of the person from the thirde to the seconde] hast deliuered [vz. freely, safe and sound, and through thy mighty power] my soule [i. me my selfe] from death [vz. wherunto I was almost brought: or else you may vnderstande by death most extreme daunger] mine eyes from teares [i. thou hast taken away

from

from me al sadnes and heavines, he putteth the outward signe, both for y^e signe
and the thing it selfe] and my fete from falling[v^z. into these deadly dangers
and trappes, which were layd for me, and whereinto certainly I had fallen, if
I had not bene kept and deliuered by the.] Ver. 9. I [v^z. being grounded and
Stayed vpon God] shall walke [v^z. through his goodnes and defence: meaning
by walking, liuing, and being conuersant: q. d. I shall liue] before God [i. safely
and soundly, for men thinke those things to be sure, which they haue their eyes
continually fixed vpon] in the land of the liuing [i. in this world, or earth, or a-
mongst men dwelling vpon the same, and so wee haue had it sundry times bles-
before, So that in this verse, the prophet vpon the benefits which he had before
receiued, concludeth, that he shal be alwaies vnder the care and gouernment of
God.] Verse. 10. I beleued [v^z. the Lord and his word] therfore I spake [v^z.
vnto God by prayer, and to my selfe in mine afflictions, the wordes before ex-
pressed in this Psal.] for I was sore troubled [i. much afflicted with assaultes
both inward and outward. In this verse the Prophet sheweth how weake and
feble his flesh was, in the time of aduersity, which almost reiecteth the promises
of God, had not Gods spirit vpholden him in faith: q. d. then was faith forcible
and triumphed in my mind, when I called vpon God, as is exp^lessed before in
this Psal. ver. 4. and spake vnto mine owne soule words of comfort, ver. 7. the
I beleued in deed, & I spake nothing but that which I was fully perswaded of,
and my tongue, and the affection of my hart agreed well together.] Ver. 11. I
said [i. I both thought it and spake it, and held it as a resolute conclusion] in my
feare [i. when I was in great feare, and ready for feare to flie from the rage of
Saul, for the word both not only signifie feare, but hast making, as appeareth
Psal. 31. 22. q. d. with feare and flying, I was caried forcibly, into these pertur-
bations of the flesh] al men are lyers [i. there is no certaintie and assurednes
in their wordes: q. d. Samuel, who for his excellency might be preferred before
all men, promised me that I should obtaine and possesse the kingdome, but now
I perceiue he spake not in the spirit of prophetic, but of his owne brayne, and
lyingly: Thus in the rage and heate of the flesh both Dauid touch not God in
deede openly, but his prophet Samuel, as though he had not sufficiently known
Gods will, and had gone beyond the boundes of his calling: q. d. we must no
more beleue men, for there is nothing in them but vanity and lying.] Ver. 12. 12
What [v^z. thing in al the world] shal I render vnto the Lorde [i. yelde & giue
vnto him] for al his benefits towards me [i. for that innumerable number of be-
nefites, which he hath bestowed vpon me, & giuen me freely: This interrogati-
on or question sheweth that hee thought himselfe so much bound vnto God, for
his graces as that he was not able to yelde any thing that might counteruaile
the least part therof.] Ver. 13. I wil take the cup of saluation [or else in the plu-
ral number, saluations, as it is in the Hebrew text: that is of very many helpes
and deliuerances. In this verse and the verse following, the prophet promisseth
a publike profession of Gods name, & of the benefits bestowed vpon him, which
he will performe before the Church. The meaning is: that hee woulde offer to
God

God sacrifices of praise and thanksgiving, and then that he would, as the manner was in those sacrifices, make a holy feast and banquet also unto the people, in remembrance of that manifold deliuerance, which hee had receiued from the Lord, for in this place he doth no doubt allude to the custome of the law, which was to make a banquet, of some part of the sacrifice, in token of reioysing whē they yielded solennine thanks to God. And because that those sacrifices were offered often times, for some deliuerances, he addeth the cup of saluation, that is deliuerances: how David perfozmed this: see 1. Chro. 16. 1. 2. 3. &c. [and will call vpon the name of the Lord] i. pray vnto him also. q. d. I wil not only thank him for his benefices, but pray vnto him for the increase and continuance thereof.]

14. Ver. 14. I will pay [vz. with a free and willing heart] my vowes [i. the thinges] p I haue vowed: or the sacrifices of thanksgiving which I promised vnto him, if he deliuered me out of distresse: for amongst other that vled to make vowes, they did it, p were in extreme danger & distresse: q. d. I wil not only by wordes confesse my self to be safe from danger, & so witness p thankfulness of my mind, but I wil declare it also by offering the sacrifices which I vowed to the Lord, at what time Saul did pursue me very hardly. The ende of vowes was to seale in the hearts of Gods childezen, a hope to obtaine that, which they did aske: and moreover to prouoke and bind them to thanksgiving, and this liberty to vow, is permitted vnto Gods childezen, to comfort them in their infirmities and not otherwise, and that word, pay, noteth that it is due debt, and that it can not be omitted without sinne, if the thing vowed be lawful] enen now [q. d. I will not deferre it] in the presence of all his people [i. in the temple, or place of publike exercise, whether al Gods people resorted: or else before all the Israelites whom he gathered together to Ierusalem, to bzing the arke of the Lord thither: see 1. Chro. 15. 3.] Ver. 15. Precious [i. deare, and of great account and regard] in the sight of the Lord [i. before him, and his iudgement] is the death of his saints [i. death or mischief imagined or perfozmed, towards those whom he alloweth of. q. d. God by my example hath declared how deare vnto him is the life of faithfull men, seeing that hee hath so often preserved me, assaulted so many wayes, and with so great force: or thus: God doeth grievously take good mens deathes, and therefore they shall not escape unpunished that kill them. And marke this, that for his comfort, he setteth this against the malice of his enemies, that God doth not at al aduenture deliuer his vp to death, but maketh

16. great account of them: for the word, saints, see Psalm. 30. 4.] Ver. 16. Beholde Lord [q. d. most true is it Lord, that thou wilt not haue the godly slayne, for thou hast preserved me thy poore seruant] for I am thy seruant [vz. and thou hast shewed me this grace and fauour] I am thy seruant [hee repeateth the same againe, as a matter of no small comfort vnto himselfe, neither must wee so vnderstand him, as though hee grounded the causes of his deliuerance vpon his seruices perfozmed to God, but vpon Gods free election: q. d. from my mothers wombe, yea before I was borne, this honour, and goodness was prepared for mee] and the sonne of thy handmaide [i. of a woman who did purely


worship

worship thee: and this he speaketh, because that children by reason of their first education, imitated the disposition and manners of their mothers: for which cause also it should seeme, that the names of the kings mothers, are so commonly expressed in the bookes of kings: see for this phrase Psal. 86. 16.] thou [vz. alone] hast broken [vz. in pieces or a sunder, by thy almighty power] my bands [i. either the bands that I was bound in, or else the bandes that were prepared to bind me in, by this manner of speech he meaneth that god had deliuered him from the danger wherein he was, or else he had kept him, that he came not into the troubles, that his enemies had prepared for him.] Ver. 17. I will offer vnto thee a sacrifice of praise [vz. for thy mercy & goodnes shewed vnto mee, he meaneth that he wil acknowledge & confesse gods goodnes, & praise him for the same, for here he protesteth again, as he had done before, ver. 13. 14. that hee would giue God thanks: which is a signe that he was not vnthankful] and I will call vpon the name of the Lord [marke the sodaine change of the person from the seconde to the third: he meaneth by this speech, that he wil neuer cease to worship God & to praise God, see before ver. 13. of this Psal.] Ver. 18. I wil pay etc. [This is the same, with ver. 14. before going, both in words & meaning, & therefore we shall not need to stand vpon it.] Ver. 19. In the courtes of the Lordes house [i. in the place of publik resort and assembly, whether the people came together to serue God: meaning no doubt the Church] euē in the middell of thee, O Ierusalem, [i. openly in that most famous City, in which was at that time, the only place appointed for gods sacrifices and seruice, because there was but one only altar, and that was placed there, from which also it was not lawfull for any man to withdraw himselfe.]

Ver. 1. Teacheth vs unfeignedly to loue the Lord: also that he is nigh to the supplications & prayers of the faithfull. Ver. 2. & 3. Teach vs that the time of affliction is an acceptable time to pray to God in, & that affliction it selfe addeth also an edge vnto our prayers. Ver. 3. Doth further teach into what great anguish & distresse the children of god are many times brought. Ver. 4. teacheth vs earnestnes & continuance in prayer vnto almighty God. Ver. 5. Teacheth vs that the consideration and feeling of Gods mercy, is & ought to be a notable spurre vnto prayer. Ver. 6. Teacheth vs, that Gods mercy towards other men & our selues also, should assure vs that our prayers shall be heard and we deliuered. Ver. 7. Teacheth vs, to comfort our selues what wee may in our distresse and heavinesse: also that God himselfe, is the onely proppe and stay of those that are his. Ver. 8. teacheth that god doth graciously preserve those that depend vpon him, how great or how many soeuer their troubles bee. Ver. 9. Teacheth that those which are vnder the sauēgarde, prouidence, and protection of almighty God shall neuer miscary. Ver. 10. Teacheth vs that faith in God and his promises, maketh vs bold in prayer to him, and ouercommeth all assaults of Satans malice & our owne corruption. Ver. 11. Teacheth into what extremities gods children oftentimes fall, specially whē they do not presently see the accomplishment of Gods promises. Ver. 12. Teacheth vs that Gods benefices are so many and

excellent that wee are not able to comprehend, much lesse to answer, the least part of them. Ver. 13. Teacheth that vnfeigned and humble thankesgiuing is the most acceptable sacrifice to almighty God. Ver. 14. Teacheth vs that when we haue bowed any thing which is lawfull and holy, wee ought to performe it, but what serueth this, for bowes of monkery, single life &c. Ver. 15. Teacheth vs that god careth for, & that very tenderly, those that are his, which is a matter of no small comfort. Ver. 16. Teacheth vs that it is a good thing to be borne of good parentes, but that it is much better, to haue our names written in the booke of life: also that though mischief be deuised against Gods seruantes, or they themselues somewhat fall into it, yet that God, will either prevent & mischiefe, or else dispatch them out of distresse. Ver. 17. Teacheth vs that thankesgiuing and prayer, should alwaies be ioyned together. Verse. 18. Is the same with ver. 14. and deliuereth the same doctrine: also it teacheth vs not to be ashamed openly to praise God for his mercies. Ver. 19. teacheth vs also to pray him that sacrifice publikely in his Church, and in the assemblies of his saints. It teacheth vs also to prouoke others to praise the Lord.

Psalm 117.

D. **1.**  This Psalm is the shortest Psalm in al the booke, and hath but only two verses, so it specially propoundeth two things. The first is a generall exhortation, to al people to praise the Lord, & this is in ver. 1. The second comprehendeth a double reason why they should praise him, vz. for his mercy in making promises, and for his faithfulness in performance of them, ver. 2.

Sr. It hath no title or inscription. Ver. 1. Al nations [vz. of the world whether ye be gentiles or Jewes] prayse, ye the Lord [vz. both with heart and voyce] al ye people [vz. of the whole earth: some vnderstand by nations all the Gentiles onely, and by people, the people of Israel only, but I see no reason of it, for the Prophet speaketh generally to al] praise him [vz. incessantly, and in all places. This doubling of the word, noteth not only how necessary the sacrifice of praise and thankesgiuing is, but how backward also wee are in it: that must so often be called vpon.] ver. 2. For his louing kindness [i. his mercy] is great towards vs [i. is multiplied very much, and sufficiently confirmed vnto vs. The Hebrew word may be turned, is strengthened [vz. so that it hath preuailed against vs: q. d. though we would pue it backe yet it will overcome vs, meaning that it hath bene exceeding great and mighty, one example of the continuance and increase of Gods fauour and graces; read 1. King. 17. 14.] and the truth of the Lord endureth for ever [i. Gods faithfulness in performing his promises, continueth steadfast and sure, and therefore hee is worthy to be prayed of al. This is to bee referred to the continuall testimonies of Gods fatherly fauour and grace, which is, as it were decked with steadfastnes and firmity.

Ver. 15.

Verse 1 teacheth vs that it becometh all men of the world, and every particular person in the same, to praise God. Ver. 2 teacheth vs that Gods mercye and faithfulness be the principall causes which should moue vs to thankfulness and prayling of his name.

Psalm 118



This Psalm seemeth to bee made eyther after that David was deliuered from some great trouble in the dayes of Saule: or after Saules death: when he was aduanced to the kingdom: or after victory obtained amongst and against sundry nations with whom he fought. Whatsoever it is it doth specialy propound thre thinges: the one is, an exhortation to men to praise God, and this is comprehended in the 4 first verses. In the seconde he sheweth the causes why men should doe so, which though they bee many particularly expresse in the Psalm: yet generally they are but these two, his mercye towards his children, and his iustice towards his enemies, from verse 5. to the end of the 20. In the third is contayned a hartty reioycing both of the people and Priests, for the establishment of Dauids Kingdom, and this reacheth from verse 21 to the end of the Psalm.

This Psalm hath no title, as many other before haue not. Verse 1. Praise ye the Lord [vz. O ye seruants of the Lord, as Psalm 113. 1.] because hee is good [vz. towards all, but specially towards you] for his mercye [vz. towards you] endureth for euer [i. lasteth for euer and euer, he noteth y constantcy of gods mercye towards his children: and withall sheweth that the righte occasion of prayling God, is rather set forth vnto vs in his mercye then in his iustice and power, because we shall neuer be well disposed to prayse God vntill wee be drawne vnto it by the sweetenelle of his mercye.] Verse 2. Let Israel [i. not only them that came of Israel or Iacob, according to the flesh, but the true & faithful Israelites] now say [i. presently and without any delay confesse from their hart] that his mercye endureth for euer [vz. even as they themselves by their owne practise and experience, are very well able to report. These wordes are expounded before verse 1.] Verse 3. Let the house of Aaron [i. those that are of Aarons stock, and come from him, meaning especially the Priests and Levites: see Psalm 115. 10.] now say, &c. [this is expounded before, verse 1. 2.] Verse 4. Let them that feare the Lord [i. that serue and worship him in al holy reuerence, see Psalm 115. 11, 13.] All the rest is expounded before in this Psalm, & marke that he tieth his speeche to the true seruants of God, because that although many Israelites according to the flesh, occupied a place in the church, yet they were notwithstanding straungers from it.] Ver. 5. I called vpon the Lord [vz. by earnest and hartty prayer] in trouble [i. when I was in trouble: see Psalm 120. 1.] and the Lord heard me [i. granted me the requests and prayer which I made:

- I made vnto him] and set me at large[.at liberty, taking me out of þ distress wherein I was, for this purpose Psal. 4. 1. In this verse also marke, that the Prophet cometh from the generall to his owne particular person, declaring that as he himself had marks and tokens of Gods goodnesse towards him, so hee had also thereby occasion given him as well as the rest, to prayse the Lord.] Verse 6. The Lord is with me[*vz.* in all distresse: hee meaneth by this speech þ God toke his part against al his enemies] therefore I will not feare what man can do against me[. I wil not care for al that man can doe or devise whatsoeuer it be: by man he meaneth multitudes of men and great personages *q. d.* be they neuer so many or neuer so great, yet I wil not feare. Thus wee see, how the Prophet hauing felt Gods assistance in former time, and obtayned sundry victories, assureth himself of Gods perpetual aide in time to come: such confidence and assured perswasion, see before Psal. 3. 6. also Psal. 27. 3.] Verse 7. The Lord is with me[. not only present, but also on my side, and taketh my part] among them that helpe me[*vz.* being thus cast down and afflicted, þ prophet meaneth, þ seeing God taketh his part, he shal preuaile: otherwise if he had al þ helpe in the world, it could not stand] therefore shal I see my desire vpon my enemies[. I shal see that fall vpon them that I haue long desired and wished, *vz.* destruction and confusion. Immanuel readeth it thus] therefore doe I despise mine enemies: *q. d.* I make no more account of them and their forces, then of thinges whiche I contemne, so safe, sound, and vnfearefull am I, being vnder Gods defence.] Verse 8. It is better[*vz.* by infinite degrees, and marke that the worde, better, is not spoken here as though confidence in men were good, for to trust in men, is to rob god of his glory] to trust[*vz.* steadfastly] in the Lord[*vz.* only] then to haue confidence[. i. any maner of trust or confidence at al] in man[*vz.* of what calling soeuer he be, or how many in number soeuer they are.] Verse 9 is the same almost with ver. 8, & therefore looke vpon þ again] in Princes[*this is a certaine kind of amplification: q. d.* We must not put our trust neither in men of low estate, nor in mighty men & those that seeme to haue all the power and authoritie in the world, for they that wil cleaue to them shal be deceaued also, because they be but men.] Verse 10. All nations[*vz.* whiche lie round about me, & my kingdom, as þ Philistines, Moabites &c.] haue compassed me[*vz.* and my people, & that round about, sometimes by fraude, sometimes by force, and sometimes by one mean, & sometimes by another] but in the name of the Lord[. that is, through the goodnesse, power & strength of God] shal I destroy them[*vz.* al, with al their imaginations & deuises. In this verse and some other following, the Prophet rehearseth the great daunger hee was in, hee setteth out also, the power, cruelty, & multitude of his enemies, and al to this end, that hee might the more manifest the grace & power of God in his deliuerance, which could not be performed by mans ayde, but after a certayn meruailous & diuine sort.] Verse 11. They[. the nations round about me, being my deadly enemies] haue compassed me[see before ver. 10] yea they haue compassed me[. they haue oftentimes environed me, & also very hardly and straitly beset me, so that there was

was no likelyhood of escaping: for so much I suppose the doubling of þ phrase
 importeth: al that followeth in this ver. is the same in words & sence to ver. 10.]
 Ver. 12. They [i. mine enemies] came about me [vz. on euery side] like bees [i.
 not only in great multitudes as though there had bene many hives of bees to-
 gether, but also with great fiercenesse, euē as though they would haue ouer run
 me, see Deut. 1. 44. for this phrase. True it is that these little creatures haue
 no great power, & yet they are wonderfully fierce and angry, specially if they
 be prouoked, and make men somewhat afrayd if they set vpon them at the so-
 daine, or vnawares] but they [i. mine enemies] were quenched [vz. thow the
 strength and power which the Lord gaue me. He meaneth by this spēche, that
 they were euen as it were utterly and sodainly confounded, as fyre that hath
 abundaunce of water cast vpon it: as a fyre of thornes, whiche though it make
 much noyse at the beginning, by reason of the crackling thereof, as our expe-
 rience teacheth vs, and yeldeth a greater flame, then greater woode doth, yet
 notwithstanding it quickely vanissheth away: q. d. for all the vngodly mens
 bragges, they shall sodainly perish, and come to nothing: see for this spēche,
 Ecclesiasticus 7, 8. the rest that followeth is expounded before in the other ver-
 ses.] Ver. 13. Thou [vz. O mine enemy: some refer it to Saule as though Da-
 uid spake it particularly of him. I rather thinke that vnder one, who was as
 it were the chiefeest, he meaneth all or manye] hast thou set at me [vz. with al
 thy power, force, and deuises whatsoeuer. The Prophet meaneth by this, þ he
 had left no way vnassayed to hurt him] þ I might fall [vz. either by death, or into
 some dangerous state, from þ high condition wherein I now am] but þ Lord [vz.
 alone] hath holpen me [vz. thow his mighty power, meaning þ the Lord had
 deliuered him frō the dangers & distresses þ were deuised against him. Ver. 14
 The Lord [vz. alone] is my strength [i. is þ strength þ I haue to withstande or
 to ouercome al mine enemies] & my song [i. the only matter & mean of my ioy:
 q. d. I haue nothing else in my selfe to reioyce in, but onely in the Lord, who
 doth thus and thus for me] for he hath bin my deliuerance [vz. oute of all my
 feares and daungers: q. d. he alone hath deliuered me.] Ver. 15. The voyce of
 ioy and deliuerance [i. ioyful voices and soundes for deliuerance, vz. bestowed
 vpon me] Halbe [vz. continually] in the tabernacles of the righteous [i. in the
 dwelling places & houses of good men: q. d. the righteous shall sing praises to
 god, for the great deliuerances whiche hath wrought for them & me] saying [vz.
 amongst themselves, & yet so that other may heare it] the right hand of þ Lord
 [i. his great glory, power, and might] hath done valiauntly [vz. against his e-
 nemies, and for the defence of his own chilsren: he meaneth that they should
 confesse that God had nobly displayed his power.] Ver. 16. The right hand of þ
 Lord [i. his great power & might] is exalted [vz. aboue euery thing þ setteth it
 selfe against it, how high or great soeuer it be: the rest of this verse is expound-
 ed before.] Ver. 17. I shall not die [vz. yet: as mine aduersaries supposed
 and wished, and as my weake state did make shew of] but liue [vz. vpon the
 earth amongst men: suche doubling of speeches haue bin touched before
 sundry]

sunny times: such a one there is also [Psalm. 110. 4.] and declare [vz. amongst
 men, and vnto the people which shal come hereafter] the workes of the Lord
 [the great and exceeding workes that he doth, specially for his seruantes and
 18 childre.] [Mer. 18. The Lord [vz. by the hand and rod of his and mine enemies]
 hath chastened me sore: sharply: 9. d. It was Gods purpose to correct me by
 the meanes of mine enemies, but the wicked went about thereby to destroy me
 but this God would not suffer, see [Isaiah 10. 6, 7. also Zecha. 1. 15.] but he hath
 not deliuered me to death [vz. which mine enemies purposed and practised a-
 gainst me: 9. d. how his goodnesse I haue escaped that danger.] [Mer. 19. O-
 19 pen ye [vz. ye Priests and Leuites, that haue the watch, garding, and keeping
 of the Lords house: see [Psalm 134. 1.] vnto me [vz. vpon whome God hath
 bestowed such graces and mercies] the gates of righteousness [i. the doores of
 the Tabernacle or Gods house: which is called righteousness, either because
 none ought to enter therein but wise and good people: or else because that in
 that place there was only read and expounded the law of God whiche is the
 only true rule of all righteousness: And by this maner of speech hee testifieth
 his ardent zeale when he desireth that the doores of the Tabernacle may be set
 open vnto him, euen as though the Sacrifices were already present and ready]
 that I may go into them [vz. willingly, chearefully, and gladly] and praise the
 20 Lord [vz. with all my hart, for his graces bestowed vpon me.] [Mer. 20. This
 is the gate of the Lord [9. d. seeing that these gates belong vnto the Lord, it is
 very meete they should be opened to his seruantes] the righteous shal enter in-
 21 to it [vz. there to prayse the Lord, and to pray vnto him.] [Mer. 21. I [vz. the peo-
 ple of Israell and Iudah: the holy Ghost speaketh of them all as though they
 were but one, because they all make but one body, and here beginneth the third
 part of the Psalm] will praise [vz. with my whole hart and continually] the
 [vz. O Lord] for thou hast heard me [i. granted my prayers and requests made
 vnto thee] and hast ben my deliuerance [i. him that hath deliuered me out of al
 22 trouble.] [Merse 22. The stone [vz. which God himselfe had appointed as meete
 for the building, to stay, uphold and bind together the whole kingdome] whiche
 [vz. stone also] the builders refused [i. the principal gouernors both in y church
 and in the kingdome, in Saules time and in the dayes of Ithoboseth if wee re-
 spect David, but if we respect Christ, then the Priests, Pharises, and all the
 rest, who by duty should haue built up the Church, and not destroyed it] is [vz.
 now how Gods appointment] the head of the corner [i. the chiefe stone in the
 building, not only because it is sette in the most excellentest place of the whole
 building, but also because it doth sustayne the whole waight of the house. In
 this verse referred to David, the people shew how that though the greates men
 stood agaynst him, yet God exalted him to the kingdome mangre all their deu-
 11. who is indeede the true corner stone, Ephe. 2. 20. in whome all the building
 23 coupled together, groweth vnto a holy Temple in the Lord] [Mer. 23. This [vz.
 exal-

exaltation of the chiefe corner stone so contemptuously reiected of the grea-
men of the world] was the Lords doing [vz. only, and that in mercy towards
vs miserable men, whether wee respect Dauid as the figure, and so apply it
to the people of the Jewes, or else referre it to Christ, as the truth and sub-
stance] and it is meruaylous in our eyes [we deeme it and take it to be a wo-
derfull thing, far beyond the reach of our wit and reason, and yet we know and
believe the same to be faithfully performed.] Verse 24. This is the day [vz. in 24
which the Lord sheweth by effect, that he is gracious towards vs in giving vs
so good a king] which the Lord hath made [vz. for our comforte and good] let
vs reioyce [vz. before the Lord] and be glad in it [vz. for the graces which hee
hath bestowed upon vs.] Verse 25. O Lord I pray thee [vz. euen for thy owne 25
names sake, and for thy mercy sake: and the word, I, is to be taken here, as
verse 21 of this Psalm] saue now [vz. our king, thy seruant: vnderstanding
by the word sauing, not only deliuerance from daunger, but aid and succoure
to overcome al our enemies: and that word, now, importeth a present supplie,
without delay, not that they prescribe God a time, but to the ende the enemies
might be quickly ouerthrowne] O Lord I pray thee, now [vz. at this present,
wherein good occasion is offered] giue prosperitie [vz. to our king, and to vs in
his ministry: These be the prayers of the people, wishing good vnto their
king and themselves: see for this purpose Psalm 20. thoroughout.] Verse 26.
Blessed be he [vz. with all kind of graces both outward and inward] that com- 26
meth [vz. to rule and gouerne amongst vs] in the name of the Lorde [i. by po-
wer and authoritie giuen him from the Lord: q.d. That thrusteth not in him-
selfe, but taketh the kingdome vpon him by the commandement and appoint-
ment of God: See this applyed to our Sauour Christ Mar. 21, 9,] We [vz.
which are the Lords Priests, and waite vpon the Altar] haue blessed you [vz.
both king and people: vnderstanding by blessing, praying for them and wi-
shing them all good: which was a part of the Priests office, as appeareth De-
utron. 10. 8. Num. 6, 23, &c.] out of the house of the Lord [he noteth the place fro
whence this blessing was pronounced: vz. euen in that place, where God was
serued, and in which place both Priests and people were assembled to worship
him: and these are the Priests words and prayers.] Verse 27. The Lord [vz. 27
which hath done these things for Dauid and vs] is mighty [vz. about all both
in heauen and in earth] and hath giuen vs [vz. thorow his great mercy & good-
nesse] light [i. prosperitie and all kinde of gladnes, for so much do the Hebrewes
comprehend vnder the word light: see Esh. 8, 16.] binde the sacrifice [vz. of
praise and thanksgiuing, which you offer to the Lord, putting one number for
another, and vnderstanding by one many, as may appeare, because he addeth,
with cords, for many cords need not, for the tying of one sacrifice, but hee mea-
neth that they shoulde bind and bring al their sacrifices together, and haue them
in a readinesse as it were, presently to offer them vnto the Lord] vnto the
horne of the Altar [he meaneth by this speech that they shoulde bring them to-
gether, and fill as it were the whole court of the Lord, for further then y place,
it was

it was not lawfull for the people to goe: so that he meaneth by bringing them to the hornes of the Altar, nothing else but presenting them before the Lord, & that as nigh as they might by warrant of y^e law go: so y^e David minding to ioin the outward ceremonies of the law, wth the inwarde affection and seruice of the hart, exhorteth euery one to prepare, & to present y^e which is necessarie to offer vp to God for y^e sacrifice of thanksgiuing. The hebrew word whiche is here turned sacrifice, both properly signify a sacrifice offered eu^e some feast day: & the word that is translated cords, signifieth a cord made of many threds or ropes put together, and hath his name as it should seme, of the thicknes of it.] Ver.

28 Thou art my God [i. he y^e alone hath mightily deliuered me from mine enemies. These be Davids words, vttered either in his own name, or in y^e Priests name, concluding the Psalm with thanksgiuing, as he had before taken vpon him y^e person both of the people & Priests, ver. 21. & ver. 26. of this Psalm] & I wil praise thee [vz. for thy goodnes, mercy, & power manifested vnto me] euen my God [q. d. Though thou art a God vnto al; yet by particular experience, I haue found thee so chæfely vnto me] therfore I wil exalt thee [vz. amongst men,

29 with praise & thanksgiuing.] Ver. 29. which also is the last verse of the Psalm is the same with the first verse of this Psalm, both in words and sence, & therfore haue an eye back to that.

Do. Ver. 1 teacheth vs to prouoke others to praise the Lord: also that we & they should do it, for the continuance of his mercy towards vs. Ver. 2 teacheth vs, y^e the sacrifice of thanksgiuing doth generally belong vnto al of the household of faith. Ver. 3 teacheth vs that it doth specially appertain to Gods ministers, as who euen in that respect also, should be examples to Gods people. Ver. 4 teacheth al to profes, & that presently without any further delay, the assurednesse of Gods goodnesse & mercy. Ver. 5 teacheth vs to pray to y^e Lord in affliction, also y^e the Lord doth graciously heare the prayers of his seruants. Ver. 6 teacheth vs that an assured feeling of Gods fauor & presence, driueth away al fear of man whatsoeuer. Ver. 7 teacheth vs y^e God & men many times ioin together for the defence of his seruants. Ver. 8, 9 teach vs only to hang vpon the Lord, and to trust in none other, how many or mighty soeuer they bee, but in him alone. Ver. 10 teacheth that no multitude shall be able to preuaile agaynst God and his people. Ver. 11 teacheth vs that no force or fraude shall be able to preuaile agaynst them. Ver. 12 teacheth that no rage or cruelty shall be able to preuaile agaynst them: also that the enemies of God and his people shalbe sodaynly ouerthrowne. Ver. 13 teacheth y^e there is no wisdom, strength, power or policie against y^e Lord and his annointed ones. Ver. 14 teacheth that al the strength and deliuerance of the goodly is from the Lord only. Ver. 15 teacheth that God will graciously giue his children great occasions of reioycing in him: also that the faithful wil freely and willingly confesse, that whatsoeuer they haue, they haue it from the power and goodnesse of God. Ver. 16 teacheth vs that Gods power is aboue all. Ver. 17 teacheth vs that our life in this life, ought to be referred to the setting forth of Gods glory, Ver. 18 teacheth, that

howso

howsoever God doth correct his for a time, yet hee doth neuer destitute the for ever. Ver. 19 teacheth vs to haue an earnest care to praise and thanke God, in the assemblie of his Saints. Ver. 20 teacheth that howsoever hypocrites thrust themselves into the Church, yet that place doth properly and peculiarly belong only to the faythfull. Verse 21 teacheth vs to giue thanks to God for graunting our requestes, and working our deliuerance. Verse 22 teacheth vs that y^e which is reiected of mā, is highly esteemed of y^e Lord, & those that be his. Ver. 23 teacheth vs that all Gods workes are far beyond the reach of our reason, specially y^e great mystery of sending his sonne into the world. Ver. 24 teacheth vs that because we are dul and heavy to consider of matters of spirituall mirth which the Lord giueth vs, we should prouoke and stir vp one an other to doe the same. Ver. 25 teacheth vs to pray for the safety and prosperity of our Princes. Ver. 26 teacheth vs that no man either in Church or common wealth should take vpon him an office without warrant from God, also that it is the duty of the ministers to blesse and pray for both their Princes and people. Ver. 27. teacheth vs that whatsoeuer prosperity we haue, we haue it from the Lord onely, and of his mere mercy alone: also that we should prepare and present our sacrifices of praise vnto the Lord. Ver. 28 teacheth vs that the more particular feelings we haue of Gods graces, the more we should labour to praise his name. Ver. 29 deliuereth the same doctrines with verse 1.

Psalme 119

Aleph.



Or as much as the holy Ghost it selfe hath diuided this long Psalm into 22 partes, according to the number of the letters of the hebrew Alphabet, I take it that it should be at the least superfluous, if not vngodly to vse or make any other diuision of it. Every part of this Psalm containeth eyght verses, e- uery verse also beginning with the same letter that the parte beginneth withall, which was vsed as I suppose, both to note out the excellency of the Psalm, and also to helpe memory: see before Psalm. iii. in the verpe beginning.

This Psalm as manye other Psalmes before going, hath no Title: and therefore nothing can be sayd of certaintie: notwithstanding very likely it is, that David was the penman which the holy Ghost vsed in making & writing this excellent Psalm. Aleph [this is the first letter of the Hebrew Alphabet: and is here put downe to note and sette out the first parte of this Psalm, Whiche I thinke both specially consist of two parts or points. In the first the Prophet putteth down a general proposition, teaching the blessednesse of those whiche payde obedience to God and his law, and this is comprehended in the 4 first verses. In the second is contained a particular applying of the same to his

- his own person, who earnestly wisheth grace and strength to performe þ same:
 1 and this is in the foure other verses.] Verse 1. Blessed [i. abundaunce of blessed-
 nesse is vnto those] that are vpright in their waye [i. that haue a pure and vpright
 affection to follow righteousnesse, and which referre their whole life to
 that marke: the word, way, is put here for maner of liuing or course of life, as
 Psalme 1, ver. 1. 6.] and walke in the law of the Lord [i. order and rule their life
 and conuersation according to Gods law. Under the word, walking, hee com-
 prehendeth life and conuersation: and vnder the word, law, hee comprehendeth
 all the doctrine of Gods word, contained in the law and Prophets, he sheweth
 by this that true blessednesse is not in them that are wise in their own eyes, and
 imagine in their own fantasie some holinesse in themselves, but in them that
 giue themselves ouer to the obedience of Gods word.] Verse 2. Blessed are they,
 2 [see verse 1. of this Psalm] that keepe [vz. not only in their hart to beleue them
 as true and righteous, but obserue them also in their outward acts and behavi-
 our] his testimonies [i. his commaundements whiche testifie and witnesse to
 vs his will. For these seuerall words, law, testimonies, statutes, &c. whiche are
 so often vsed in this Psalme, and for the difference of them, see before Psalm 19.
 7, 8, 9,] and seeke him [i. the Lorde, vz. according to his will reuealed in his
 word] with their whole hart [i. not giuing part to him, and part to the worlde,
 but giuing all to him to whome it alone is due. Hee declareth by this manner
 of speech, that God will not be serued with eye service only, but also with a free
 and sound affection of the hart.] Verse 3. Surely they work none iniquity [vz.
 3 whiche is able to condemne them, because all their sinnes are fully answered
 in Christs obedience: for he meaneth not that they are without sinne] that walk
 in his waies [i. that lead a life according to such rules as he hath prescribed vn-
 to them. Immanuel readeth this verse thus] who also worke no iniquity [q. d.
 They also are blessed, who labour & indenuer to the vttermost of strength and
 grace receaued from God, to put downe iniquitie and vniust dealing, either in
 themselves, or others, or both] but walke [vz. as much as in them lyeth] in his
 wayes [i. in the rules of life which he hath appointed them: both texts are good
 and also both the senses, but I rather allow of the latter.] Verse 4. Thou [vz.
 4 O Lord] hast commaunded [vz. men, or vs thy seruants] to keepe [i. to indenuer,
 and in dede what they may to performe, both in thought, word and dede, the
 obedience of thy law] thy precepts [i. the thinges whiche thou in thy lawe haste
 commaunded vs] diligently [i. with care and conscience, and continually, as it
 were, all the dayes of our life. Immanuel varieth also somewhat in this verse
 reading it thus] which [vz. wayes, mentioned in the latter ende of the thirde
 verse] thou hast commaunded by thy commaundements, to be greatly (or dili-
 gently) kept [the Prophet that he might somewhat terrifie men, declareth that
 the obseruation of the law, is euen of God himselfe required, and that with
 some severity, to the end also that men might know, that the breach thereof shal
 5 not remain unpunished.] Verse 5. Oh that my wayes [i. my life and conuersati-
 on: as verse 1 of this Psalm] were directed [i. might be directed, that is, dispo-
 sed

fed and ordred thorow thy power, prouidence and goodnesse] to keepe [vz. bin-
feignedly and with a good hart] thy statutes [i. the thinges that thou hast esta-
blished as statutes for me to obserue and keepe. This with of the Prophet no-
reth both the want of abilitie in himselfe, and also the great desire he had ther-
to.] Verse 6. Then should I not be confounded [vz. either before thee or men] 6
when I haue respect [i. regard, both outwardly and inwardly vnto all thy com-
maundements] [vz. to do and perforce the same. He meaneth that after he shal
haue learned of God, and bin taught of him, he wil both acknowledge and hold
the same fast, and so by that meanes escape shame and confusion.] Ver. 7. I wil 7
praise thee [vz. alone] with an vpight hart [i. with a sound and sincere affecti-
on, voyd of hypocrisie and counterfeiting] when I shal learn [vz. being taught
and instructed by thee] the iudgements of thy righteousness [i. thy righteous
iudgements, vnderstanding by iudgements Gods commaundements, whiche 8
containe nothing in them but perfect righteousness.] Verse 8. I wil keepe [vz.
very much or very earnestly and diligently: he speaketh this not as though he
were able of himselfe to perforce them, but to shew what a minde and purpose
he caried with him, and what a great good will he had thereto] thy statutes [i.
thy lawes and commaundements: and note, that there is neuer a verse in all
this Psalm, but you haue in it eyther word, law, statute, iudgement, commaun-
dement, or some such like, equiualent thereto, to signifie Gods word by] forsake
me not [vz. in the middelt of mine assaults, temptations and infirmities] ouer-
long [i. a long season. He prayeth the Lord, not only not to leaue him in temp-
tation, but also to respect his infirmity and weakenesse, least he should go aside
from the right way.

Ver. 1 teacheth vs, that obedience to Gods law is the high way to al blessed- Do.
nesse. Ver. 2 teacheth vs first that with knowledge there must be ioyned obedi-
ence and practised: secondly that we must seeke the Lord with all our soule and
affection. Ver. 3 teacheth that Gods children frame not a conuersation to the-
selues according to their owne fantasie, but according to the rule of Gods word
Verse 4 teacheth vs to haue care, conscience, and diligence in the obseruation
of Gods lawe, least otherwise wee heape iudgement against our owne soule.
Ver. 5 teacheth vs to carry with vs both purpose and prayer, that we may walk
in obedience of Gods law. Ver. 6 teacheth vs that obedience to God & his truth
is the way to auoyde shame both before God and men. Ver. 7 teacheth vs first
to praise God for his mercies, secondly to do it sincerely and with a sounde af-
fection: thirdly that we can neuer rightly praise God or serue him, til we haue
learned his law. Verse 8 teacheth vs what holy purposes we should carry with
vs of obedience to Gods law: and how for the better informing of vs that way
we should as it were lay bowes vpon our selues, thirdly that feeling our owne
misery and weakenesse, we should by earnest prayer haue recourse to the Lord
for his mercy.

Di. 1. This is the seconde letter of the Hebrew Alphabet, and serueth to sette out the seconde part of the Psalm. In which the Prophet sheweth, firste that **G D** his worde is the onely rule to refoyme corruption by, in what state soeuer, verse 9. Secondly, what care and conscience he by hymselfe had, to walke in the obedyence of **G D** and his Lawe, verse 10, 11, 13, 14, 15, 16. Thirdly he prayes **G D** for his graces, and prayeth vnto him more and more to instruct him in his truth, and this is contayned in the 12. verse.

Sr. Verse 9. *Wherewith* [i. by what mean, or with what thing] shall a pong man [i. he that is the sonne and seruaunte of **G D**, whosoever he be, but hee cheselye speaketh of pong men, because affliction of sune is most raging in them] redresse [i. refoyme: it is in Hebrew, purge or make cleane] his waye [i. the waye that he is naturally inclined to walke in: and this he propoundeth in the way of a question, answering the same himselfe, which is also vsual in the scripture and namely Psalm 15, 12, also Psalm 24, 8, 10.] in taking heede thereto [i. in diligent caring and looking to it, that he fal not, or stumble not in the same] according to thy word [i. according to the commaundements and counsels which in thy word thou giuest to that end. The Prophet here prouoketh men, in good time to dispose of their life, and euen speciallye then when affections begin to boyle within them. Now when men will chuse vnto themselves an order of life wherein to liue, there is no better counsell more readily to direct them in the right way then this, to wit, to haue an eye to the Lawe, and to looke what is prescribed vnto them therein.] Ver. 10. *With my whole hart* [i. soundly, sincerely, and vnfeignedly, se verse 2 of this Psalm] haue I sought thee [vz. **O Lord**, and that according vnto thy worde, whiche I haue in part learned and layd vp in my hart, as ver. 11, and which I do further desire to be taught and instructed in, verse 12.] let me not wander [vz. hither and thither, as one that is out of his way, and knoweth not whether he goeth, but followeth his owne imagination, and yet strapeth from the righte waye] from thy commaundementes [vz. which thou hast proposed as the rule of my life.] Verse 11. *I haue hid* [vz. as it were in a case or chest] thy promise [i. thy worde: he putteth one part of the word for the whole] in mine hart [i. secretly and within me: not meaning otherwist but that he had them there to remember them to his comfort and profit. In the new Testament, Luke 2, 18, 51, it is expresse by an other phrase, as where Mary is sayd to haue kepte all these sayings in hir hart, and to haue pondered them there. Wee meane that hee lotheo vp as it were Gods lawe in his hart for feare of Satans embushes and assaults] that I might not sinne [vz. any manner of way, or at any time, such a minde and will he had, though there wanted abilitie to performe] it agaynst thee [vz. **O Lord**] Verse 12. *Blessed art thou **O Lord*** [i. prayed, or

worshype of all prayes, by reason of thy goodnesse, wisdom, iustice and mercy] teach me [vz. not only to knowe but also to doe] thy statutes [i. the rules that thou hast appointed for me to walke in, so that nothing is or ought to be the rule of our life, but Gods ordinaunce only.] Verse 13. With my lippes 13
[i. with my mouth and the wordes of my mouth: hee putteth one instrumente wherby the voyce is framed, for all instrumentes appertaining thereto, and for wordes expressed by the same] haue I declared [vz. openly, that others also might thereby learne them] all the iudgements of thy mouth [i. all thy commaundements, which thou hast uttered as plainly as can be, for iudgements put for commaundements ver. 7 of this Psalm: and mouth is attributed to God according to mans capacity: q.d. I haue not only hidden thy lawe in my hart, as ver. 11. but I haue often and openly spoken of the same. And this is not a vaine brag that he maketh, but rather serueth to shew that he did the part of a good and faithfull scholler, and to make himselfe an example that others might follow him.] Verse 14. I haue had as great delight, in the way of thy testimonies 14
[i. to walke according to the rules & orders that thy law prescribeth] as in all riches [vz. that euer I had or might haue had: q.d. I haue taken as great pleasure in keeping thy statutes, as euer I did in gathering great riches together] Verse 15. I will meditate [vz. earnestly and continually, as Psal. 1. 2.] in thy pre- 15
cepts [i. in thy law which thou hast giuen and commaunded as a rule of life] and consider [vz. deeply and diligently] thy wayes [i. those wayes that he haue prescribed men to walke in, meaning his law and commaundements: see ver. 3. of this Psalm, and not as though God were tied to any wayes in respecte of himselfe.] Verse 16. I will delight [vz. all the dayes of my life: and this the 16
Prophet speaketh, not as though he had strength of himselfe, but assuring himselfe of the continuance of Gods loue towards him, in whome he shoulde be made able to doe it] in thy statutes [i. in thy law and word] and I will not forget [i. I carry with me this minde and purpose not to forget] thy word [i. not only the word it selfe, but the thinges layde vpon men by the same word to be performed and done.

Verse 9 teacheth, firste that yong men had neede to strue the subduing of 2. De.
uill, because affections boyle most in them: secondly that Gods word rightely and reuerently vsed is an effectuall meane to ouercome iniquity. Verse 10. teacheth vs vnfeignedly to cleaue to the Lord our God: also to pray the Lord to keepe vs, for otherwise we can not stand in the obedience of his truth. Verse 11. teacheth vs that euen the promises of Gods word rightly considered, are good means to beat down sinne. Verse 12 sheweth that till God instructe vs, wee are blind and ignorant, also that we shoulde daily pray for increase of knowledge and vnderstanding. Verse 13 teacheth vs boldly and openly to make profession of Gods word. Verse 14 teacheth vs that Gods word shoulde be more pleasure vnto vs, then all worldly Treasure. Verse 15 teacheth vs not onely harte-lye to reade, but also deeply to consider and continually to meditate in Gods word. Verse 16 teacheth vs first that our delight in Gods law, is a good
steppe

step to godlinesse: secondly that forgetfulnesse of Gods word, is a great meane why sinne preuaileth against many:

Gimel.

Di. I.

This is the third letter of the hebrew Alphabet, and serueth to note out the thirde part of the Psalme, which containeth three speciall things: first the prayers that the Prophet maketh for himselfe, ver. 17, 18, 19, 22, secondly Gods iudgements against the wicked, verse 21. Thirdly the earnest desire which the Prophet had to walke in the obedience of Gods law.

Se.

Verse 17. Be beneficial [i. be thus mercifull] vnto thy seruaunt [i. vnto mee thy seruaunt] that I may liue [vz. here vpon the earth so long time, as thou shalt see the same to be good and conuenient] and keepe [vz. vnsaignedly, and with a good hart, what I maye both in thoughte, worde, and dede] thy word [vz. reuealed and made manifest vnto mee: q.d. shewe thy selfe fauourable vnto me, and graunt me grace to imploy þ whole life that thou shalt giue mee in the seruice of thee, according to thy lawe: and this is the ende

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of our life here.] Verse 18. Open [vz. by the mightye working and brightnesse of thy holy spirit] mine eyes [vz. of my mind and vnderstanding] that I maye see [vz. by the eyes of fayth] the wonders of thy lawe [i. the secretes which are contayned therein: and he calleth the doctrine and precepts of the lawe, wonders, or wonderfull, because they excede mans vnderstanding and reason. The Prophet did well know the blindnesse which was in him, and in all men naturally, which hindereth them from beholding the clearenesse of Gods word, and therfore beseecheth þ Lord to open the eyes of his vnderstanding, & to deliuer him out of that great darknesse wherein he was.] Ver. 19. I am a stranger vpon

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earth [vz. as all men haue bin, are, and shall bee, during this mortall life, see Psalme 39, 12, vnder the word, stranger, he noteth not ouely the shortnesse of his life in this life, but his ignorance and lack of knowledge: q.d. I am as a poore pilgrime, not knowing what waye to keepe vnlesse thou shew it mee by thy lawe, hyde not thy commaundements from mee [i. leaue me not to my selfe in suche sorte that I shut by mine eyes, or stoppe mine eares from the knowledge of thy lawe, for God hideth his commaundements from them, whose

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eyes he openeth not.] Verse 20. Mine hart breaketh [vz. within me: he meaneth by this speeche that he had an earnest thirsting, hungering, or longing as it were after Gods law: in an other place he vseth, panteth and thirsteth after G D D [see Psalme 42, 1, 2,] for the desire [vz. which I haue within mee] to thy iudgements [vz. not only to know them, but also to execute and performe the same] alway [i. all the dayes of my life: q.d. I fainte, weare awaye, and consume, with a holy desire that I haue to knowe and obserue thy lawe.]

21

Verse 21. Thou [vz. O Lord] hast destroyed [vz. iustlye, by thy great mighte and power] the proude [i. the wicked, vnbelauiing and obstinate people: for vnbelaue is the mother of pride, as faith is the mother of humilitie] cursed

are

are they [*i.* all they of what estate or condition soeuer they are] that doe erre [*vz.* in their life and conuersation: and this worde of erring, doeth not signifie euery offence indifferentlye: but an vnbydeled licence, whiche proceedeth from the contempt of **G D D**: see verse 10 of this Psalme, and the word, wander] from thy commaundements [*vz.* which thou hast prescribed as footesteppes and pathes for me to tread in.] Verse 22. Remoue [*vz.* very farre 22 and that of thy goodnesse and mercy] from me [*vz.* thy poore and vnworthy seruante] shame and contempt, which the wicked and vngodlye haue purposed to bring vpon me] for [*i.* because] I haue kepte thy testimonies [*vz.* in my life and conuersation: *q.d.* suffer not the wicked to dissaime and mocke me, for this, that I studie to obserue thy Lawe: meaning that in that respect, and for that cause only, the wicked did contemne, mocke, and despyse him.] Verse 23. Princes also [*i.* great and mightye men, as Magistrates and Iudges: *q.d.* I was scorned and contemned, not onely of the common sorte of people, but of great personages] did sit [*vz.* in the place and on the seat of iudgement] and did speake [*vz.* there and that openly, where they should haue vttered nothing but iustice and truth, this hee alleageth as a circumstance to aggrauate the sinne of those Rulers] agaynst me [*vz.* in my iust cause, and that with mockes and tauntes] but thy seruant [*i.* I thy seruant: speaking of himselfe (by chaunging the person) in the thynde person] did meditate [*vz.* notwithstanding all that they spake or sayde agaynst me] in thy statutes [*i.* in thy lawe and worde: *q.d.* I did couragiously neglecte the shame and contempt which they did purposely lay vpon me. And this no doubt did muche wounde him, that he was mocked not onely of the popular sorte, but of the mightiest amongst them, yea euen of them that sate in the iudgement seate.] Verse 24. Also [*q.d.* I did not only meditate in them, but I tooke also 24 singular delight and pleasure in them] thy testimonies are my delight [*i.* I take my only pleasure and pastime in them] and my Counsellors [*i.* they, by whose counsell I gouerne my selfe. Dauid speaketh here after the manner of men, and namely Princes, who will doe nothing without the aduise of them that are of their counsell: whereby he declareth that we must not stay our selues vpon our owne vnderstanding and wit, but vpon the worde of God onely.

Verse 17 teacheth vs that our life is giuen vs, and shoulde be spent in the obedience of Gods truth. Verse 18 teacheth vs that in respect of apprehending Gods misteries, we are of our selues, blinder then beetles till **G D D** open the eyes of our vnderstanding. Verse 19 setteth out the wretchednesse, misery, and ignorance that is in vs, not only before but after regeneration. Verse 20. teacheth vs to haue a holy hunger and thirst, not onely after the knowledge, but also after the practise of God his lawe. Verse 21 teacheth vs that **G D D** cannot awaye with proude men: also that disobedience to Gods lawe pulleth his curse vpon vs. Verse 22 teacheth vs to praye to be deliuered, as **G D D** will, from shame and contempt amongst men. Verse 23 teacheth

vs, first that it is no new thing to haue mightye men to bee enemyes to Gods children, secondlye that the more they shall trouble vs by persecution, reupling or otherwise, the more we should giue our selues to meditation of Gods word and the exercises therein prescribed. Uer. 24 teacheth vs also two thinges, firste that we should take singuler delight and pleasure in **G D D** his word, otherwise there is little hope of profiting thereby: secondlye that we should haue it in this reuerence, neuer to doe any thing but to aske aduise of the word whether we may do it yea or no.

Daleth.

D. This is the fourth letter, and serueth to distincte the fourth parte of the Psalm, which generally comprehendeth an earnest prayer of the Prophet desiring God sometime to instruct him in his wayes. Uer. 26, 27, 29, sometimes he prayeth to be deliuered from græfes and troubles wherein he was. Uer. 25, 28, 31, sometimes he setteth out the purpose that he had within him of obedience to the law, Uer. 27, 30, 31, 32.

Sr. Uer. 25. My soule [*i.* my life, yea I my selfe in respect of the outward and inward man] cleaueth to the dust [*i.* is not only nigh to deaths doore, as it were but is full fraught with calamities and miseries, so that I am cast downe, and lie prostrate vnder them] quicken mee [*vz.* thus distressed: *q. d.* Restore me to a better state and condition of life] according to thy worde [*vz.* whiche thou hast giuen vnto me. He putteth the worde, which is the whole, for the promises which are a part thereof.] Uer. 26. I haue declared [*vz.* from the bottome of my hart, and that vnto thee alone] my wayes [*i.* not onely my matters, affayres and thoughts, but all my miseries, yea very harte and order of lyfe, committing them as it were into thy handes] and thou heardest mee [*vz.* thus praying and declaring my græfes vnto thee: vnderstanding by hearing, graunting of his requestes] teache mee thy statutes [*i.* instructe mee in thy law and learne mee to leade my life according thereto: *q. d.* I haue heretofore declared all my thoughtes vnto thee without hypocrisie or deceate: I haue also committed all my actions and affections to thy care, and referred all my enterpryses to thy good will, hanging wholye vppon thy prouidence, and thou hast heretofore hearde mee and taughte mee, doe the lyke for me now.] Uer. 27. Make me [*vz.* that am so blinde and ignoraunt] to vnderstand [*vz.* rightlye and soundlye] the waye of thy preceptes [*i.* after what sorte and order, I am to liue and directe my selfe and lyfe according to those thinges that thou haste commaunded mee, in thy Lawe] and I will meditate [*vz.* continuallye: and with a good harte thorowlye thy goodnesse] in thy wonderous workes [*i.* in those workes whiche thou haste done and bee wonderfull, because they farre excede the reache of mans witte. I had rather reade] in thy wonders [*i.* in the wonders of thy lawe, se before, Uer. 18. of this Psalm.] Uer. 28. My soule

soule [i. my life and I my selfe, as verse 25.] melteth [i. consumeth and wea-
 reth away: hee bleth a word here, whiche signifieth dropping: q.d. Droppe
 by droppe as it were, my life perisheth, and being made thinne, consumeth a-
 waye, I weape so much] for heaninesse [vz. of harte, whiche I haue, by
 reason of the outward and inward grieues whiche I sustayne] rayse mee vp
 [vz. euen as it were from deaths doze. Hee meaneth by this, restoring of him
 to a better estate, and refreshing him ouer all his miseries] according to thy
 worde [see verse 25 of this Psalme.] Verse 29. Take [vz. thowoe thy
 goodnesse and mercye] from mee [vz. which am so much inclyned thereto]
 the way of lying [i. the order, trade and course of lying: vnderstanding there-
 by all manner of corruption whatsoeuer agaynst G D D or man] and graunt
 me graciously [i. of thy great grace and goodnesse giue to mee] thy Lawe [i.
 the knowledge and practise of it, that according to the same I maye leade my
 lyfe: for it is not to be doubted but that he had the Law: q.d. Keepe mee
 from all lying, vanitie and sinne: from the whiche that hee mighte be the
 better preserved, hee desireth to be instructed in the doctrine of G D D his
 law.] Verse 30. I haue chosen [vz. thowoe the light that thou hast reuealed vn-
 to me, by the worke of thy spirite] the waye of truth [i. that path that leadeth
 into truth and well doing,] and thy iudgementes [i. thy Lawe and com-
 maundementes, whiche hee calleth iudgementes, because according to the
 same will he pronounce sentence] haue I layde before mee [vz. not onely to
 looke vpon them, but also as the rule of my life and behauioure. Immanuel
 readeth this verse thus:] The way of truth which I chose, and of thy iudge-
 mentes which I set before me: making it as it were an exposition of the lat-
 ter part of the other verse: q.d. Graunt me graciously thy lawe, which I ac-
 knowledge and take to be the way of truth, &c.] Ver. 31. I haue cleaued [vz.
 vnfainedly, and with a good harte: meaning by this Metaphor of cleauing,
 continuing and perseuering in G D D his Lawe, sticking so fast vnto it, as
 nothing coulde remoue him from it: see Romanes 12, 9.] to thy testimonies O
 Lord [i. to thy law] confounde me not [i. let me not be confounded and asha-
 med: q.d. suffer me not to slide or fall into suche infirmities, eyther of worde
 or dede, that my life shoulde be shamefull vnto mee, and I scorned of the ene-
 mies of thy law.] Ver. 32. I will runne [vz. chearefullye and swiftly] the
 waye of thy commaundementes [i. that waye, order, and course of life whiche
 thy commaundementes shewe me: he meaneth that he will be prompte and
 ready to keepe Gods lawe] when thou shalt enlarge mine hart [some expounde
 it thus, when thou shalt haue set mee out of daunger, and giuen me thereby
 an occasion of great reioycing. I rather would expounde it thus: when thou
 shalt haue made my vnderstanding and spirite (which of it selfe is narrow and
 straight, not able to containe or conceaue any good things) capable by enlarging
 and opening of it, to containe and conceaue thy gifts and graces, see 1. King. 4,
 29, concerning the enlarging of Salomons hart, which in my iudgemente ser-
 ueth very wel to open this place,

Do. Verse 25 teacheth vs in distresse and affliction to call vppon **G D D**, by earnest prayers, also that one good grounde of our prayers, is Gods promises made vnto vs in his word. Verse 26 teacheth vs that God is nigh to the faythfull prayers of his poore seruants: also that we are ignoraunt of Gods law, till it please him in mercye to vouchsafe to teache vs. Verse 27 teacheth vs carefullye and continuallye to meditate in Gods worde. Verse 28 sheweth that Gods children are many times broughte verye lowe, but yet the hope that they haue in **G D D** his promises doeth raise them vp agayne. Verse 29 teacheth vs to abhorre, as all sinne generally, so particularlye lying and falshood: also that Gods worde rightly vled, is a great mean to vanquish the sinne by. Verse 30 teacheth vs that **G D D** his word shoulde be sette before vs in all the particular actions of this life. Verse 31 teacheth vs, to perseuer and continue in the profession of Gods truth, all the dayes of our lyfe. Verse 32 teacheth vs to go on forward in the race that is set before vs, and neuer to be weary of wel doing.

He.

Di. **I**n this whole part which consisteth of earnest prayer vnto God, the Prophet first beseecheth the Lord to giue him good things, as amongst others, the knowledge and obedience of his law. Ver. 33, 34, 35, 38, 40, secondly he praiseth him to giue strength to auoyd euil things. Ver. 36, 37, 39.

Se. Verse 33 Teach me [vz. which of my selfe am so blind, ignorant, and vnaypte to euery good thing] **O Lord** [vz. whom alone I feare and worship] the way of thy statutes [i. that order of life which thy law setteth out ver. 32. he called it the way of his commaundements] and I will keepe it [vz. thorow thine assistance and goodnesse, for otherwise no man can do any thing that good is] vnto the end [vz. of my life, meaning that he would obserue Gods law al his life long, see verse 112 of this Psalme afterwards.] Ver. 34. Giue me vnderstanding [vz. of thy will reuealed in thy word] and I will keepe thy law [vz. thorow thy goodnesse and assistaunce (as before) not onlye in my hart, but in my conuersation outwardlye] yea I will keepe it with my whole hart [i. soundly, sincerely, and with an vnfeigned affection, Meaning that in the obseruation and obedience of Gods lawe, he would auoyde all hipocrisie.] Verse 35. Directe me [vz. which thorow mine owne corruption am readye to runne out of the way] in the path of thy commaundements [i. in the waye and order of life which thy commaundements would haue me to tread] for therein [i. both in thy Lawe, and in a conuersation accordyng to the same] is my delighte [i. I take singular ioye and pleasure.] Verse 36. Incline [vz. thorowe the exercises of thy worde, and the working of thy spirite] mine hearte [i. the affections and desires of my hart] vnto thy Testimonyes [i. to imbrace the knowlence and practise of thy worde] and not to conetousnesse [i. greedy affecting and desyring of that whiche appertayneth to an other man]

man, he putteth one kinde of sinne, which is in deede the roote of all euill, for al other transgressions and vices whatsoeuer, as he did before, the word lying, ver. 29. of this Psalm.] Ver. 37. Turne away mine eyes [by the eyes, he meaneth all other senses, because they are the messengers which conuey or bring things to our other senses: and the windowes, or gates as it were, by which euil entereth into vs] from regarding [i. from beholding or looking upon: he prayeth against the beginning of euill, which being once ouercome, procelse and proceeding in it, need not to be feared] vanity [i. vaine things with the loue whereof men may easily bee ouertaken: q. d. remooue the affections of my mind from these things, which men do greatly desire and delight in, lest otherwise I being carped away from thy word, I embrace bayne things with other men] quicken mee [i. make me not only liuely to do thy will, but giue me grace to liue in it, all the dayes of my life] in thy way [i. in thy lawe, see ver. 15. of this Psalm.] Verse. 38. Stablish [i. performe and accomplish: for though Gods worde bee alwayes sure both in respect of his maiesty, from whome it cometh, and of it selfe, and the things propounded in it, and of vs also in respect of assured faith, yet it is then most liuely confirmed unto vs, when it is performed, and it declared to bee true and certaine, by effect as it were] thy promise [vz. made to me, he putteth one promise for many: vsing also promises for the word it selfe containing promises, as ver. 11. of this Psalm] to thy seruant [i. to me, for he speaketh of himselfe in the thirde person. q. d. make the effect of thy promises to come vnto me who serue thee with a good heart. for though it be true, that Gods promises perfourmed to others, may comfort men: yet nothing so much can they comfort vs, as this, which we see perfourmed to our particular persons] because he feareth thee [it woulde rather be turned thus, who feareth thee, for our feare of God, is not a cause. why God shoulde performe his promises to vs, and the Prophet meaneth by the word, feare, not onely a reuerent perswasion which he had in his heart of God, but the effects and fruits of that reuerence, that is, the worship and seruing of him according to his word.] Ver. 39. Take away [vz. of thy mercy and goodnes] my rebuke [i. the euil which I might commit against thy good lawe, and so it might tend to my shame, as though he prayed to be kept from notorious transgressions, as ver. 31. of this Psalm: or else thus, for as much as by some sinnes, and namely the sinne of adultery with Bathsheba, and murther of her husband Vriah, hee had purchased rebuke and shame amongst men, he beseecheth the Lord euen to remoue that] that I feare [vz. will not onely fall, but increase vpon mee, vnlesse in mercy thou cure and couer it] for thy iudgements [vz. which thou hast pronounced in thy word] are good [vz. to them that rightly vnderstand them, vnderstanding by iudgements not onely the threates of the lawe, but also, euen those comforts which God hath pronounced in the same.] Ver. 40. Beholpe, I desire [vz. earnestly and with a very good affection] thy commandements [i. both y knowledge and obedience of thy commandements] quicken mee, [see ver. 25. 37. of this Psalm] in thy righteousnes [i. in thy worde and lawe, which is called righteousnes,

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man, hee putteth one kinde of sinne, which is in deede the roote of all euill, for al other transgressions and vices whatsoeuer, as he did befoze, the word lying, ver. 29. of this Psalm.] Ver. 37. Turne away mine eyes [by the eyes, he meaneth all other senses, because they are the messengers which conuey or bring things to our other senses: and the windowes, or gates as it were, by which euil entereth into vs] from regarding [i. from beholding or looking vpon: he prayeth against the beginning of euill, which being once ouercome, pro- cesse and proceeding in it, need not to be feared] vanity [i. vaine things with the loue whereof men may easily bee ouertaken: g. d. remooue the affections of my mind from these things, which men do greatly desire and delight in, lest otherwise I being caried away from thy word, I embrace bayne things with other men] quicken mee [i. make me not only liuely to do thy will, but giue me grace to liue in it, all the dayes of my life] in thy way [i. in thy lawe, see ver. 15. of this Psalm.] Verse. 38. Stablish [i. performe and accomplish: for though Gods worde bee alwayes sure both in respect of his maiesty, from whome it cometh, and of it selfe, and the things propounded in it, and of vs also in respect of assured faith, yet it is then most liuely confirmed unto vs, when it is performed, and it declared to bee true and certaine, by effect as it were] thy promise [vz. made to me, he putteth one promise for many: vnto also promises for the word it selfe containing promises, as ver. 11. of this Psalm] to thy seruant [i. to me, for he speaketh of himselfe in the thirde person. g. d. make the effect of thy promises to come vnto me who serue thee with a good heart, for though it be true, that Gods promises perfourmed to others, may comfort men: yet nothing so much can they comfort vs, as this, which we feele perfourmed to our particular persons] because he feareth thee [it woulde rather be turned thus, who feareth thee, for our feare of God, is not a cause why God shoulde performe his promises to vs, and the Prophet meaneth by the word, feare, not onely a reuerent perswasion which he had in his heart of God, but the effects and fruits of that reuerence, that is, the worship and seruing of him according to his word.] Ver. 39. Take away [vz. of thy mercy and goodnes] my rebuke [i. the euil which I might commit against thy good lawe, and so it might tend to my shame, as though hee prayed to be kept from notorious transgressions, as ver. 31. of this Psalm: or else thus, for as much as by some sinnes, and namely the sinne of adultery with Bathsheba, and murder of her husband Vriah, hee had purchased rebuke and shame amongst men, hee beseecheth the Lord euen to remoue that] that I feare [vz. will not onely fall, but increase vpon mee, vnlesse in mercy thou cure and couer it] for thy iudgements [vz. which thou hast pronounced in thy word] are good [vz. to them that rightly vnderstand them, vnderstanding by iudgements not onely the threates of the lawe, but also, euen those comforts which God hath pronounced in the same.] Ver. 40. Beholde, I desire [vz. earnestly and with a very good affection] thy commandements [i. both y knowledge and obedience of thy commandements] quicken mee, [See ver. 25. 37. of this Psalm] in thy righteousness [i. in thy woorde and lawe, which is called righteousness,

righteousnes, because it is the onely rule of that righteousness, which we oughte to performe to God, or man.

Do. Ver. 33. Teacheth vs to pray to the Lord onely, for light and instruction out of his holy worde: also to cary with vs a holy purpose of perseuerance and continuance in the obedience of God, all the dayes of our life. Ver. 34. Teacheth vs that the vnderstanding, & keeping of gods law, is a singular gift of his own bestowed vpon his childe: also that our obedience to god, should be vnfeyned and without hipocrisie. Ver. 35. Teacheth vs that vnlesse God kepe vs in obedience, we shall continually wander out of the way: also that our continual delight and pleasure should be in Gods word. Ver. 36. Teacheth vs what a foule fault the sinne of couetousnes is: also that there is no better meane to subdue it in our selues, then care and conscience to walke in the obedience of Gods worde. Ver. 37. Teacheth vs, first to nippe off sinne in the beginning thereof: secondly to labour the mortification of our earthly members, and the partes of our bodies inclined to euill, and thirdly to pray for liuelines & continuance in the obedience of Gods trueth. Ver. 38. Teacheth vs that if wee haue by experience either in our selues or others, but specially in our selues, felt the trueth of gods promises perfourmed to vs, wee haue not onely a notable testimony of Gods goodnes, but a seale set vpon our sayth for the greater strengthening of it in the same. Ver. 39. Teacheth vs to pray the remouing of shame amongst men: specially if our shame shal bring with it some dishonour to God: also it teacheth vs not to be shameles as many men are, who are without blushing, and haue gotten to the selues harlots faces. Ver. 40. Teacheth vs to haue an earnest desire, both to knowe and walke in the obedience of Gods lawe. This part in summe declareth what great weaknes there is in man, to vnderstande loue and followe Gods lawe, vnlesse he be taught and renued by the power of his spirit.

Vau.

Di.

I This is the first letter, and noteth out the first part. In which the Prophet specially propoundeth two thinges. first he maketh prayer vnto God, for the continuance of his mercies, specially for manifesting his word vnto him
2 with the fruites and effectes which shall follow thereof, ver. 41. 42. 43. 44. Secondly he promisseth and boweth as it were a thankefull heart to the Lord, for his benefites, which he wil declare openly before all men, yea euen kings & magistrates. Ver. 45. 46. By a holy and religious life towards God himselfe. ver. 47. 48.

Se.

Ver. 41. And let thy louing kindnes [*i. thy most tender and infinite mercy*] come vnto mee, O Lord [*vz. from thee. q. d. let me haue it plentifully powred forth vpon mee, and make mee to feele it effectually*] and thy saluation [*i. ayde, helpe, yea, and eternall life it selfe: he setteth louing kindnes, or mercy, before saluation, as the cause before the effect*] according to thy promise [*vz. graciously*]

ously made vnto me. *q. d.* make mee to feele, that louing kindnesse and saluati-
on of thine, which thou hast promised and I pray for.] Ver. 42. So [i. by that 42
meanes onely and no other] shall I make answer [i. bee inabled sufficiently
to answer] vnto my blasphemies [i. vnto them that reuile and speake euill of
mee: *q. d.* I will not then dissemble any whit at all, but speake, euen as the thing
it selfe shall require] for I trust in thy worde [vz. which thou hast giuen mee:
q. d. I perswade my selfe in the trueth of thy worde, that when I shall once
sensibly feele thy mercy and goodnes, I shalbe wel able to answer all my gain-
sayers, See Luke 21. 14. 15.] Verse 43. And take not [vz. though for my 43
sinnes in iustice thou mightest] the worde of trueth [i. thy worde, which only
contepneth trueth in it] vtterly [i. altogether, or for euer. Immanuel readeth
this part of the verse thus. But take not out of my mouth, the very true word
[i. y^e word which is most true, referring the word which is here translated vt-
terly, not to the word, take away, as our English text doeth, but to the worde
of God, which in deede is most true] out of my mouth [in this speach hee doeth
not exclude the heart, by which we must beginne, but it is, *q. d.* vpholde not only
my heart in faith, lest I bee ouerthrowne through temptations, but bring to
passe also that my tongue may haue full liberty, so that I may praise thee a-
mongst men, without any feare: so also Saint Paul prayeth the Church, to
pray for him, that utterance might be giuen vnto him, that he might open his
mouth boldly. Ephe. 6. 19. and if we read, as it is in the English text, vtterly,
it declareth that hee had not such a great boldnesse to speake, as were to bee
wished] for I wayte [vz. with diligence and patience] for thy iudgments [vz.
to bee executed vpon the wicked in iustice, and vpon thy children in mer-
cy: the worde iudgements being vsed here, for the promises which God hath
made, containing either the punishments of the vngodly, or his mercies to his
children: See verse 39. of this Psalm.] Verse 44. So [vz. by this meanes, 44
when thou shalt continue with me the worde of trueth] shall I alway keepe
[vz. through thy goodnes and strength] thy lawe [vz. which thou hast pre-
scribed for mee to walke in] for euer and euer [the Prophet meaneth, that
through Gods strength hee shall continue, in the knowledge and practise of
Gods worde all the dayes of his life.] Verse 45. And I [vz. thy poore and 45
vnworthy seruant] will walke [vz. through thy mercy and goodnesse: mea-
ning by walking, that hee woulde liue, and be conuersant amongst men]
at libertie [i. in playne and easie wayes, or in great and broade wayes,
or as a man woulde say, in the kinges high way: which Saint Iames
chapter 2. 8. calleth the royall lawe, meaning also that he would walke with-
out feare of daunger as they doe most commonly, which are in a kingly or
broad way] for I seeke [vz. with an vnfeigned heart and continually] thy pre-
ceptes [i. the vnderstanding of them, and obedience to them.] Ver. 46. I will 46
speake also [vz. freely, boldly, and plainely] of thy testimones [i. of thy
lawe, and the pointes and matters therein propounded] before kinges [i.
mighty men of the earth, and magistrates. *q. d.* I will doe it in deede,
and

and that not only before inferiour persons, and in their sight and hearing, but euen before them, who for their greatnes, are wont to stoppe by other mens mouthes, and command the silence. Surely it is a good token, that men haue well profited in Gods word, when men are armed against all terrors of men] 47 and will not bee ashamed [vz. to speake of it, freely and boldly.] Verse. 47. And my delight shalbe [vz. continually, and all the daies of my life] in thy commandements [i. in thy lawe, by which thou hast commanded mee what I should do, and what I should leaue vndone] which I haue loued [vz. not in words onely, 48 but in deede and trueth, and with an vnfeigned loue.] Ver. 48. Mine hands also, will I lift vp, vnto thy commandements [q. d. I will stretch out my handes, that I may readily receiue, turne ouer, and search out thy commaundements: and this similitude declareth, the earnestnes of his desire, because that looke whatsoeuer we desire to haue, we do straine our selues to take it, and lay holde of it, by stretching out our hands] which I haue loued [sc. ver. 47.] and I will meditate in thy statutes [sc. ver. 23. 27. of this Psalmine.]

Do. Ver. 41. Teacheth vs, that Gods promise is a sure ground vnto vs of his loue and our saluation. Ver. 42. Teacheth vs, that grounded perswasion out of the word maketh vs bold to speake, euen in the face of our aduersaries. Ver. 43. Teacheth vs that there can no greater punishment be laid vpon vs in this life, then to lacke Gods word: also that we should in all cases with patience, tary the Lords leasure. Ver. 44. Teacheth vs to indouour what in vs lyeth, continually to keepe Gods lawe. Ver. 45. Teacheth vs that he walketh simply and surely, that walketh according to the prescript rule of Gods worde. Ver. 46. Teacheth vs that no feare of men, nor shame of our selues, should cause vs to conceale or keepe backe anye part of Gods trueth. Ver. 47. Teacheth vs, vnfeignedly to loue, and continually to delight in the lawe and word of GOD. Ver. 48. Teacheth vs, with earnestnes and readines, to labour to apprehende Gods trueth, and to holde it fast when we haue obteyned it: also, to vse not onely hearing and reading of Gods word, but dayly meditation therein.

Zain.

Di. I The Prophet in this vii. part, doth first pray vnto God, that hee might in himselfe effectually feele the accomplishment of Gods promises: and this 2 conteyned ver. 49. Secondly he sheweth what great comfort and consolation he had in the word of God, and by the keeping thereof, and this is ver. 50. 52. 54. 55. 56. Lastly hee shewed, that no scoynes of the wicked woulde turne him away from God and his truth, and that he recompensed that euil of theirs, with this good, fearing greatly the great iudgements, which for the contempt of God and his trueth, should fall vpon them. ver. 51. 53.

Se. Ver. 49. Remember [i. declare by effect, that thou doest remember. Sc. Gen. 8. 1.] the promise made [i. the promise which thou hast made] to thy seruant [i. to me thy seruant, he speaketh of himselfe in the third person] wherein [i. in which

which promise] thou hast caused mee to trust [vz. not onely because thou hast made and giuen me the same promise, but also hast commaunded mee to take sure hold thereof. The Prophet here desireth God, in dede to perfourme that which he had promised him, whereby hee sheweth, that though God seemed to be farre off, yet he would stay himselfe vpon his worde.] **Ver. 50.** **31.** [thy promise made vnto me] is my comfort [vz. doth greatly comfort me] in my trouble **50**
 [v. when I am in any trouble whatsoeuer, when I thinke of it: this is as it were the speach of his heart, receiuing singular comfort, by meditations in Gods promises] for thy promise [vz. made vnto me in thy word] hath quickened me [v. hath not onely strengthened and confirmed mee at all times, but euen then when I seemed to be nigh vnto death, or as it were dead already, it did after a sort restore me to life.] **Ver. 51.** The proude [vz. men of the worlde, meaning thereby, the wicked and vngodly, whome hee calleth proude, because they did **51**
 despise God himselfe, and treade vnder foote, as it were, all his holy doctrine] haue had me exceedingly in derision [v. haue scoffed and feared at me, not onely very much, but also continually: for that word exceedingly noteth also, that day by day, and one day after an other, they did assault him with newe and fresh combats of scoffes and taunts] yet [q. d. for all that they haue done] I haue not declined [v. gone aside or astray] from thy law [vz. which thou hast prescribed for me to walke in. q. d. no floutes, or taunts of men, could pull mee from the obedience of thy trueth.] **Ver. 52.** I remembred [v. I called to mynd in my medi- **52**
 tations, and deeply thought vpon] thy iudgements [v. such examples, as whereby thou shewedst thy selfe, to be iudge of the worlde] of old [v. which thou biddest and madest manifest in former ages, hee meaneth, that he thought vppon, such iudgements, as God in former times had declared vnto the worlde. for iudgements read ver. 43. of this Psalme, vnderstanding thereby Gods punishments vppon the wicked, and his mercy towards his seruants] and haue bene comforted [vz. exceedingly, specially in the inward man, by the sight and beholding thereof.] **Verse. 53.** Feare [vz. of heart and trembling; meaning thereby also great feare] is come vppon me [v. hath taken strong holde vppon mee] for the **53**
 wicked [v. because of these great iudgments, which shall fall vpon the wicked] that forsake thy lawe [v. that breake and transgresse thy lawe, in their wordes, thoughtes, and deedes, others I knowe giue other senses, but methinketh, this is plaine and right, vz. that the prophet considering Gods horrible iudgments against the wicked, was, as it were, seased and stricken with a very great feare.] **Ver. 54.** Thy statutes [v. thy worde and lawe] haue bene my songes [v. **54**
 as some interpret it, haue giuen me occasions to write songes. I woulde rather expound it thus, haue giuen me pleasure, ioy, and contentment, because men greatly reioyce and content themselves in musike] in the house of my pilgrimage [some thinke that he meaneth his banishment, when he was persecuted by his enemies and fled, fr. in the face of Saul, Abshalon, or others, in which distresse he wandered vp and downe, and yet because he was long in it, hee did count it as it were, the house of his dwelling. I rather thinke, that hee vnder-
 standeth]

standeth hereby, the whole course, and race of his life, both that time, and all other times, for the Prophet had not then comforte only, but al the dayes of his life: so that, in the house or place of his pilgrimage, is as much as if he should say, in whatsoeuer place of the world I am, haue been, or shalbe, yea al the dayes of my life, and this the rather, because the godly haue alwayes esteemed their liues, for a pilgrimage, as Gene. 47. 9. Psal. 39. 12. also ver. 19. of this psal. See also Heb. 11. 9. 10. Jer. 55. I haue remembred [see ver. 52. of this psalme] thy name [i. thy maiesty, goodnes, and power, as Psal. 70. 1.] O Lord [vz. whom I serue] in the night [vz. when others sleepe. 7. d. euen then doe I watch and remember thee, when others take their rest] and haue kept thy lawe [vz. with a good and sincere heart.] Jer. 56. This I had [i. al these graces were giuen me, from thy goodnes only] because I kept [i. in deuoted what in mee lay to keepe & performe] thy precepts [i. thy law and commandements, he boasteth not here of any merit of his owne, but saith, God in working a special deliuerance, did yelde a notable testimony to that goodnes which was in him. Immanuel redeth this verse thus.] This is a comfort vnto me, that I keepe thy commandements [7. d. euen the litle or slender obedience that I yelde to thy lawe, doeth much comfort me.

Do. Jer. 49. Teacheth vs that Gods promises made vs in his worde, ought to be special grounds, of our perswasions, touching his mercies towards vs. ver. 50. Teacheth vs that Gods promises are speciall comforts vnto vs, in þ time of our distresses. Jer. 51. Declareth what is the nature of the vngodly, vz. to scoffe continually at gods religion, & the professors therof: also, that no conceit or ignominie in this life, should draw vs away from the obedience of our God. Jer. 52. Teacheth Gods children to receiue comfort, not only in his mercyes practised towards them, but also in his punishments powred forth vpon the wicked. Jer. 53. Teacheth vs, that we should not onely be grieued, when we see gods law broken but to be stricken with feare of those iudgments, þ from God shal fall vpon the wicked. ver. 54. teacheth vs that nothing should minister more ioy & contentment to vs in this life, then gods word. Jer. 55. teacheth vs continually to meditate on gods power, goodnes, maiesty, &c. also that wee shoulde many times forbear, euen our ordinary rest and sleepe, to the ende wee might performe that duty. Jer. 56. Teacheth vs that God giueth continual blessings to them that haue care and conscience to obserue his lawes.

Cheth.

Di. **A**L that the prophet speaketh in this eight part of the psalme, may be referred, either vnto God, before whom he powreth forth earnest supplications, 1 for the assistance of his grace, in the obedience of his word. ver. 57. 58. 64. or else vnto himselfe, wherein he declared what care he had of obedience to gods law, and to obserue al the meanes that might cause him to grow therein, neglecting also all things that might hinder him therein, and this is contained in ver. 59. 60. 61. 62. 63.

Jer. 57.

Ver. 57. O Lord thou art my portion [vz. alone, q. d. I haue none that I hang
 or depend vpon, but thee alone, See Psalme. 73. 25.] I haue determined [vz.
 with my selfe, and that altogether whatsoeuer come of] to keepe [vz. in my
 life and conuersation] thy wordes [i. the worde that thou hast giuen me, as the
 rule of my life: the meaning is, q. d. seeing that thou O Lord, art mine inheri-
 tance, and hast in mercy chosen me to thy selfe, I haue fully concluded with my
 selfe, to keepe thy law.] Ver. 58. I [vz. being prync to mine owne weaknesse & 58
 wretchednes] made my supplication in thy presence [i. prayed before thee, and
 to thee, it may be vnderstood, euen of some solemne prayer, that the Prophet
 made before the arke] with my whole heart [i. vnfeignedly and without wander-
 ring affections, those setting my heart earnestly vpon things, & I vttered with
 my mouth] be merciful vnto me [vz. thus distressed as I am according to thy
 promise [vz. made and giuen to me, and other thy seruants also that call vpon
 thee. See ver. 49. of this Psalme. q. d. performe thy promise made vnto me, by thy
 word in Christ, and not in respect of my infirmity.] Ver. 59. I haue considered 59
 [vz. diligently, and carefully] my waies [i. the maner and order of my life here-
 tofore] and turned [vz. from those corrupt and naughty pathes of wickednes]
 my feete [i. not my feete onely, but mine affections also. See Eccle. 4. 17.] into thy
 testimonies [i. into the way & keeping of thy law, q. d. I haue viewed my life past
 and I do also wel consider my conuersation present, and now the thing that I
 wholy purpose is this, to giue my selfe, to the veriest of my power to keepe
 thy commandements.] Ver. 60. I made haste [vz. after y beholding of the former 60
 things] & delayed not [i. nothing hindered me] q. d. I made speed in deede, for so
 much doth this doubled speech mean: for such a doubled speech, see Psal. 118.
 17. to keepe [vz. sincerely, soundly & without hypocrisie] thy commandements
 [i. the things which thou haddest commanded.] Ver. 61. The bands of the wis- 61
 ked [i. the great troupes & companies of vngodly men: & by this phrase, he no-
 teth the multitudes of his enemies] haue robbed me [i. haue taken from, & that
 by fraude & violence, all that euer I had] but [vz. for all that] I haue not for-
 gotten thy law [i. the things prescribed in thy law, and the comforts therein con-
 tained: q. d. neither their flattery, nor their fraude, nor anything, & they coulde
 do against me, could draw me away from the obedience of thy truth.] Ver. 62.
 At midnight [vz. when others are fast and sound a sleeper. See before verse 62
 55. This declareth his arduency and affection: q. d. euen then when I shoulde
 take my rest as others doe] will I rise [vz. not onely from my sleepe, but euen
 out of my bed] to giue thanks vnto thee [vz. for thy gret & infinite blessings be-
 stowed vpon me, or as followeth] because of thy righteous iudgements [i. be-
 cause of the faithful performing, of all those thinges, which thou hast promi-
 sed, either in mercy to thy seruants, or in iustice, to thine enemies.] Ver. 63. I 63
 am a companion [i. I vse and frequent the company] of all the yfearce thee [i.
 serue and worshippe thee, with that reuerent feare that appertayneth vnto
 thee] and keepe thy preceptes [i. hee sheweth howe men may know whether
 they themselves or others feare G O D or no, euen by keeping his lawe,
 and

and doing the things that it requireth. And the Prophet kept company with these good men, both that he himselfe, by them might bee confirmed, and also
 64 that he might aide and confirme them.] Ver. 64. The earth [i. the whole world] it selfe, and all the creatures therein contained.] O Lord [vz. whome I serue alone] is full [vz. in every place and quarter, so that a man can turne his eye or head no way, but he shal see plaine testimonies of it] of thy mercy [vz. towards it and al thy creatures] teach me thy statutes [se ver. 26. of this Psalm, he desireth that the mercy of God, which is spred abroad ouer all creatures, may be manifested to himward, so that thereby he may profit in Gods lawe, because that the spirit of vnderstanding, is a principal signe of Gods fauour and grace and this petition consisteth of two partes, vz. that God pitying his wretchednesse, and want of knowledge, woulde perforce his promise made to him in that behalfe: whereunto the better to induce God, he vseth an argument, taken from the abundance of Gods mercy manifested to al his creatures, & that is the second part or point.

Do. Ver. 57. Teacheth vs that seeing God hath chosen vs to bee his people, wee should carry with vs, a resolute perswasion to obey his lawe. Ver. 58. Teacheth vs that the prayer which we make vnto God, should be vnfeigned and proceed not onely from the tongue, but from the heart also, also that in our prayers, we should make Gods mercies, and promises, principall proppes of our faith. Ver. 59. Teacheth vs not onely to haue a carefull eye, to our conuersation past and present: but also it sheweth vs, that the single sight therof, is a good meane to bring vs to the obedience of God. Ver. 60. Teacheth vs with speed to turne vnto the Lorde, and not to put of from day to day, as worldly men doe. Ver. 61. Doeth not only set out the cruel and spoyling minds that the wicked haue, but sheweth also, that the children of God should haue such constancie in his truth, as nothing should withdrawe them from it. Ver. 62. Teacheth vs to haue such care of Gods seruice, that wee should many times break our sleepes as it were, to performe that duety. Ver. 63. Teacheth vs as to auoyd euil company: so for the profite that maye come to our selues thereby, and for the good that we may do to others, to frequent good company. Ver. 64. Setteth out the largenes of Gods mercy, and sheweth what want of knowledge we haue in Gods holy worde.

Teth

Di. This being the 9. part of the Psalm, consisteth specially of these pointes,
 1 first the Prophet confesseth gods great goodnes towards him, and prayeth
 2 for the continuance therof. Ver. 65. 66. 68. Secondly he declareth that euen the afflictions, which they suffered in this life, were through the consolation which
 3 he had in the word, comfortable, and profitable vnto him. Ver. 67. 71. 72. Thirdly, he setteth out the cruelty and naughtines of the wicked, and his owne goodness, and yet without any boasting thereof, ver. 69. 70.

Ver. 65.

Ver. 65. O Lord [vz. the only true God] thou hast dealt [vz. in euery thing, and euery way] graciously [i. in all fauour, loue and mercy] with thy seruant [i. with me thy seruant, for he speaketh of himselfe in the thirde person] according to thy worde [i. according to thy promise that thou hast made and giuen mee: q. d. as thou hast graciously promised mee all goodnes, so hast thou graciously also, and in great mercy performed the same.] Ver. 66. Teach me [vz. 66 who of my selfe am blinde and ignorant] good iudgment and knowledge [vz. out of thy holy worde: q. d. teach mee, by the light of thy holy worde, in sound iudgements and knowledge to discern betwene trueth and falshood] for I haue belæued [vz. stedfastly] thy commaundementes [vz. that they are good, true, and holy: he meaneth also by this manner of speech, that hee did willingly imbrace all that, which was appointed in gods lawe.] Ver. 67. Before I 67 was afflicted [vz. from thee, and by thine appointment] I went astray [vz. from the wayes of thy commandements] but now [vz. since thy corrections were vpon me] I keepe [vz. with a sincere and good mynde, vnderstanding by keeping, obseruing, and obeying] thy word [i. the things manifested and commaunded in thy word: See Hosea. 5. 15. Immanuel readeth it thus] when I did not yet speake [i. euen from my birth I am a sinner, a stranger from thy lawe, and the childe of wrath, as Psalm. 51. 5.] I went astray [i. I was a sinner against thee, as before] but now I keepe [vz. diligently or in my heart, meaning also that he layd it vp in his mind] thy word [i. thy promises. Thus he applieth it to original sinne, whatsoeuer it is, certaine it is, that hee was not deliuered, from that stubboynes and peruerse rebellion, wherewith all mankinde is infected, but by the mighty working of Gods holy worde and spirit.] Ver. 68. Thou [vz. 68 O Lord] art good and gracious [as to all, so specially to thy people, see Psalm. 86. 5.] teach me thy statutes [see ver. 26. 64. of this Psalm, and marke howe to moue the Lord to teach him in his lawe, he setteth before him Gods houny and goodnes.] Ver. 69. The proude [see ver. 51. of this Psalm, hee meaneth 69 by this speech, the chiefe men amongst them, who were puffed vp, with a peruerse and vayne trust in their honours and riches] haue imagined [as secretly and within themselves, so cunningly and finely] a lye [i. false and vniust accusations, hee putteth one for many] against mee [vz. euen to take away my life, if it be possible] but I will keepe [vz. through thy goodnes, strength, and assistance] thy precepts [i. the thinges that thou hast commaunded] with my whole heart [i. sincerely and vnfeignedly.] Ver. 70. Their heart [i. their minde 70 & vnderstanding] is fat as grease [i. is mightily fatned: so that there is nothing in it, as it were, but fat: he meaneth by fat as grease, not onely that they were puffed vp with prosperitie, and so made vnapt to vnderstand holy thinges, but also that they were dayly more and more indurate and hardened, See Isaiah. 6. 10.] but my delight is in thy lawe [vz. aboue, and before all thinges.] Ver. 71. It is good [i. both profitable and pleasaunt: as Psalm 92. 1.] for 71 mee [vz. thy poore and vnworthy seruant] that I haue bene afflicted [vz. graciously and mercifully at thy handes, and that with the rods of thy children. see

ber. 67. of this [Psalme] that I may learne [vz. not onely to knowe, but also to obserue] thy statutes [i. the lawes which thou hast established. Ver. 72. The law of thy mouth [i. the worde which proceeded and came from thee, and was vnder- stood, as it were with thy mouth] is better vnto me [i. is more deare and precious and sweete] then thousands of gold and silver [i. then a very great number, or infinite treasure, he meaneth that he did preferre Gods worde, before all earthly things whatsoever.

Do. Ver. 65. Teacheth vs that God alwayes graciously perfozmeth his promi- ses to his seruants. Ver. 66. Teacheth vs that we can haue no sounde know- ledge till God teach it vs. Ver. 67. Teacheth vs that afflictions are profitable instruments, which God doeth vse, to draw vs on to the practise of his worde, ver. 68. Teacheth vs to make gods grace & goodnes our special ground worke of our prayers. Ver. 69. Teacheth vs, first that the wicked will leaue no stone vnrolled, that thereby they might hurt the godly: Secondly that wee shoulde strine vniuersally to keepe Gods lawe. Ver. 70. Teacheth vs that the wicked are hardened and baked as it were in their sinnes: also that wee shoulde take singular delight and pleasure in gods word. Ver. 71. Teacheth vs that afflictions are euen good for vs, because they pull vs on to the obedience of Gods trueth. Ver. 72. Teacheth vs to preferre Gods worde, before all worldly things whatsoever.

Iod.

Di. **T**his tenth part consisteth wholly of supplications and prayers, partly for himselfe, ver. 73. 76. 77. 80. partly also for others, ver. 79. and partly against the wicked and vngodly: ver. 78. lastly hee sheweth what fruite the godly shal reape, in that his petitions are granted vnto him, and cōfesseeth that he hath deserved al punishments, ver. 74. 75.

Sr. Ver. 73. Thine hands haue made me [i. thou by thy mighty power O Lorde hast created mee, of the slime and dust of the earth] and fashioned me [vz. in this order and shape wherein I nowe liue] giue mee vnderstanding therefore [i. make mee apt and able so to vnderstand thy will] that I may learne [vz. to knowe and keepe thy commaundements. Marke here two thinges, first that in making his prayer for holy vnderstanding, hee iustly accuseth himselfe and all others of blindness, which proceeded not from the Creator, but from man corrupted: Secondly, that euen by his creation he conceived hope, that God woulde continue his worke begunne in him, because God leaueth not his worke, and therefore hee requireth God, to bestowe newe grace vpon him, and to finish that which he has begunne in him.] Ver. 74. So [i. by that meanes when they shall beholde and see that,] they that feare [vz. with the reuerent feare of thy loanes, from which as from the cause proceedeth this true effect, of the right worshipping and seruing of thee] seeing mee [vz. thus instructed, and taught by thee, in the knowledge of thy lawe] shall reioyce [vz. for the

the graces, that I haue receiued from thee] because I haue trusted [vz. steadfastly and with patience] in thy woorde [vz. generally, but specially in thy promises.] Verse 75. I knowe O Lorde [vz. not onely by the trueth of thy woorde, but also by mine owne particular experience and practise] that thy iudgments [i. all thy iudgments whatsoever, but specially these punishments whereby thou dost prouoke men to repentance] are right [i. are ministred in all equity and right, so that no man can charge thee of iniustice] and that thou hast afflicted mee [i. corrected and chastened mee, as verse 67. 71. of this Psalmine] iustly [i. being mooued thereto by very good right and cause.] Verse 76. I pray thee [vz. humbly and heartily] that thy mercy [i. thy singular and buspeakeable goodnesse] may comfort mee [vz. alwayes, and namely when I am in any sorowe and distresse] according to thy promise [vz. made and giuen, that is according to the promise that thou hast made] vnto thy seruant [i. to mee thy seruant, for hee speaketh of himselfe here in the thirde person, as sundry tymes before in this Psalmine.] Verse 77. Let thy tender mercyes [vz. which thou wast wont to shewe heretofore, to thy afflicted seruantes] come vnto mee [vz. also: that is, let mee be partaker of thy exceeding loue in trueth and feeling, as they haue bene] that I may liue [vz. here vppon earth among men, and set forth thy prayse: See verse 17. of this Psalmine] and it is as much also, q.d. It is impossible that I shoulde liue, till such time as I feele my selfe reconciled to thee through thy mercy] for thy lawe [i. study practise and knowledge of thy woerde] is my delight [i. all my whole delight, for the Prophet vseth here a woerde of the plurall number, delights.] Verse 78. Let the proude bee ashamed [vz. euen before thee, and before men, what hee meaneth by proude persons see before, verse 51. 69.] for they haue dealt wickedly [i. vniustly and cruelly against mee] and falsely [vz. also with mee, meaning that they had both by force and fraude, as lying, hypocrisie, &c. sought his ouerthrowe] but I meditate [vz. earnestly and continually for all that] of thy precepts [i. of thy lawe and word, and of the things conteyned therein.] Verse 79. Let such as feare thee [i. loue and serue thee with an vnfeigned heart] iurne vnto mee [i. ioyne themselves to mee agayne in familiaritie, after that through thy iudgements, thou shalt haue declared and made knowne vnto them, the goodnesse of my cause. See Iob. 6. 29. q.d. as the good haue, for a tyme, through the insolency and pryde of myne enemies bene beaten backe, so let them nowe take courage agayne, when they shall see mee restored and lifted vp] and they that knowe thy testimonies [vz. to doe them.] Verse 80. Let my heart be vpriight in thy statutes [i. let me haue a sound affection towarde thy word and obedience of it, and let mee be free, in these things that I doe, of all hypocrisie, and dissimulation] that I bee not ashamed [i. made ashamed and that before men, which should in deede be- trayde me, if I should depart from thy statutes: see ver. 31. of this Psalmine, also Psalm. 44. almost throughout, specially towards the end.]

Do. Ver. 73. Teacheth vs to pray earnestly, for light and vnderstanding out of Gods word. Ver. 74. Teacheth vs that Gods mercies bestowed vpon some of his children, should be an occasion of comfort and ioy to the rest. Ver. 75. Teacheth vs freely to confesse, that whatsoeuer God doeth, he doth it vprightly because there is no vnrightheousnes with him. Ver. 76. Teacheth vs that Gods mercy and goodnes rightly felt, is the speciall matter of comfort to al his children. Ver. 77. Teacheth vs that wee can not liue, no not in this life, much lesse in the life to come, without Gods great mercy. Ver. 78. Teacheth vs that wee may pray against the wicked: also what the nature of the wicked is, *vz.* to vse force and flattery against Gods Saintes, to worke them hurt if they can thereby: lastly, that serious meditation in Gods lawe, is a singular comfort agaynst the assaultes of our enemies. Ver. 79. Teacheth vs to pray for them that bee shrunke away, euen as for our selues: also that there is no right worshippe of God, without the knowledge of his worde. Ver. 80. Teacheth vs to pray earnestly against the sinne of hypocrisie and dissimulation.

Caph.

D. The Prophet in this eleuenth part, maketh hearty prayer to the Lorde,
 1 for helpe and deliuey, first, because of the miserable estate, wherein hee
 2 himselte was in respect of his owne person. verse 81. 82. 83. 88. Secondly in
 respect of the great outrage and cruelty of his enemies. verse 84. 85. 86.
 87.

S. Verse. 81. My soule saynteth [i. my life is euen as it were consumed] for thy
 saluation [i. with looking, for helpe and deliuerance from thee] yet [q. d. not-
 withstanding all this great distresse wherein I am] I doe wayte [vz. in hope
 and patience] for thy worde [i. for the accomplishment of those thinges which
 thou in thy worde hast promised. q. d. I haue in great patience, waited for deli-
 uerance from thee, and wil waite for it still: for by fainting, hee vnderstandeth a
 certaine patience, whose force though it seeme to be vtterly lost, yet doeth it not
 altogether forsake them, in whome it is, who seeme notwithstanding to bee
 dead, but, putteth into their heartes secret gronings, yea such as men cannot
 82 well expresse. Ver. 82. Mine eyes [i. the power, strength and sight of mine eyes]
 faile [i. decayeth, and waxeth dimme, for otherwise hee had his eyes still] for
 thy promise [i. with looking for the accomplishment of thy promise, so long
 thou seemest to mee, to deferre and put it off] saying [i. in so much, that I
 burst forth into this speech, and saide] when wilt thou comfort mee [vz. dis-
 tressed and afflicted on euery side: such a sore conflict and battaile had Da-
 83 uid within himselte.] Verse. 83. For I am like a bottle [vz. made of beastes
 skimmes] in the smoke [i. hanged vp in the smoke, hee meaneth that through
 grieve and misery, hee was wrinkled withered, dzyed away, and consumed as
 it were] yet do I not forget thy statutes [q. d. my miseries dzyue me not into a
 forgetfulness of thee and thy word, but make mee more to remember thee & it.]

Verse 84.

Verse 84. How many are the dayes [vz. of affliction and trouble] of thy 84
 seruau[n]t [i. which thy seruau[n]t shall indure: See Psalme 116. 2. in the Pro-
 phetes also we shal read this phrase, the dayes of Egyp[t], the dayes of Babylon,
 &c.] when wilt thou execute iudgement [i. when wilt thou punish] on them
 that persecute me [vz. without a cause.] Verse 85. The proude [See before. 85
 ver. 51. 69. 78.] haue digged pits for me [i. haue secretly, and by ambushes, as
 it were, sought my death and destruction, See Psalme 7. 15.] which [vz. craftie
 and subtil kinde of dealing] is not after thy lawe [i. consenteth not with the
 trueth of thy woo[r]de, but directly fighteth against it: and this hee addeth, to
 moue the Lorde, the rather to execute iustice. Immanuel referreth it to the
 persons thus.] The proude who confor[m]e not themselues to thy lawe [i. will
 not bee ruled after thy woo[r]de, nor order their life according to it] haue dig-
 ged pittes for mee, but methinketh the other sence is as playne.] Verse 86. All 86
 thy commaundements [i. they all generally, and euery one of them particular-
 ly] are true [i. most true, yea trueth it selfe, and in all trueth and vprightnesse
 enioyned men to obserue them] they [i. the proude and wicked men] persecute
 mee falsely [i. not only without a cause on my part, but lyngly and slanderously
 in respect of themselues] helpe mee [vz. thus distressed, and deliuer mee from
 these bloody and cruell men.] Verse 87. They had almost consumed me [vz. 87
 through their wicked deuises, and cruell practises] vppon the earth [i. li-
 uing here vppon the earth with them. Immanuel readeth it better thus] cast
 downe vppon the earth [i. being very much humbled and afflicted: q. d. my mi-
 serie coulde not moue them to pity mee, but the more weake I was, the more
 cruell they were against mee] but [vz. for all that] I forsooke not thy statutes
 [i. I ceased not to beleue thy woo[r]de, and to walke in obedience of it.] Verse
 88. Quicken mee [i. recreate and refresh mee ouer all my troubles, and as it 88
 were call mee backe from death to life] according to thy louing kindenes [vz.
 which thou wast wont to shewe to thy seruau[n]ts, and hast heretofore declared
 vnto mee] so shall I keepe [vz. diligently and carefully] the testimonie of thy
 mouth [i. thy woo[r]de and lawe: which is thus named, to set out the authori-
 tie that it hath in it selfe, and shoulde haue amongst men, See ver. 13. of this
 Psalme.]

Ver. 81. Teacheth vs, that howsoeuer the faith, hope, and patience of Gods Do.
 children bee for a time darkened, yet it is neuer utterly quenched, or put out.
 Ver. 82. Teacheth vs, that God many times bringeth his children to a lowe
 ebbe, and doth for a long while withholde his aide, yet doeth he not altogether
 for euer forsake them, it sheweth also what great conflicts the godly haue, in
 their troubles. Ver. 83. Teacheth vs that no misery shoulde make vs to for-
 get Gods word, nay rather the more our miseries are, the more should we me-
 ditate therein, because in it only is sound comfort to be found. Ver. 84. Teacheth
 vs that euen Gods children do many times desire to know those things, which
 the Lord hath not particularly reuealed vnto them in his word. Ver. 85. Tea-
 cheth vs that the wicked are both cruel and crafty. Ver. 86. Teacheth vs that
 the

the more egerly men molest vs the more earnestly we should call vpon God for his helpe. *Uer. 87.* Teacheth vs two things: first that the vngodly are without bowels of pity and compassion, secondly that we should be so rooted, in the loue and knowledge of God, and his truth, as nothing shoulde pull vs away therefrom. *Uer. 88.* Teacheth vs that wee can perfoyme nothing obediently to God, till it please him to giue vs the grace and strength.

Lamed.

Di. In this part the Prophet maketh plaine prooffe, of the certaintie, continuing
1 I lance and truth of Gods word, first by the very works of creation. *uer. 89. 90.*
2 91. secondly by his owne particular experience and practise. *uer. 92. 93. 94.* and
so on to the end of this part.

Se. *Uer. 89.* O Lorde thy woorde endureth for euer in heauen [*q. d.* euen the very
heauens can be witnesse of the continuance and constancie of thy worde: seeing
that they in the strength of thy worde, continue and abide, much more shall thy
worde it selfe endure: Some expound it thus, the Prophet affirmeth, that wee
should not seeke for, the assurednes of gods word, in the estate of earthly things
which are subiect to many changes, but in heauen [*i. in God himselfe who is*
not subiect to any alteration, but methinketh the other is the more playne
90 sense.] *Uer. 90.* Thy truth [*i. the truth of thy woorde, but specially that part*
of thy woord which containeth promises] is [*i. lasteth*] from generation to ge-
neration [*i. perpetually and for euer, so that al ages haue and shall confesse the*
same, by their owne experience to be true] thou hast laid [*vz. in the beginning,*
or afoze time, as *Psalme. 102. 25.*] the foundation of the earth [*hee meaneth*
that God had strongly made the earth, so that it could not bee moued, euen as
though it were set vpon a most sure foundation] and it abideth [*vz. in that e-*
state and condition, wherein thou hast placed it. *Immanuel* readeth the latter
part of the verse thus] when thou [*vz. O Lorde*] diddest establish [*i. make and*
create, and that also to continue the same time that thou haddest set it] the earth
[*i. the world and al things therein contained*] it was [*i. thy truth and word was*
then. *q. d.* thy steadfastnes in keeping thy promises shal continue throughout all
generations, as the earth endureth, which thou established by thy word onely.]
91 *Uer. 91.* They [*i. the world and all things therein contained*] continue [*vz. safe,*
sound, and sure] euen vnto this day [*vz. wherein we liue, and so shall bee vnto*
the worldes end] by thine ordinances [*i. by thy word and appointment: q. d. as*
all thinges were created by thy worde, so by the same worde they subsist, and
are preserved in their estate, and continually multiplied vpon the earth, for
mans vse] for all [*vz. thy creatures*] are thy seruants [*i. serue thee, and at thy*
92 commandements do thy will, euen as seruants obey their masters.] *Uer. 92.*
Except thy lawe [*i. thy word: he putteth a part of Gods word which consisteth*
of commandements for the whole] had been my delight [*i. haue bene a continu-*
al delight and comfort vnto me, which I take he meaneth by using the word in
the

the plurall number, though it bee not so here turned: vnderstanding likewise thereby, that it was his whole delight also in this life.] I should now haue perished in mine affliction [i. it could not haue been auoyded, but both long agoe, and euen at this present, I should haue sunke downe and dispaired vnder my miseries.] Ver. 93. I [vz. thy poore seruaunt] will neuer forget [vz. through thine assistance and grace, for otherwise it is a very easie matter for flesh and blood to forget them] thy precepts [i. thy worde: a part for the whole] for by the [i. by the ministry and light of that thy holy word] thou hast quickned mee [i. brought me out of darknes into light, and out of death into life.] Verse 94. I am thine [i. I belong vnto thee, through thy goodnes, euen as thy sonne & ser- 94 uant] saue me [i. deliuer me therfore, from the dangers and distresses, wherein I am, or else am likely to fall] for I haue sought [vz. with a good and an vpright heart] thy precepts [i. thy worde as before. ver. 93. meaning by seeking, an earnest study and affection which hee had, not onely to knowe, but also to performe the will and word of God.] Ver. 95. The wicked [i. the vngodly and mighty men of the world] haue waited [vz. very narrowly and subtilly] for me [i. for my life and wayes] to destroy mee [vz. if they coulde finde any manner of euill by mee] but I will consider [vz. with care and conscience, and attention of heart] thy testimonies [i. thy worde, hee meaneth that hee woulde not be turned backe from the study and meditation of Gods lawe, for any thing the wicked could do against him.] Verse. 96. I [vz. my selfe] haue sene [vz. 96 both with my outward eyes, and the eyes of my sayth and mynde] an end of all perfection [i. that there was nothing coulde bee so perfect in this lyfe, but it had or shoulde haue an ende] but thy commaundement [i. thy worde] is exceeding large [i. so large, as neither I, nor any other, can beholde, no not with the eyes of our vnderstanding, an ende thereof, because it shall continue and indure for euer and euer: and this serueth wonderfully for the commendation of the word.]

Ver. 89. 90. Declare for the comfort of our consciences, the certaintie and assurednes of Gods word. Ver. 91. Teacheth vs that it is Gods word only which heretofore created, and at this present vpholderth all things. Ver. 92. Teacheth vs that we should take singular delight and pleasure in Gods word, Secondly that it alone is it, that can comfort vs and keepe vs from perishing in distresse. Ver. 93. Teacheth vs to haue continuall meditation and study in Gods lawe. Ver. 94. Teacheth vs to ground our prayer vpon Gods fauor towards vs. and his election of vs. Ver. 95. Sheweth that the wicked leaue no stone vnrolled to hurt, and to doe mischief to the faithfull and godly people: also it teacheth vs that no violence, should turne vs backe from the care and study of gods word. Ver. 96. Teacheth vs that when all other things shal come to an end, yet Gods word shal abide most firme and sure.

Mem.

Di. 1 **T**his is the xiii. part of the Psalm, wherein the prophet sheweth, first what
 2 great delight and pleasure he had in Gods word. ver. 97. 103. Secondly
 3 what profit he receiued by gods word. ver. 98. 99. 100. 104. thirdly howe he con-
 formed himselfe in obedience to the same. ver. 101. 102.

Se. Ver. 97. Oh, how loue I thy lawe [i. how much do I esteeme of it: & that ex-
 clamation, sheweth that his affection was more then he could wel expresse, mea-
 ning that he had so great a loue to gods word, which hee vnderstandeth by the
 terme law, that all his senses were, as a man would say, sealed therewith, & the
 gate shut against the corruptions of his owne nature] it is my meditatio con-
 tinually [q. d. I do not speake almost or thinke of any thing else, at any time.]
 98 Ver. 98. By thy comandements [i. by the light and knowledge, which thou hast
 giuen me out of thy word] thou had made me wiser [vz. by many degrees, and
 that in al my actions and affaires] then mine enemies [i. then those which hate
 me, & wish me euil] for they [i. thy comandements & wordes] are euer with me
 99 [i. I haue them alwaies in my thought and vnderstanding, meaning that hee
 did thinke & meditate of them continually.] Ver. 99. I haue had [vz. through
 thy goodnes, & the light of thy word bestowed vpon mee] more vnderstanding
 [vz. in truth & godlines] then al my teachers [i. then al they that taught me, &
 this the Prophet speaketh not as boasting of it in him- selfe, but to sette forth
 gods gret liberality, & to comend the excellency of y word] for thy testimonies
 are my meditation [i. I do carefully & continually think vpon thy word.] Ver.
 100 I vnderstode [vz. by the light of thy woorde] more then the ancient [vz. in
 100 whom wisdom & vnderstanding should specially abound, partly for their ex-
 perience, and partly for their yeres] because I kept [i. labored and endeouored
 to keepe with a single and sincere heart] thy precepts [i. thy comandements
 & word, where the Prophet saith in al these three verses, first that he was more
 wise then his enemies, because that with al their subtilty & craft they profited
 nothing in diuising his destruction: and that he was better learned then euen y
 wise and ancient, he declareth that whosoever he bee, which shall haue brought
 his vnderstanding in subiection to gods word, he shal find wisdom inough, not
 only to keepe him from the snares of his enemies, but also to make him excede
 101 his teachers in iudgment.] Ver. 101. I haue refrained [vz. through y strength
 that thou hast giuen me, and being instructed by thy law] my feet [vz. from go-
 ing or walking in corruption, feet also may be here vsed for affections, as Eccl.
 4. 17.] from euery euil way [i. not only from all corrupt courses and orders of
 life, but also from euery prouocation which might draw me on thereto] that I
 might keep thy word [q. d. al this I did to this end, y I might testifie my obedi-
 ence to thy law, & therfore I did take diligent hede to my selfe, that I did not
 102 walk in y way of sin.] Ver. 102. I haue not declined [vz. either to the right hand
 or to the left] from thy iudgements [i. from thy law and word, which he calleth
 iudgements, because that according therto, the Lord wil iudg y word] for thou
 diddest

biddest teach me [vz. to walke in the obedience thereof: q. d. If thou haddest not helpe me in obedience thereof, I had gone astray: and he meaneth no doubte by teaching, a speciall kind of teaching, as when God draweth his electe vnto himselfe, inwardly by his spirit.] Verse 103. How swæte [q. d. I am not able 103 to expresse the swætenesse of them] are thy promises [vz. which thou hast made vnto thy seruants. The word which he bleth here, comprehendeth the whole doctrine of Gods word, the principall part whereof is the free couenaunte and promise of saluation, and that maketh our translator to turne it promise] vnto my mouth [i. vnto the mouth of my hart and soule, for otherwise the spirituall promises yeld but little swætenesse vnto the bodily mouth] yea more then hony to my mouth [q. d. They are more swæte and pleasaunt vnto my minde, then hony is to my mouth. He meaneth, that with his mouth he neuer tasted anye meat, how good or pleasaunt soeuer it were, as he felt Gods word, and specially the grace of adoption, swæte and comfortable to his soule.] Verse 104. By 104 thy preceptes [i. by thy word] I haue gotten vnderstanding [vz. in great measure and abundance, as before verse 93.] therefore I hate [vz. from the bottom of my hart] al the wayes of falshood [i. all false deceaueable, and wicked wayes whatsoever.

Verse 97 teacheth vs two things: first that we ought to haue a hartie affecti- Do. on towards Gods word, secondly that we should meditate in it continually, or else we can neuer profite in it. Verse 98 teacheth vs that in all our affaires, we should presently conferre with Gods word. Verse 98, 99, 100, teach vs þ Gods word is only our wisdom: also that knowledge of it maketh vs to excell, not only our enemies, but all men whatsoever. Verse 101 teacheth vs in care and conscience to strue to abstayne not only from grosse euils, but from all manner of euil whatsoever. Verse 102 teacheth vs that if God be our guide and scholemaster, we can not go astray, and that therefore we should suffer oure selues to be lead by him. Verse 103 teacheth vs that only Gods word and specially his promises are comfortable and delightfull to the consciences of his. Verse 104 teacheth vs that if we be once truely enlightened with Gods word, it wil make vs loth all sinne and corruption, both in our selues and others.

Nun.

The Prophet in this xliii. part of the Psalme, first commendeth the worde Di. for the light and comfort that it yeldeth to those that are afflicted. Verse 105. 1 111. Secondly he declareth what a great care and loue he had to keepe Gods 2 Lawe. Verse 106, 109, 110, 112. Thirdly he prayeth to the Lord not only to 3 comfort him by his word, but also to accept the thinges which shall come from him, verse 107, 108.

Verse 105. Thy word [vz. O Lord] is a Lanthorn [i. is in steede of a Lant- See. horne] vnto my fete [i. vnto my wayes, or vnto mine affections, as verse 101.] and a light [i. standeth in steede of a light] vnto my path [i. vnto my behauioure and

and conuersation wherein I walke, as in a path. He meaneth that Gods lawe did lead him out and teache him what he should doe. Under which similitude also he teacheth vs, that without the light and guidance of Gods worde, the world can not go else where but in darkenesse, and terrible downfalles.] Verse

106

106. I haue sworn [i. I haue bound my selfe vnto God and the obedience of him by an oth] and will perforce it [vz. thorow his strength and assistance, who at this time hath giuen me a stedfast purpose and will, hereafter adde, a power] that I will keepe [vz. according to the measure of grace receaued from God, and as mans frailty will suffer me, for he bound not himselfe to keepe the law wholly and in euery point, because that is impossible to vs] thy righteous iudgements [i. the rules and precepts of thy worde, which containe nothing

107

107. I am very sore afflicted [vz. in the outward man, by enemies troubling me, and infirmities weakning me, and in the inward man with continuall anguish of hart and dayly assaults]

O Lord quicken me [i. deliuer me from death and daunger whereto I am very nigh] according to thy word [i. according to thy promise in thy worde, see it so vsed in this Psalm sundry times and namely, verse 25, 81.] Verse 108.

108

O Lord I beseech thee [vz. vnfaignedly, and from the bottome of my hart] accept [vz. in good part, or of thy good pleasure only, fauour and allowe] the fre offerings of my mouth [i. my prayers and thanksgivings, which I freely and willingly offer vnto thee: they are called in other places of the scripture, the calves of our lippes Hosea 14, 2. and in an other place the fruit of our lippes. Heb. 13. 15] and teach me [vz. not only to know, but also to perforce] thy iudgements [i. thy word and the rules thereof, as sundry times before in this Psalm] Verse.

109

109. My soule [i. my life: for otherwise the soule cannot bee touched: and it is put for life, because whatsoeuer life this life hath, it hath it from y^e soule] is continually in my hand [i. is in most present daunger of death and destruction, see 1. Samuel. 28, 21. also Job. 13, 14. he bleth this phrase or manner of speech, because that those things which we haue in our hands, we haue them in readiness for any vse as it were] yet [q. d. for all these dangers] doe I not forget [vz. continually or utterly] thy law [i. thy word, putting a part of it for the whole.]

110

110. The wicked [vz. men of the world] haue laid [vz. secretly and priuily] a snare for me [vz. to catch me in it. He meaneth that the vngodly hath secretly conspired and practised his destruction] but [vz. for all that] I swarued not [vz. to the one side or to the other, meaning that neither the feare of his aduersaries, nor fauour towards himselfe, had drawne him away from the obedience of God] from thy precepts [i. from doing the things which thou commaundest

111

111. and requirest at my hands.] Verse. 111. Thy testimonies [i. thy worde] haue I taken [i. esteemed & had in as great regard] as an heritage for euer [i. as a perpetuall inheritance. He meaneth that he did more esteeme the doctrine of God, then al possessions, though they had bin neuer so durable] for they are the ioy of my hart [i. my hart (meaning by hart himself, putting the principall parte of him for the whole man) taketh ioy and delight in nothing else, so much as in them.]

Verse

Verse 112. I haue applied mine hart [i. I haue not only carried a purpose with 112
me, but I haue set my whole affection vpon this: and he speaketh not this, as a
bayne bragge of his own vertue, but as a simple protestation of the vprighte
affection of his own hart] to fulfil thy statutes [i. to obserue and do the thinges
which thou hast ordained in thy law to be perfozmed] alway [i. continually and
foz euer] Ieuen vnto the end [vz. of my life, meaning by that maner of speech, all
his life long, see verse 33 of this Psalm.

Verse 105 teacheth vs that without the light of Gods word we cannot walke Do.
rightly. Ver. 106 teacheth vs to vse al the means we can, yea euen to binde our
selues with vowes and promises to obserue gods law. Ver. 107 teacheth vs, that
Gods childzen in this world, are many times brought to a low case: & that we
haue no liuelinesse in vs to good thinges, till God bestow it vpon vs. Ver. 108,
teacheth vs that we can do nothing which can please God, except it please him
in mercy to accept of the same. Ver. 109 teacheth vs that many are the afflictions
of the righteous, but yet that for their comforte, they shoulde continuallye
thinke vpon Gods word. Verse 110 setteth out the malicious mindes of y vn-
godly agaynst the good, also it teacheth vs for no persecution to go astray from
God and his truth. Verse 111 teacheth vs in what price and estimation we shoulde
haue Gods word: it teacheth vs also that there is no true top to be found, but
in that. Ver. 112 teacheth vs to carry with vs a continuall care and conscient,
to walke in the obedience of Gods law.

Samech.

In this xv. part, the Prophet specially propoundeth thre thinges: in the firste Di.
he setteth out his loue to Gods worde, and his hatred of all wickednesse and 1
wicked men. Verse 113, 114, 115. In the second he maketh his prayers vnto god 2
for strength and continuance in goodnes and truth. Ver. 116, 117. In the thirde, 3
he expresth Gods feareful iudgements agaynst the vngodly, and what profite
the godly reape thereby. Ver. 118, 119, 120.

Verse 113 I hate [vz. with an vnfeined hatred, as Psalm 139, 22. meaning Se.
by this earnest speech, the great dislike he had] bayne inuentions [i. all the de-
uises of any mans hart or head whatsoever. The hebreu worde, whiche hee
vseth in this place, properly signifieth boughes or braunches, and by a Meta-
phor, are put here for inuentions, deuises or thoughtes, whiche comming from
the harte, as it were from the trunk of a Tree, spread themselves hi-
ther and thither: and that causeth Immanuel to turne it thoughtes. Whatsoe-
uer it be, he meaneth doubles, the crooked inuentions & deuises of mans hart]
but thy law [i. thy word: see ver. 109 of this Psalm] doe I lone [vz. vnfeigned-
ly, and with a good hart.] Ver. 114. Thou [vz. alone, & no other but thou alone] 114
art my refuge [i. the place that I flie vnto in distresse, meaning that God was
he alone, vnder whose protection and sauegard, he did withdraw himselfe, see
Psalm 18, 2.] and shield [vz. to defend me from deadly darts and daungers:
see a-

- ſe agayne *Psalm* 18, 2, where you ſhall finde both theſe wordes expounded,
 and *Psalm* 3, verſe 3.] and I truſt [vz. ſtedfaſtly and patiently] in thy worde
 [i. in the promiſes that thou haſt made in thy word: he meaneth that hee did af-
 ſuredly beleue, that Gods promiſes made in his word, ſhould bee perſormed,
 and though they were delayed for a while, yet he woulde patiently tarrye the
 accompliſhment thereof.] *Ver.* 115. Away from me ye wicked [q. d. Departe
 115 from me, for ye labour in vayne to draw me to commit wickedneſſe with you:
 ſe this ſpæch expounded *Psalm* 6. 8.] for I will keepe [i. I haue a purpoſe to
 keepe, and thowow the ſtrength and aſſiſtaunce of my God, will perſorme it] the
 commaundements of my God [i. thoſe things which my God hath commaun-
 ded, and will at no hand doe theſe wickedneſſes, which ye prouoke me vnto.]
 116 *Ver.* 116. Stabliſh me [i. confirme and ſtrengthen me in thy truth, and in al good-
 neſſe] according to thy promiſe [vz. made vnto me in thy word] that I maye
 liue [vz. euen here in this life, beſore men to thy glory] and diſappointe me
 not of my hope [i. of the things that I hope for. He maketh this prayer, not as
 though God did at any time ſayle his children, but to the end he himſelf might
 more and more ſeele his fayth ſtrengthened in the truth of the word.] *Ver.* 117
 117 Stay thou me [vz. from faynting, ſliding or falling] and I ſhall be ſafe [vz.
 from daungers and diſtreſſes: meaning that vnleſſe God kept him, he coulde
 not ſtand one minute of an houre] and I wil delight continually in thy ſtatutes
 [vz. not only to know them, but alſo to doe them, ſe verſe 112.] *Ver.* 118. Thou
 haſt troden down [vz. vnder thy fæte, euen as a mighty King or conqueror, ſe
 for this phraſe *Psalm* 110. 1.] al them [vz. of what ſtate or condition ſoeuer they
 be] that depart from thy ſtatutes [i. that ſwerue and go aſtray from the things
 that thou haſt appointed them to walke in] for their deceit [i. the miſchieuous
 practiſes, which deceitfully they haue deuiled againſt others] is vayne [i. is
 119 voyde, and to no purpoſe, vnleſſe it be to their owne hurt. *Verſe* 119. Thou haſt
 taken away [vz. from amongſt thy children, and that in thy heauie iudgement]
 al the wicked of the earth [i. all the vngodlye inhabiting the earth, of what
 ſtate or condition ſoeuer they were: ſe verſe 118 for this word, all,] like drolle
 [i. as a thing or matter of no account: for indeede the wicked are not regarded
 beſore God, neither are they to be eſteemed of his children: ſe, the wicked com-
 pared to drolle, *Iſaiah* 1, 25. and though I know others to interpret it other-
 wiſe, yet I approue this ſence] therefore [i. becauſe thou defendeſt thine, as
 verſe 114. and art a juſt iudge againſt the wicked, as ver. 118, 119.] I loue [ſe ver.
 113] thy teſtimonies [i. thy word which is called a teſtimony, or teſtimonies, be-
 120 cauſe God therein teſtiſyeth vnto vs his will] *Ver.* 120. My fleſh [i. my whole
 man, putting one part for the whole] trembleth [vz. exceedingly, and verpe
 much] for feare of thee [vz. who art ſuch a juſt iudge againſt the wicked and
 vngodly, and I know græuous faults and offences by my ſelfe. He ſpeaketh
 not this as though he were afrayde of Gods preſence, as Adam was *Gen.* 3,
 10. for hee greatlye deſireth that but by reaſon of his owne wretchedneſſe and
 weakeneſſe, leaſt either he had or might prouoke him to iudgement agaynſte
 him

him, which also may appeare by that that followeth in this verse.] and I am a-
fraid of thy iudgements [vz. poured forth vpon the wicked, meaning by iudge-
ments punishments.

Verse 113 teacheth vs to hate all maner of euill, and to loue all good thinges, Do.
and the meanes whereby we may be drawne to them. Ver. 114 teacheth vs, that
God is a mighty defence for those that are his: also that Gods worde is the
ground of our hope. Verse 115 teacheth vs to shake of the society and companie
of wicked men, who would draw vs away from the obedience of our God. Ver.
116 teacheth vs that Gods promise is the ground of our hope and prayers.
Verse 117 teacheth vs that vnesse God vphold vs, we shall slide and fall. Ver.
118 teacheth vs first, that the wicked for all their might and subtiltie, are not a-
ble to resist God: secondly that their wicked imaginations shall tend to their
owne hurt. Verse 119 teacheth vs that Gods iudgements exercised vpon the
wicked, and his mercy towards his children should make vs the more to loue
him and his word. Verse 120 teacheth vs alwayes to haue a reuerence of Gods
iudgements, specially when we see them threatened or executed.

Ain.

In this xvi. part, which specially standeth of prayer, the Prophet first bes- *Dis*
reth to bee deliuered from the wicked and their mischieuous practises. 1
Verse 121, 122. Secondly he prayeth for patience, feeling of Gods mercy, know- 2
ledge and vnderstanding of Gods lawe, and a speedye redresse of thinges
amisse. Verse 123, 124, 125, 126. Thirde, that he mighte the better moue,
God thereto, he setteth out the mischieuous rage of the wicked, Gods accusto-
med goodnesse, and his own loue and obedience to God, and his word, ver. 126
127, 128.

Verse 121. I haue executed iudgement and iustice [i. I haue giuen my self o- *Se.*
ner to doe vpright and good thinges: and I haue not only abstayned from all
iniury and wrong doing to them that persecute me, but I haue done them also
good] leaue me not to mine oppressors [i. to them that would oppresse mee, and
doe with me what they pleased, neyther doth he here alleage his good doing as
a cause why God should graunt him his request, but as a testimony to his own
conscience that the Lord would not doe it] answer [vz. to mine enemies] for
thy seruau[n]t [i. for me thy seruau[n]t. He speaketh of himselfe in the third per-
son] in that which is good [i. in his good and vpright causes. I suppose the Pro-
phet alludeth here to the custome of earthly Princes courts: q.d. Appeare for
the defence of my good cause, and pleade it, and set thy selfe against mine ene-
mies in my iust defence] and let not the proude oppresse me [vz. at their plea-
sure: for this word, proude, see before verse 78, and 85.] Verse 123. Mine eyes 123
haue fayled [vz. euen of their sight, in so much that they haue bene dazeled, and
dimmed, and were not able to behold any thing: and this hee speaketh, not of
bodily eyes only, but euen of the eyes of his fayth and perswasion [see before
verse

Verse 82] in wayting [vz. a very long time, yet in care and patience] for thy saluation [i. for deliuerance from thee, out of all my distresses. So we haue had the word saluation used sundry times before, and namely Psalme 3, verse 8.] and for thy iust promise [i. for the perfoꝛmaunce of thy promise, whiche thou hast iustly made, and wilt iustly keepe.] Verse 124. Deale with thy seruaunt [vz. in this his distresse and miserie, and here he speaketh of himselfe in the thirde person, as before 122] according to thy mercy [vz. manifested to him and other thy chilozen] and teache mee [vz. that am blinde and ignorant] thy statutes [see before verse 12. 26. 33.] Verse 125. I am thy seruaunt [vz. thowow thy goodnesse I am aduanced to this honour, for he boasteth not here of his dignitie, but setteth out the grace which he had receaued from God, to moue him to finish that which he had begun] graunt mee therefore vnderstanding [vz. to guide my selfe so as thou mayst be glorified, I my selfe comforted, and others builded vp] that I may know thy testimonies [vz. to do and practise the same, for otherwise the knowledge of the is to little purpose.] Verse 126. It is time [he speaketh not this, as though he prescribed God a season, but the rather to set out the abundance of wickednesse which did ouerflow the world: q. d. If the Lord did not in time cut off sin and wicked men, all would be as it were infected therewith] for the Lord to work [i. to declare by his work that he wil take punishment vpon the transgressors of his law] for they haue destroyed [i. the wicked men by their lewdnes and euil conuersation, haue done what they could to ouerthrow thy word, not that they are able to do it: q. d. they are become so bold and fierce, that they doe not only seeke my destruction, but set themselves agaynst God and his word] thy law [i. thy word, as before verse 113, and 109.] Verse 127. Therefore [i. because I am sure that the wicked shall not escape unpunished. It may also be taken for a reason why Dauid desired to be instructed in the Law, because of the excellency thereof.] loue I [vz. willingly and vnfeignedly, see verse 113] thy commaundements [i. thy word: a part for the whole] aboue gold [i. more then gold] yea aboue most fyne gold [i. aboue all things in the world, though for their excellency and beauty they be neuer so much desired.] Verse 128. Therefore [vz. also, euen because thy iudgements are poured forth vpon the wicked, which also thou hast manifested by thy word] I esteeme [vz. I doe not only reuerence, but also iudge and take] all thy precepts [i. al the things which thou hast commaunded in thy law] most iust [i. to be, or that they are most iust and righteous] and hate [see before ver. 113] al false ways [vz. how glorious soener they be in mans eyes, or whosoever forged and deuised the same.]

Do. Verse 121 teacheth vs that it is a hard thing to fall into mens handes. Verse 122 teacheth vs to beseech the Lord to pleade our causes, when the ordinarie course of a iust defence is stopped against vs. Verse 123 teacheth vs neuer to leaue off hanging vpon the Lorde, though the Lorde a long while deferre his ayde. Verse 124 teacheth vs in all our supplications, and prayers to flie to Gods mercy. Verse 125 teacheth vs, that till G O D giue vs vnder-

understanding, we are utterly blind. Verse 126 teacheth vs that the heaping
 vp of wickednesse, will doubtlesse procure the Lorde to come with swifte and
 sharpe iudgement. Verse 127 teacheth vs to preferre Gods worde before all
 pleasures and profites of this life whatsoever. Verse 128 teacheth vs vn-
 feignedlye and from the bottome of our hartes, to abhorre all subtil and se-
 creitfull wayes.

Pe.

The Prophet in this seuenteenth part, painteth out both the excellency of gods Di-
 law, and his great desire & loue to the same, ver. 129, 130, 131. Secondlye, he
 prayeth the Lord to be mercifull vnto him, to order his conuersation, to saue
 him from the wicked, & to instruct him in his law, ver. 132, 133, 134, 135. Thirdlye,
 he expresseth how much he was graued, when he saw the law of his God tras-
 gressed and broken, ver. 136.

Verse 129. Thy Testimonies [i. thy law and word, see verse 111, & 125] are so
 wonderfull [i. comprehend wonderfull things, because it containeth misteries
 which are high and hidde from mens reason and understanding: and here-
 by he was moued to reuerence & esteeme Gods word] therefore [i. because they
 are so excellent] doth my soule [i. I my selfe both in the outward and inwarde
 man] keep them [i. strue and labour to keepe the, and thorow thy goodnes many
 times perfoyme them.] Ver. 130. The entrance into thy word [i. the beginning
 to be acquainted and familiar with it: q. d. the word of God is so cleare, that e-
 uen at the first sight of it, it lighteneth mens eyes. The hebrew word, which is
 here turned entraunce, signifieth doze, gate, or opening: q. d. Euen the verie
 first rudiments or instruments of thy word, sheweth light [vz. to such as resorte
 and repaie to it: he meaneth that it lighteneth their mindes and chaseth a-
 way the naturall darkenesse which is in them] & giueth vnderstanding [i. abun-
 dance of vnderstanding and knowledge] to the simple [i. to the that be rude or
 ignorant: and specially to such as being voyde from presumption and pride
 doe willingly submit themselves to God, that they maye be instructed
 in and by his worde. Verse 131. I opened my mouth [i. I very earnest- 131
 ly desired, as they doe, that eyther are hungrye, or thirstye verie much,
 whiche they declare by opening their mouth, or gaping, euen as though
 they woulde swallowe vp the ayre] and panted [vz. for an earnest desire which
 I had: see Psalmie 42, 12. I take these same to be metaphors borrowed from
 thirstye and wearie wayfaring men, q. d. I doe so earnestlye hunger
 and thyrste after thy lawe, as the hungrye and thirstye doe after meate
 and drinke, yea I doe by all the meanes I can strue to attayne it] because
 I loued [vz. earnestlye and vnfeignedlye, see Verse 113, 127] thy commaunde-
 mentes [i. thy whole word, a part for the whole.] Verse 132. Loke vppon 132
 mee [vz. continuallye and at all times, specially in the dayes of myne
 affliction] and be mercifull vnto mee [though there be nothing in me to moue
 thee

thee vnto it] as thou vbest to doe vnto those [i. euen as thou arte accustomed to shew mercy and loue to such] that loue thy name [i. that loue thee, and that vnfeignedly and from a good hart. The name of God, put for God himselte, as map appeare by Rom. 8. 28. where this phrase, loue God, is vsed.] Verse 133. Direct my steppes [i. order my conuersation and course of life, some turne it thus, direct my fete, but the sence commeth all to one] in thy worde [i. according to that truth which thou hast sanctified and set forth in thy word: and in that he prayeth God to direct him, he sheweth what great weakenesse is in mā by nature] and let no iniquitie [i. sinne, either against thy maiestie, or men my brethren] haue dominion ouer me [vz. to carry me from the wayes of thy commaundements, for though we haue a will sometimes to doe good, yet euill is present, and sinne dwelleth, though it raigneth not in this our flesh, see Rom. 7. 134 thoroughout.] Verse 134. Deliuer me [i. set me free and that thorough thy goodnesse and mercy] from the oppression of men [i. from men that would oppresse me and doe mee wrong: or else from the oppression and wrong whiche they purpose against me, see verse 121 of this Psalmine] and I wil keepe thy precepts [see verse 115. of this Psalmine.] Verse 135. Shew the light of thy countenance [i. be mercifull and fauourable, you haue such a phrase before Psalmine 67, 1.] vpon thy seruaunt [i. vpon me thy seruaunt, or vnto me thy seruaunt, speaking of himselte in the third person] and teach me thy statutes [see verse 64, 68.] Verse 136. Mine eyes gush out with riuers of waters [i. I wepe and sheade abundance of teares, yea I am altogether in teares: q. d. I wepe continuallye not only for mine own cause, but euen for the wicked mens sakes, whome I pity, and specially for the law of God, which it graeueth me to the harte, to be violated and broken] because they [i. the men of the worlde, and wicked ones] kept not thy law [i. haue neither care nor conscience to keepe it.]

Do.

Verse 129 teacheth vs that the excellency of Gods word should drawe vs to a loue liking and obedience thereof. Ver. 130 is an excellent place, to aunswere the Papistes, who accuse Gods word of darkenesse and hardnesse. Verse 131. teacheth vs earnestly to hunger and thirst after the foode of our soules, whiche is the word of God. Verse 132 teacheth vs, that God vseth continually to shew mercy and loue to those that loue and feare him. Verse 134 teacheth vs, that the more God doth set vs free from daunger, the greater care wee should haue to walke in obedience. Verse 135 teacheth vs, that Gods fauour is the Fountaine of all goodnesse to his children: also that til he teach vs, we are but blind and ignorant. Verse 136 teacheth vs to be graued not only for our own sins, but for other mens transgressions also.

Tfaddi.

Di. I.

In this part the Prophet speciallye propoundeth two thinges: the firste is a singular commendation of God and his law. Verse 137, 138, 140, 142, 2 and 144. The second is a description of his own misery, trouble, and greefe, and

and this is put down in verse 130, 141, and 143.

Verse 137. Righteous art thou, O Lord [vz. euen thou alone, and none other Se. but thou: q. d. if a man should seeke for righteousness without him, hee shall not find a drop thereof] and iust are thy iudgements [vz. which thou exercisest to-

wards men, meaning also by this speech, that all of them, and euery one of them are iust.] Ver. 138. Thou hast commanded [and therefore good cause thou shouldest be obeyed] iustice [i. mutual performance of duties one of vs towards another: so is the word vsed Mica, 6, 8.] by thy testimonies [i. by and in thy worde] and truth [i. not only sound and sincere dealing, but doing of it, with an vpright affection] specially [for though a man do the thing and do it not with the same mind that God requireth, it is sinne to him. For in the obedience of Gods commandements we must carefully take heede that we tread in these three steps: to doe the same thing that he appointeth, and none other, to do it with the same mind that he demaundeth it to be done, and to refer it to the same end.] Ver. 139. 139

My zeale [i. the græfe of my hart, as before ver. 136, and the anger which I did conceaue, hath euen consumed me [i. almost wasted me & worn me away, so that there is little or no hope of my life: he meaneth not that he was thus consumed by reason of the sorrow which he conceaue for priuate iniuries, but because the law of his God was transgressed] because mine enemies [who the particulars were, as whether it were Saul or others, it is not certain, but he speaketh of the al generally] haue forgotten thy words [i. wil not acknowledge it, but contemtuously tread it vnder their foete.] Ver. 140. Thy word is proued most pure [i. 140

is by experience of thy seruants found to be most excellent, as the gold and silver is best, which hath bin most fined: see Psal. 12, 6.] & thy seruant [i. I, thy seruant, speaking still of himself in the third person: and that same worde, and, may wel be turned therefore] loueth it [see ver. 97, 113, 127.] Ver. 141. I am smal 141

[i. of small account and little estimation] and despised [vz. of all men, specially of the great ones] yet [q. d. for all that] I do not forget thy preceptes [vz. but think vpon them both to know and do them, see ver. 109.] Ver. 142. Thy righteousness 142

[i. not only the righteousness which is in God, but that which God himself requireth of men in his worde] is an euerlasting righteousness [vz. both because it endureth for euer, and bringeth the doers of it to eternal blessednes]

and thy law [i. thy worde, as sundry times before, verse 109] is truth [i. not only true, but very truch it self: which is more significant, noting that there is no truth without or beside that worde.] Ver. 143. Trouble and anguish [i. abundance and great store of troubles: for so much I think the two words together import] 143

are come vpon me [i. haue sealed and taken hold of me] yet [q. d. for all my græfes] are thy commandements my delight [i. thy worde doth not only delight and pleasure me, but much comfort me.] Ver. 144. The righteousness of thy 144

testimonies [i. that righteousness which thou prescribe in thy worde] is euerlasting [i. endureth and abideth for euer, as before verse 142.] graunt mee vnderstanding [vz. thereof] and I shall liue [vz. a blessed, certayne, and assured life: hereby he sheweth, that to speake properlye, men liue not when they

are destituted of the light of God and heavenly wisdom: and therefore that note in the Geneva Bible is good for the doctrine, that the life of a man without the knowledge of God is nothing else but death.

- Do.** Verse 137 teacheth vs alwaies to confesse Gods iudgements to be righteous, though perhaps it appear not so to our own reason. Ver. 138 setteth out before vs the excellency of Gods word by the things which it commandeth. Ver. 139 teacheth vs to be greatly grieved when other men transgresse gods law. Ver. 140 teacheth vs that the excellency of Gods word should drawe from it, loue, and liking of it on our parts. Ver. 141 teacheth vs that no aduersity should cause vs to forget God and his truth. Verse 142 teacheth vs that Gods word is the only rule of righteousness and truth: so that whatsoever is not according to it, is to be condemned for falshood. Ver. 143 teacheth vs that only Gods word can delight and comfort vs in the dayes of our trouble and anguish. Ver. 144 teacheth vs that howsoever men liue in this life, yet they liue not in deede the life of God, without the knowledge of his maiesty by his word.

Koph.

- Di.** This rip part standeth especially of prayer, wherein the Prophet first proueth his obedience, and propoundeth his earnest desire and patience, verse 145, 146, 147, 148, as arguments to moue the Lord to graunt his request. Secondly he useth reasons for that purpose, taken firste from the person of God, who is most merciful, ver. 149, ready to helpe, ver. 151, and most constant in his word, verse 152. Secondly from the person of his aduersaries, who pressed vpon him to doe him mischief, ver. 150. Thirdly from the experience whiche he himself had had of Gods goodnesse, ver. 152.

- Sr.** Ver. 145. I haue cried [earnestly, and vehementlye prayed vnto the Lord, for that word, crying, declareth that he directed all the affections of his harte to God alone, and that with vehemency and ardencye] with my whole harte [9. d. My mouth hath not onely bene nigh thee, but euen my very harte, and all the powers and partes thereof, haue consented to the good thinges, which I uttered with my wordes] heare me O Lord [1. graunt me my requests and petitions, for otherwise it is not to be doubted, but that the Prophet knew that the Lord heard him] and I will keepe thy statutes [see verse 15, and 134 of this psal.] Ver. 146. I called vpon thee [vz. heretofore, speciallye when I was in trouble, as psal. 120, 1, and thou heardest me. psal. 3, 4. 9. d. I hope thou wilt doe so now] saue me [1. deliuer me from daungers and distresses] and I will keepe thy testimonies [this is the very same, but yet in other wordes, which hee spake before verse 145.] Ver. 147. I prevented [vz. with my prayers] the morning light [1. the dawning of the day, or the light whiche cometh before the morning] and cried [1. prayed earnestly vnto thee. The Prophet meaneeth that he used to pray vnto the Lord, euen before the day dawning, see before verse 55, 62] for I waited on thy word [1. steadfastly stayed my hope vpon thy promise, and

and did patiently abide the performance thereof.] Verse 148. Mine eyes pre- 148
uent the night watches [i. I my selfe am more attentue to meditate, & thinke
vpon thy law, than the night watches to keepe their watche and ward. Or else
thus: Euen before the night watches beginne to sette their watche, doe I be-
gime to medytate on thy word: and as they continue in the same, so doe I. For
the better vnderstanding of this place, see Psalm 1, 2, also Psalm 150, 5, 6.]
Verse 149. Heare my voyce [i. graunt the prayer which from my hart I utter 149
with my voyce] according to thy louing kindnesse [vz. shewed heretofore to o-
thers of thy Seruantes and to me, as verse 132, specially when they call vpon
thee] O Lord quicken me [vz. in the knowledge and obedience of thy truth,
and he testifieth by this worde so often vsed in this Psalm, that euen in the
middest of life we are dead, vnlesse we be quickened and vpholden by the power
of God] according to thy iudgement [vz. pronounced in thy word: or we may
take iudgement to be put for the word it selfe, which declareth vnto vs Gods
goodnesse, he alludeth no doubt to the office of an earthly iudge, whose duty co-
sisteth in these ii. points, to absolue and lose some, and to pronounce the sentēce
of condēnation vpon other some: in which sence also we say in þ. cōmon cōfessi-
on of our sayth, þ. Christ our sauour shal come from heauen to iudge the quick
and the dead.] Ver. 150. They brawneare [vz. to me, euen to persecute, hurte, 150
and destroy me] that follow after malice [i. that pursue the mischieuous, and
wicked attempts, which they themselues in their own malice had maliciouslye
and wickedly deuised against me] and are far from thy law [i. they care not ei-
ther for the sight, hearing or knowledge of it: thus he giueth two properties to
know the wicked by: the first is that they are malicious: the second which indeed
is the wellspring of al mischiefe, they despise Gods law.] Ver. 151. Thou arte 151
neare O Lord [vz. to al thine, euen to aid & succour them in their distresses] for
al thy commandments are true [that word, for, would better be turned, and:
and he meaneth that not only the words, wherewith Gods commandments are
expressed, but euen the very things commanded therein, are iust, true & holy.]
Verse 152. I [vz. my selfe] haue knowne [vz. euen by mine own practise and ex- 152
perience] long time [i. not only of late, but sundry times heretofore, whiche I
will neuer forget] by thy testimonies [i. by thy word] that thou hast established
them for euer [i. that thou hast ordained that it should abide firm and stable, for
euer and euer, see ver. 89 of this Psalm, and verse 144.]

Verse 145 teacheth vs, that in all our supplications & prayers to þ. Lord, our
hart and our words should concur & consent together. Verse 146 teacheth vs
that the former experience of Gods goodnesse in hearing our prayers, shoulde
imbolde vs both to pray, and to hope to receaue the like. Verse 147 teacheth
vs, euen to breake our sleepes to giue our selues to prayer and calling vpon
the name of G D D.] Verse 148 teacheth vs to be continually diligente and
carefull, in the meditation and studie of Gods worde. Verse 149 teacheth vs,
that Gods free mercy is the first cause of the graunting of al our requests. Ver.
150 doth liuely paynt out the nature and disposition of the wicked and vngodly.

Verse 151 teacheth vs, that the Lord is neuer absent from those that loue and feare him. Verse 152 teacheth vs, that to know the assurednesse of Gods worde, and to haue felt by p^roofe the certaintie thereof, are two notable p^roppes of our fayth and hope.

Resch.

- Di.** In this part, as in the former, the Prophet continueth his prayers to almighty God, vsing certaine arguments to induce the Lord to graunt him
 1 his requests : as first, his own misery, affliction and græse, verse 153, 154, 158. se-
 2 condlye, the desperate estate of the wicked, and the great heape of his ene-
 3 mies, 155, 157. Thirdlye the great loue, mercy and truth of the Lord, verse 156,
 159, 160.
- Se.** Verse 153. Behold mine affliction [i. how great the affliction is, which I pre-
 sently indure : not that the Prophet thought the Lord did not beholde it, but
 because he would haue him by effect to declare, that he did regard and consider
 it] and deliuer me [vz. out of the same] for I haue not forgotten [vz. as the
 wicked men doe, verse 139, but I haue thought vpon it to doe it] thy lawe [i.
 154 thy worde as sundrye times befoze.] Ver. 154. Pleade my cause [vz. against
 mine aduersaries, that would oppresse me, see Psalme 35. verse 1. and verse
 122 of this Psalme. It is as much as if he should desire the Lord to defende
 him and his case] and deliuer mee [vz. from them that would oppresse me : as
 ver. 134, see also for this phrase, ver. 153.] quicken me according vnto thy word
 155 [see verse 25 of this Psal.] Verse 155. Saluation [i. helpe and deliuerance out
 of daunger, as Psalm 3, 8,] is farre from the wicked [i. they shall haue no parte
 of portion of it : and this he speaketh specially of his aduersaries ; who defen-
 ded an vniust cause against him] because they seeke not [vz. vnsoughtlye and
 from a good harte] thy statutes [i. thy worde, and that to know and to do them]
 156 Ver. 156. Great are thy tender mercyes O Lord [vz. towards thy sonnes and
 seruants. See Psalme 86, 5, 133, 15.] quicken me according to thy iudgements
 157 [see verse 149 of this Psalme.] Verse 157. My persecutors and mine oppres-
 sors [i. those that persecute and oppresse me] are manye [vz. in number and
 great in power] yet doe I not swarue from thy testimonies [q. d. for all that,
 I leaue not the loue and obedience of thy truth, see verse 110. of this Psalme.]
 158 Ver. 158. I saw [vz. euen with mine eyes, meaning that he did certainly know,
 the naughtinesse of the wicked men] the transgressors [vz. of thy law: for sinne
 is the transgression and breach of Gods lawe, 1. Iohn 3, 4,] and was græ-
 ued [vz. with them, and at them, for their sinnes sake : see befoze verse 53, 136,
 139.] because they kepte not thy worde [i. because they had no care eyther to
 know it or doe it. See verse 136.] Verse 159. Consider, O Lord [the Prophet
 159 speaketh this, not as though he doubted whether god knew it, yea or no, but to
 intreat y^e Lord by effects to declare, y^e care y^e he had of him] how I loue thy pre-
 cepts [i. how much I loue them, see ver. 97, 113, 127, and sundry other places of
 this

this Psalm] quicken me according to thy louing kindnesse [this may stand vs 112
in stead of an exposition of p which was sayd before, 149, & 156, if that bee not
plaine ynough: as that he should vnderstand by iudgements Gods promises
and mercies, in which sence also the word is vsed in sundry places of scripture]
Ver. 160. The beginning of thy word is truth [i. thy worde hath bin true euen
since the beginning] and al the iudgements of thy righteousnesse [i. all thy iust 160
and righteous iudgements] indure for euer [the Prophets purpose is in this
verse to note, that Gods word is most certain, faithful, stedfast and durable.

Ver. 153 teacheth vs, that euen our very affections are good matters to moue Do.
the Lord to haue mercy vpon vs. Ver. 154 teacheth vs, whether we haue mas
ayd or no, yet we should continually hang vpon the Lord and pray vnto him for
our iust defence euery maner of way. Ver. 155 teacheth vs, that a very cōtempt
of Gods word, which the wicked vse, is a seale vnto Gods children, p no parte
or pce of Gods fauour belongeth vnto them. Ver. 156 doth notably set out p
aboundant riches & infinit treasure of Gods eternal mercy. Ver. 157 teacheth vs
that no persecution or oppression should cause vs to decline from God, or the
obedience of his truth. Ver. 158 teacheth vs to pittie and pray for other men in
their fals and transgressions, and not to reioyce in them, as the world doth.
Ver. 159 teacheth vs, that vnfeigned loue to Gods law is a meane to moue the
Lord to shew mercy vpon vs. Ver. 160 teacheth vs, that it is no small comforte
for Gods children to know, that Gods word shall neuer faile.

Schin.

In this xxi. part, the Prophet first setteth out mens malice towardes him, Di.
and his vnfeigned loue to the law and word of God, ver. 161, 162, 163. Se-
condly he sheweth how he did delight in the exercises thereof, and carefully in-
deuoured the performaunce of the same. Ver. 164, 166, 167, 168. Thirde he
sheweth what blessings shalbe not only vpon him, but vpon al those that loue and
like the same, ver. 165.

Ver. 161 Princes [i. great and mighty men of the earth] haue persecuted me, Sr.
[vz. being smal & despised, as ver. 141] without cause [vz. giuen vnto them on
my behalf] but mine hart [i. I my selfe, putting a part for the whole man: and
yet he doth not without cause mention the hart, because if there be not in it,
rightly planted a true reuerence of God, all outward thinges are but hypocri-
sie] stood in awe of thy words [i. had a reuerent and childish feare, and cared not
for Princes, hauing thy law on my side.] Ver. 162. I reioyce at thy word [i. I 162
take as much delight and pleasure in it, yea I loue it and esteeme it, as he sayd
before. ver. 127, 128.] as one that findeth [vz. after an ouerthrow giuen, or a con-
quest and victorie gotten] a great spoyle [i. a riche bootie and pray. He meaneth
that he was as glad of Gods word, and found as much pleasure in it, as he
that being a conqueror, did besides the honour of the triumph, enrich himselfe
with the spoyle of his enemies.] Ver. 163. I hate [see verse 113 of this Psalme.] 163

p h i j.

falle

- falshood [i. lying, hypocrisie, & dissimulation, which is contrary to round walking
 and vprightnes] and abhorre it [vz. from the bottome of my harte, so that I can
 not abide so much as to beholde it with mine eyes, see Rom. 12. 9] but thy law do
 164 I loue [vz. earnestly and vnfeignedly, see verse 13 of this Psalm.] Verse 164.
 Seuen times a day [i. very often in a day, and as it were continually, a num-
 ber certaine put for an uncertaine, which is an vsuall thing in the scriptures,
 see Leuit. 26, 18,] doe I praise thee [vz. with my whole harte, whiche kinde of
 speeche is often vsed in this Booke of Psalmes] because of thy righteous iudg-
 ments [vz. practised and performed towards men, and declared in thy holye
 word: al this is as much: q. d. that he hath found in Gods law such great per-
 fection of righteousness and wisdom, that euen from time to time, hee hath
 as it were betaken himselfe to praise God, and to yeld him continuall thanks]
 165 Verse 165. They that loue [vz. vnfeignedly and with a good harte] thy Lawe
 [i. thy worde] shall haue great prosperitie [i. shall haue abundance of blessings
 poured forth vpon them: the worde whiche is here turned prosperitie, is in
 the hebrew, peace, by which they vnderstand the abundaunce of all blessings,
 speciallye outwarde blessing] and they shall haue none hurte [this doubling of
 one and the selfe same thing in contrarie wordes, is muche vsed in the
 Scriptures, as wee haue sundrye times noted heretofore, and serueth in this
 place, to shewe that they shalbe deliuered from al euill, and haue abundaunce
 166 of all good.] Verse 166. Lorde I haue trusted [i. I haue both stedfastly
 hoped for, and patiently wayted for] in thy saluation [i. freedom and deli-
 ueraunce from thee from all distresses: see verse 155.] and haue done thy com-
 mandementes [i. haue had thorow thy goodnesse not onely care and consci-
 ence, but also strength and abilitie to performe the same.] Verse 167. My
 167 soule [i. I my selfe, a parte for the whole, and yet in vsing this worde he no-
 teth his vnfeignednesse in obseruing Gods lawe] hath kepte thy testimonies
 [i. hath indenuoured to keepe them, and thowoe thy strength hath sometimes
 performed them] for I loue them exceedingly [see for the truth of this, verse
 97, 127, and 162 of this Psalm.] Verse 168. I haue kepte [vz. vnfeignedly and
 168 from the bottome of my harte] thy precepts and thy testimonies [i. thy worde:
 he useth two wordes signifying one thing. For keeping of his testimonies and
 precepts, see verse 22 of this Psalm] for all my wayes are before thee [some ex-
 pound it thus: my whole life and conuersation is knowne to thee: putting this
 word, way, for order of life, as Psal. 1. ver. 1. 6. some thus] all my wayes are be-
 fore thee [i. thou seest, knowest, orderest, and carest for my whole life, this latter
 comprehendeth the former, which maketh God the Iudge and arbitrator of al
 his thoughts, and goeth somewhat further, that is to shew that God guideth
 him and all his actions.]

Do. Verse 161 teacheth vs, first that it is no new thing, that great men bee the ene-
 mics of Gods people: secondly, that it is a comfort to Gods children, when
 they are persecuted without a cause: thirde, that howsoeuer men deale with
 vs, yet we must haue a continuall reuerence of God and his word in our harts.
 Verse

Verse 162 teacheth vs in what great regard and account we should haue Gods word. Ver. 163 teacheth vs to auoid al hipocrisie, and to strue to al roundnesse & soundnes of conuersatiō. Ver. 164 teacheth vs, to be continual in the prayling & thanking of God for his graces. Ver. 165 to prouoke vs the moze earnestlye to loue Gods law, setteth befoze vs, not only the auoiding of all euill, but also the abundaunce of all good. Ver. 166 teacheth vs, both to hope for, and patientlye to looke for deliuerance from God, out of all our daungers whatsoeuer. Ver. 167 teacheth vs, that where there is a sincere loue of Gods law planted in the hart, there wil be struiuing and indeuoring to performe the same. Verse 168 teacheth vs that to know that God hath an eye ouer our conuersation, is a good mean to draw vs to the obedience and practise of his truth.

Tau.

The Prophet in this last part, first maketh his prayer vnto God, that his requests may be graunted, that he may be indued with knowledge, deliuered from daunger, and receaued to Gods fauour. Verse 169, 170, 173, 175, 176. Secondly he promiset, after the graunting of his petitions, humble and vnfeigned thanksgiuing to the Lord, protesting both his great patience, and the singular delight he had in Gods law, ver. 171, 172, 173, 174. and thus I thinke may this part be fitly diuided.

Verse 169. Let my complaint [i. the complaint & crie which I make vnto thee] come befoze thee O Lord [i. appeare in thy sight: q.d. shew by effect y thou hearest my complaint] and geue me vnderstanding [vz. in thy law and worde] according to thy word [i. according to thy promise made vnto me: se verse 25 of this Psalm, where word is bled for promise.] Ver. 170. Let my supplication [i. the prayer which I make] come befoze thee [i. appeare in thy presence. It is the same in other words which he said befoze, ver. 169] and deliuer me [vz. out of al my feares and distresses according to thy promise [vz. made vnto me: q.d. deliuer me as thou hast promised] Ver. 171. My lips shal speake praise [vz. to thee. He putteth lips which are some of the instruments wherby the voice is framed for the rest of them. Meaning that he would not only with his heart be thankful to God, but that he would with his mouth and words expresse y same, and that phrase of speaking praise doth shew that he wil do it plentifullye, and sing as it were with an open and full mouth] when thou hast taught mee [vz. to know and vnderstand] thy statutes [i. thy worde: q.d. befoze he had knowledge thereof, he could not doe it, and so we learne that such as are ignorant of Gods doctrine, can not praise and glorifie him.] Ver. 172. My tongue [i. my mouth: one part of it put for the whole, and the whole mouth it selfe put for the wordes expressed thereby] shall intreat of thy word [i. not onelye simplye speake and talke of it, but solemnly sing and set forth the prayles of it] for thy commaundementes are righteous [i. the thinges that thou commaundest are most iust] Ver. 173. Let thine hand help me [i. let thy power preserve and

and defend me from all mischiefs and inconueniences whatsoeuer : hand, put
 for power] for I haue chosen [vz. before all other things whatsoeuer] thy pre-
 174 cepts [i. thy law and word.] Ver. 174. I haue longed [i. I haue greatly and ear-
 nestly desired, euen as women with child lust after a thing, see Psal 84.2.] for
 thy saluation O Lord [i. for helpe and deliuerance from thee, as ver. 155, 166 of
 this Psalme] and thy law [i. thy word, as sundry times before, a parte for the
 whole] is my delight [i. is the chiefeest thing wherein I take most delighte and
 175 pleasure, see verse 77.] Ver. 175. Let my soule liue [i. graunt mee to liue long
 vpon the face of the earth: soule, put for the whole man, as ver. 167] and it shall
 praise thee [vz. continually, and that for all thy mercies both bodily and spiritu-
 all] and thy iudgements [i. the vengeaunce that thou shalt shewe vpon mine e-
 nemies] shall helpe me, not only because they shall be weakened & beaten down
 and so I by that means strengthened : but also, because I shal be holpē forward
 176 thereby to the knowledge and obedience of thy truth] Ver. 176. I haue gone a-
 stray [vz. from thee O Lord, wandering vp and downe hither and thither, in
 the bayne and wicked imaginations of mine own hart] like a lost sheepe [i. like
 a sheepe that strayeth and straggleth farre, both from the flock and y sheepeheard
 whereof there can be no other account made then as it were of one that were
 lost] [see vz. euen as the sheepeheard doth the straying sheepe, see Ezech. 34.4,
 also Luke 15.4.] thy seruant [i. me thy seruant, for he speaketh of himselfe
 in the third person] for I doe not forget thy commaundements [i. I heare thy
 voyce, euen as thine own sheepe, Iohn 10.3, &c. these words are often times re-
 peated in this Psalm, as verse 61, 93, &c.

Do. Verse 169 teacheth vs to pray earnestly to the Lorde, for the vnderstanding,
 knowledge, and practise of his word. Ver. 170 teacheth vs in all our prayers to
 call to minde the gracious promises of GOD made vnto vs in his worde, as
 the chiefeest grounde in deede of all our supplications. Verse 171 teacheth vs,
 that as we cannot prayse God till he haue giuen vs light, so when wee haue re-
 ceaued that light from him, we should then speake continually to his prayse.
 Verse 172 teacheth both to speake of Gods worde continuallye, and also to la-
 bour to prasse the same, according to the dignity and excellency thereof. Verse
 173 teacheth vs, that vnlesse God helpe vs by his almightie power, wee can-
 not stand. Verse 174 teacheth vs, in patience to tarrye the time wherein the
 Lord will worke our deliuerances. Verse 175 teacheth vs that the ende of our
 life in this life is to praise and glorifie God : also that the faithfull are furthe-
 red to Godward by his iudgemēt's poured forth vpon the wicked. Ver. 176. tea-
 cheth vs first in all humblenes and simplicity to confesse our sinnes : secondly
 with a stedfast faith to come vnto the Lord, that so we may be cured and holpen
 of our diseases.

Psalmc 120.



This Psalmc as I take it may bee diuided into thre partes: In the first the Prophet sheweth what experience hee had had of Gods mercy in hearing his prayers, whereuppon in assurance of the like grace, he calleth vpon the Lord, that he may be freed from slanderous tongues. *Ver. 1. 2.* In the second he speaketh to such, as vse deceitfull wordes, shewing that they themselues profite not thereby, and also doe much harme and hurt to others. *Ver. 3. 4.* In the thirde part he grievously lamenteth his owne case, in that he is inforced to dwell with such wicked men, as nothing on his part, could make them quiet. *Ver. 5. 6. 7.*

The title: A song of degrés [Some, as the Geneva note, take it to bee so called, because of the lifting vp of the tune, & the rising in singing: some thinke the worde degrés: to be vsed in the plurall number, for excellent because those places are excellent whereunto men assend by degrés: and that therefore it is as much: *q. d.* a most excellent song: and of this mind is Immanuel. Some take it to be ment thus, that this and the other *xiii.* Psalmes following, are called songs or Psalmes of degrés, that is of staires or steppes: because they were sung vpon the staires or steppes of the Lords house, of which you may read, *2. Chro. 9. 11.* and I for mine owne part incline thereto, because there is mention made of the staires of the Leuites, that is of the staires whereuppon the Leuites were wont to stand. *2. Nehem 9. 4.*] *Ver. 1.* I called [i. I prayed earnestly] vnto the Lord [vz. only, because he alone was able to helpe] in my trouble [i. when I was greatly and much troubled with affliction] and hee hearde me [i. he granted me my request. see Psalm. 3. 4.] *Ver. 2.* Deliuer my soule [i. me my selfe, as Psalm. 119. ver. 167. and 175.] from lying lippes [i. from the lying wordes of the wicked, and vngodly, who did continually accuse him before Saul, as David himselfe sheweth, *1. Sam. 24. 10.* also *26. 19.* See for this purpose also, Psalm. 52. almost throughout] and from a deceitfull tongue [i. from a tongue that uttereth deceit and craft: and in these wordes hee noteth particularly, the kind of affliction, that made him to cry vnto god.] *Ver. 3.* What doth thy deceitfull tongue bring vnto thee [i. what doe thy false wordes profit thee: or what gaine gettest thou by speaking so wickedly against other men: thus he speaketh to one, as it were particularly, yet in him noting others also, giuen fouly to that fault] or what doth it auaille thee [vz. that thou doest by euil speech hurt othermen.] *Ver. 4.* It is [i. the tongue it selfe and slanderous wordes proceeding from it] as [i. as dangerous and hurtfull] the sharpe arrowes of a mighty man [i. as sharpe and pearling, as are those sharpe arrowes, which a mighty man shooteth *q. d.* they are very deadly, and bring euen as it were present death with them] & as the coles of Iuniper [i. as the coles which come of Iuniper,

Juniperwood being burned, which are most hot and liuely, as Hierom writeth vnto Fabiola, and though hee p̄sbe not a reason of it, yet I suppose, that the gummy or salty matter in the træ may bee one cause of it, and he v̄sleth the rather this similitude, because, as is before sayde, these coales burne and pearce more dēpely, the thinges which they take hold of, then coales of other wood: 9. d. they burne whatsoeuer withstandeth them. Of the inconueniences of the tongue, See Iames 3. ver. 1. 2. 3. &c.] Ver. 5. We is mee [9. d. my case is pitiful, miserable, and grievous] that I remaine [i. that by occasion of persecuti- on at home, I am inforced to inhabite and dwell] in Melecl [this is the name of one of Iaphets sonnes, Gene. 10. 2. whereupon some suppose, that both the place wherem he and his posterity dwelt, and also the people that came of him were called by this name] and dwell in the tentes of Kedar [Kedar was Isma- els sonne, as appeareth, Genesis. 25. 13. and likely it is that both the people and the countrey were so called of him: See Psalm. 83. 6. and he maketh mention of tents, because al the oriental people did for the most part dwell in tents. Some thinke that vnder these names, Melech, and Kedar, hee meaneth the bastardly Israelites, who had degenerated from their holy fathers, and that therefore hee resembleth them to these two people, because of their barbarous crueltie & rage. Some thinke that hee vnderstandeth by these places and persons, places and people nigh vnto the land of Canaan, whither he did sundry times flie, as appeareth by the first booke of Samucl, whatsoeuer it was, hee was greatly wounded no doubt with the calumnies and slaunders of his aduersaries, 6 which also may appeare by this exclamation of his, woe is to mee.] Verse 6. My soule [i. I my selfe as verse 2. of this Psalm] hath to long dwelt [vz. if the Lorde sawe it so good] with him that hateth peace [i. with men much grieued against mee, and here hee putteth the singular number for the plural, meaning by him that hateth peace, such men, as did, euen of set purpose 7 and malice, make warre agaynst good people.] Verse. 7. I sake [vz. by all the meanes that I can, and this sense I giue, by reason of that, which is read Psalm 34. 14.] peace [vz. with those mine aduersaries] and [I would rather turne it, but] when I speake thereof [vz. vnto them: 9. d. I doe no sooner open my mouth about such a matter, but] they are bent to warre [i. they are prepared and ready for it, and cry as a man would say, ala- rum.

Do. Ver. 1. Teacheth vs to call vpon God in our troubles, with confidence that we shalbe deliuered and set free from the same. Verse. 2. Teacheth vs to pray particularly, that we may be deliuered from slaunderous and lying speeches. Verse 3. Teacheth vs that such as giue themselves to backbiting, and slaun- dering, shall in the ende get nothing thereby. Verse 4. Declareth how raging and violent slaunderous tongues are. Ver. 5. Declareth in what a miserable estate they are, that liue amongst the wicked. Verse. 6. Teacheth vs that the shorter while wee haue our habitation amongst the vngodly, the better it is for vs. Ver. 7. Teacheth vs if it be possible and as much as in vs lyeth, to sake
to

to haue peace, with all men: Secondly it painteth out the nature of the wicked: that the more they are sought to, the worse they are.

Psalm 121.



This Psalm standeth especially of three partes. In the two first verses the Prophet sheweth that he wil hang vpon God alone, because he alone both can and wil helpe him. In the second part, hee setteth out the fatherly care, and singular prouidence of almighty God towards those that are his, ver. 3. 4. 5. In the third part he declareth how they shalbe continually deliuered, from all dangers and euil whatsoeuer, ver. 6. 7. 8.

The title, A song of degrees [this is expounded before in Psalm. 120.] Ver. 1. I wil lift mine eyes [I wil looke vpon, & set mine affection vpon] vnto the mountaines [vz. of the land of Canaan, for it may be, that in them I may haue succor & defence from my enemies: such counsell the wicked gaue him, as appeareth Psalm. 11. 1. Canaan was ful of rockes & mountaines, and therfore in that respect it is called the mountaine of gods inheritance, Exod. 15. 17.] from whence [i. from which mountaines] mine helpe [i. helpe, ayde, and succor for mee] shall come [vz. as I suppose. So that the prophet speaketh here, as though he were debating the matter with himselfe, from whence he should looke for aid: q. d. the rockes and hils of Canaan, shall defend mee from the rage and cruelty of myne enemies, & yet reiecting that opinion of his, he doth in the second verse, correct himself saying.] Ver. 2. Mine help [i. helpe for me] cometh from the Lord [vz. alone. q. d. what meane I to talke of mountaines, it is most certaine, that I can haue no help but in the Lord only, for though I fixe mine eyes vpon the mountaines, & trouble my self much with the meanes which are before me, yet I shal in the end know, that I can haue succor, no where else but from God, so that here, he doth both correct that which he said before, & sheweth a victory against his assaults, wholly committing himselfe vnto God for his Christs sake, because in God there was power & wil both, to helpe him] which hath made [vz. in the beginning, Gene. 1. 1. and that of nothing. Heb. 11. 3.] heauen and earth [i. both those elements themselves, and all things whatsoeuer in them contained: and this title is here and in many places attributed to God, to the end that men might learne, to assure and stay themselves in his power and might.] Ver. 3. Hee [i. God] will not suffer [vz. through the prouidence and care that hee shall haue ouer thee] thy foote [i. thou thy self putting a part for the whole, meaning notwithstanding that Gods prouidence shal reach, not only to the guiding of the whole man, but to euery particular member of him: see Psalm. 34. 20. also Math. 10. 30.] to slippe [i. to stumble or fall, so that thou shalt be hurt, or lye downe vnder thy fall: and thus vnder one hee turneth his speech to euery faithfull man, assuring them of Gods fauour and care towards them: by the promise, which hee hath made vnto all his people, and to his whole Church: which euery one particularly ought to apply to himselfe thus, saying, God is my keeper]

for

for he that keepeth thee [vz. vnder his prouidence, and protection: and this hee speaketh of God onely] wil not slumber [vz. neuer so litle, or any whit at all q.d. thou needest not to feare, because he hath his eye watching continually ouer thee, for thy good.] Ver. 4. Beholde [q.d. marke this, and take it as a certaine trueth] he that keepeth [vz. vnder his prouidence and protection, as before ver. 3.] Israell [that is his faithfull people and Church, Paul calleth the Galat. 6. 16. the Israel of God, and Rom. 11. 26. al Israel] wil neither slumber, nor sleepe [vz. because it agreeth not to his nature, and eternall Godhead, he meaneth by this, that as he will neuer be careles ouer them, so he wil always be prouident and watchfull for them.] Ver. 5. The Lord [vz. alone, and none other but hee] is thy keeper [i. is hee, that graciously protecteth thee and thyne] the Lord [vz. alone, as before] is thy shadowe [i. is a place both of pleasure and sure defence vnto thee] at thy right hand [i. on euery side of thee. Immanuel turneth this latter part thus. the Lord which is thy shadowe, is at thy right hand [vz. to aide, succour, and defend thee, and this I take to be the more plain reading and sense.] Ver. 6. The sunne [i. the extreme parching, and pearling heate of the sunne] shal not smite thee [i. shal not touch thee, to hurt thee] by day [i. in the day time, because by Gods ordinance it is appointed to shine in y day, Genesis 1. 16. nor the moone [vz. which shineth in the night, and here you must vnderstand this much, shal smite thee, to hurt thee, with her colde, as the sunne in the day time, should not hurt them with heate: now he promiseth not that we shalbe exempted from all griefes vtterly, but he setteth out this comfort, that hauing God fauourable vnto vs, wee shalbe in such safety that no euill, which shal fal vpon vs shal destroy vs, for vnder the discommodity in the heate of the day, and of cold in the night, he compriseth all inconueniences, from which the Lord wil deliuer his faithfull people, if it be profitable for their saluation, and the aduancement of his owne glory.] Ver. 7. The Lord shal preserue thee [vz. through his great power, and of his infinite goodnes] from all euil [i. from all manner of distresses, plagues, punishments, &c. vnderstanding it with the conditions before alledged, to wit, if it may serue for his glory, or their saluation, or if it do take holde of them, that it shal not destroy them] he shal keepe [vz. safely and surely] thy soule [i. thy life, and whole man, as Psal. 120. 2. 6.] Ver. 8. The Lord [vz. thy God] shal preserue [as before, ver. 7.] thy going out, and thy coming in [i. al thy affaires and businesse, for whatsoever men doe, they doe it at home or abroad, as Deut. 28. 6. meaning that God would direct all his enterprises and actions, and giue good successe to al his affaires] from henceforth, and for euer [i. continually or alwayes].

I. Ver. 1. Teacheth vs howe ready we are to seeke straunge aydes and helpes besides God our Lord. Ver. 2. Teacheth vs to correct our iudgements in that behalfe, and to hang only vpon him, that is able to helpe vs. Ver. 3. Teacheth vs that Gods prouidence extendeth it selfe, not onely to all the faithfull generally, but to euery particular one of them, yea to euery member and part of their bodies. Ver. 4. teacheth vs that it is a singular comfort to gods church, to

to knowe, that they haue so vigilant a watchman ouer them, as the Lorde is. Ver. 5. Teacheth vs that the Lord keepeth and protecteth his children on euery side. Ver. 6. Teacheth vs that euery al Gods creatures, shalbe in a league with his children not to hurt them. Ver. 7. Teacheth vs that no affliction shall take hold of vs, otherwise then shal make for Gods glory, and our saluation. Ver. 8. Teacheth vs that vnlesse al our affaires both generally and particularly, bee directed by God, they can haue no good successe. To shew by this Psalm it is lamentable to consider, howe much this Psalm hath bene, and is abused in our Church seruice, appointed for womens purification, where it is put down to be vsed as a thanksgiuing, whereas we see, that the Prophets speciall purpose is, to shewe in what assurance they are, that are vnder the prouidence and protection of almighty God, it being of the same argument, with Psal. 91. and not so much, as one word or syllable in it tending, either to prayer or thanksgiuing, which I take to be a part of prayer.

Psalm 122.



This Psalm consisteth specially of two partes. In the first the Prophet sheweth his owne ioy, and the readines of the people in the seruice of God, entering into a commendation of the Citie Ierusalem, wherein God was truly serued. ver. 1. 2. 3. 4. 5. In the second he exhorteth al to pray for the good of the church, and that he might the better draw them on to the performance of that duty, he doth not only goe before them in his owne example, but sheweth them certaine reasons of it. ver. 6. 7. 8. 9.

1 Di.

The title, A song of degrees [see Psalm. 120. in the title] or Psalm of David [i. a Psalm, that David made, reioycing greatly, that the arke which was a token of Gods presence, was brought into Ierusalem, for this title, see Psalm 6. 8. and many others in their seuerall titles.] Ver. 1. I reioyced [vz. heartily, & greatly] when they [i. the people] saide vnto mee [vz. their King and Prince] wee [i. all together, one and other of vs] will goe [vz. willingly and gladly] in to the house of the Lord [i. into the place where the Arke should be placed, and that to worship and serue God, by prayer thanksgiuing &c. he meaneth that he much reioyced in this, that he himselfe knew, that the arke of God should dwel, as it were in mount Sion, and that the people did willingly agree thereto, that there they might worship God.] Ver. 2. Our feete [i. euery one our selues, a part for the whole, as Psalm. 121. 3.] shall stand in thy gates, O Ierusalem, [i. now we shal not goe from place to place, to seeke the arke of couenant, as wee were wont to doe, for it shall dwel and abide in Ierusalem, whither we will goe by to serue the Lord.] Ver. 3. Ierusalem [i. this excellent citie to which we shal goe to serue our God in] is builded [vz. very excellently, and beautifully, as appeareth, 2. Sam. 5. 9. 1. Chronic. 11. 8. and yet this must not be referred to the walls and

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and towers only, but chiefly to the policy and order of government which was therein, as may appeare, by that which followeth as a citie, that is compact together in it selfe [i. as a faire, glorious, and round city, whose buildings are euen and proportionable one of them with an other: and by this hee compareth the concord which was amongst the citizens of *Ierusalem*, to buildings & houses, wel & proportionably set together.] Ver. 4. Whereunto [i. to which *Ierusalem*, & the exercises of religion obserued there] the tribes [i. the twelve tribes of *Israel*] euen the tribes of the *Lorde* [i. the tribes, which the *Lorde* himselfe hath, to be his speciall portion and inheritance, for this is added, both for explication of the former, & to set out also the excellency of the persons] goe by [vz. to worship and serue *God*: and he vserh the word of going by, because the City stood vpon a hill] according to the testimony to *Israel* [i. according to the ordinance, that *God* had ratified & established amongst *Israelites*, by which he sheweth that they did nothing in that behalfe, but by warrant from *god*. *Immanuel* turneth it thus] to the testimony of the *Israelites* [i. to the *Arke* of the testimony, which *god* gaue to the *Israelites*, and for that end he allegeth *Exod.* 25. 2 I. 22. others read it thus] which is a testimony to *Israel* [vz. of the covenant made betwene *god* and them, but methinketh the first sense is most plain of al] to praise the name of the *Lorde* [i. to set forth by praise and thanksgiuing, the maiesty, power and glory of *God*: and he putteth one part of *Gods* seruice for the whole, and note that in this verse he commendeth *Ierusalem*, for the exercises of religion: as in the next for the execution of iustice & equity.] Ver. 5. For there [i. in *Ierusalem*] are thrones set for iudgement [i. iudgement places are erected and established, putting the places of publike iustice, for iudgment and iustice it selfe, & the persons that administer the same, because it were in bayne to haue the places, without the men, & the matter] euen the thrones of *David* [i. thrones appointed by *God*, to *David* and his posterity: for so *I* take house to be vsed in this place, and this repetition importeth, that it was *Gods* purpose, to haue the prerogatiue of the kingdom established in *Dauids* posterity, vntil such time, as the true eternitie of that kingdom were manifested in *Christ*, who hath his throne in the midst of his church.] Verse 6. Pray [vz. *O* al ye good and faithfull people, for he uttereth his speech in *pl*ural number] for the peace of *Ierusalem*, [i. the felicity, prosperitie, and quietnes of it, both publike & priuate, inward and outward, as may appeare by *psalms* following to the end of the *psal.*] let them prosper [vz. in al goodnes, thus hee teacheth them to pray, not only for it, but for all them that carry any good affection to it] that loue thee [vz. vnfeignedly and with a good heart.] Ver. 7. Peace [i. al manner of prosperity and blessednes, as ver. 6. of this *psalm*] be within thy walls [i. within thy houses, *O Ierusalem* which are compassed about with walls, the *Hebrew* word, doeth signifie a ditch wherewith cities are commonly compassed, and that maketh some to turne it thus] in thy ramparts [that is in places about thee appointed for thy defence, whatsoever it is, he wisheth well, to the Citie and people] and prosperitie within thy palaces [i. in the greates
and

and noble houses that are within the, so that he would haue al sortes blessed, & the city it selfe, both within and without.] Ver. 8. For my brethren [vz. which 8 serue God with me, & dwel there, and repaire thither for the exercises of gods religion, as I do] and neighbors sake [to whom I am bound to doe good, & by gods lawe to loue, as my selfe] I wil wish the now [i. euen at this present, and not onely now, but al the dayes of my life, if my wishing can do the good, thou shalt not want it] prosperity [i. all maner of prosperous and good things. And these be Davids owne wordes, testifying his great loue, to the place of Gods worship, and his brethren assembled there.] Ver. 9. Because of the house [i. be- 9 cause of the seruice of the Lord, which is in that place where the Arke is: so hee putteth the place of worship, for the worship performed in it] of our God [i. of the Lord, whom we al serue] I wil procure [vz. by all the meanes that possible I can] thy wealth [i. al prosperity and goodness for the, so he sheweth that hee sought not his owne profit only, or the profit of those that were his, but generally of the whole Church of God.

Ver. 1. Teacheth vs that we ought to be very glad, to see or heare the people Do. zealously and willingly giuen to the seruice of God. Ver. 2. Teacheth vs, to delight and continue in those places and assemblies, wherein God is truly and sincerely serued. Ver. 3. Teacheth vs that not only glorious buildings, but chiefly vnicie and concord, are a singular ornament to any City or commonwealth. Ver. 4. Teacheth vs that the exercise of Gods worde and religion doe specially commend a Citie or Countrey to vs. Ver. 5. Teacheth vs that the administration and execution of publike iustice, is a notable commendation also to any towne or countrey. Ver. 6. Teacheth vs to exhort others to pray for the State of the Church, and teacheth vs also in our owne persons to pray for it, and for them that fauour and affect it. Ver. 7. Teacheth vs to pray, both for the outwarde and inwarde quietnes of Gods Church. Ver. 8. Teacheth vs to haue a care for our brethren and neighbours, in respect of godlinesse, euen as for our selues. Ver. 9. Teacheth vs that euen a holy loue to Gods Church, should cause vs to do any thing, for the benefit, profit and good therof, that possible we can.

Psalm 123.



This Psalm, though very short, consisteth yet notwithstanding 1 D. of two parts. In the first the Prophet sheweth how earnestly he waited vpon the Lord, for helpe and deliuerance out of all his dangers, ver. 1. 2. In the second hee prayeth to the Lord for the redresse thereof, shewing that euen his own misery, and the miseryes of others prouoked him earnestly thereto: and this is comprehended in the two last verses.

The title] A song of degrees, or Psalm of David [this is expounded before, Psal. 120. and Psalm, 122.] Ver. 1. I [vz. being distressed on euery side & seeing all 2 Se.

all ayde of man to forsake me] lift vp [vz. earnestly and attentiuely, hoping & looking for helpe from thence] mine eyes [i. not onely the eyes of my body, but of my mind and fayth also] to thee [vz. O my God and Lord] which dwellest in the heauens [i. which art God almighty, he meaneth by this title, that God is exalted farre aboue all creatures, and that he guideth and gouerneth them according to his good pleasure, it setteth out also, the power of God ouer all creatures, and his gouernement and prouidence, and declareth further, that neither hee himselfe imagined, neither should we imagine any fleshly thing of
 2 God.] Ver. 2. Beholde euen as the eyes of seruants looke [vz. earnestly and attentiuely] vnto the hand of their misteris [i. vnto their power, aide, and helpe, not doubting of their faithfulness, succour, and defence, neither yet looking for aide from others, besides their misteris] and as the eyes of a maide [vz. looke and wayte vpon] the hande of her maistrisse [i. the power, helpe and succour of her, whom God hath placed ouer her, as before in this verse] so our eyes [vz. both of our bodyes and of our mindes, as ver. 1. of this Psalm] wait [vz. with patience & continuance] vpon the Lorde [vz. only] our God [i. whom we serue and worshipping] vntill hee haue mercy vpon [i. vntill he shewe by effect that hee will take pitie vpon vs, and deliuer vs out of our griefs, & woordes, vntill, in this place meaneth not, as though that then they would leaue of to trust in him, but it noteth continuance and perpetuity of cyme: see Psalm. 110. 1. and many other
 3 places.] Ver. 3. Haue mercy vpon vs [vz. that are so greatly distressed and afflicted] O Lorde, haue mercy vpon vs [this doubling of their prayer, noteth both their great earnestnes, and also their great need wherein they were] for wee haue suffered [vz. a long while together] to much contempt [vz. from the proud and wealthy men of the world, as may appeare by the next woordes following.] Ver. 4. Our soule [i. euen our whole life] is filled to full [vz. in our iudgements, if thou O Lord thinke it so also] of the mocking of the wealthy [i. with the mockes and taunts which the rich men of the world vomit out against vs: and he speaketh thus, because that many times riches ingender scarcenes and pride of heart] and of the dispitfulness of the proude [i. with that despite and hatred, which the proude vse against vs.]

Do. Verse 1. Teacheth in all extremities, whether men sticke to vs or forsake vs, to hang vpon the Lorde our God onely. Verse 2. Teacheth vs by a notable similitude, neuer to leaue off either trust in God, or prayer vnto him, til such tyme, as hee graciously looke vpon vs, and graunt vs our petitions. Verse 3. Teacheth vs to bee earnest in prayer with the Lorde our God. Ver. 4. Setteth out the naughty nature of the wicked men of the world, who can doe nothing else but mocke and dispayne, the sonnes and seruants of the most high God.

Psalme 124.



The Prophet in this Psalm, specially propoundeth two things, first in what case he, and the rest of the godly should haue bene, though the rage of the wicked had not the Lorde taken their part. ver. 1. 2. 3. 4. 5. secondly, hee prayeth the Lorde, for setting him and others free, from the great dangers wherein they were, and so concludeth the Psalm, in the commendation of Gods grace and power. ver. 6. 7. 8.]

The title is expounded before, Psalm 122. in the title thereof.] Ver. 1. If the Lorde [vz. by his almightie power and presence] had not bene on our side [i. had not taken our partes] may Israel now say [vz. very iustly and truly: hee putteth this worde, Israel, for the people of God, as Galat. 6. 16.] Verse 2. If the Lorde had not bene on our side [by this repetition of one and the selfe same thing, hee noteth, both the greatnes of the danger, wherein they were, and the excellency of the benefite, which God did bestow vpon them, in deliuering them from the same: and it may stand vs in steade of a bible, to keepe vs occupied in the meditation of Gods deliuerances to the end we forget them not] when men [vz. casting all feare of God, and loue of his people aside] rose vp [vz. in their rage and madnes] against vs [vz. to destroy vs.] Ver. 3. They had then swallowed vs, by quicke [i. without all doubt they had destroyed vs: and by these wordes swallowing by quicke, they signifie both the barbarous crueltie of the enemy, and also their owne weakenes to resist so mightie enemies: and here marke, that very likely it is, that David made this Psalm in his owne name, and the name of the Church] when their wrath was kindled against vs [i. when they were set on a rage, presently as it were to destroy vs.] Ver. 4. Then the waters [i. the great abundaunce of their wrath and fury, and the dangerous estate of affliction wherein wee were. See Psalm 69. 1.] had drowned vs [i. had ouerwhelmed vs, and quite and cleane destroyed vs] and the streame [vz. of their rage] had gone ouer our soule [i. had persed, euen vnto the inward man, and had doubtles taken away our life.] Verse 5. Then had the swelling waters gone ouer our soule [he repeateth the same thing againe, both to set out the cruelty of the enemies and the desperate estate (as it were) wherein they themselves were, that by this meanes Gods mercie might bee the more magnified, who had graciously deliuered them from the same: and in that they compare the forces of their enemies, to great riuers, streames, waters and such like, they thereby declare, that y enemies had more outwarde force, then the Church had, and they doe it also to this ende, that declaring it in his liuely colours, other men might bee made the better to feele it.] Ver. 6. Praise be the Lord [vz. continually, for this his great goodness & mercy towards vs] which hath not given vs [vz. by, that is deliuered vs, or made

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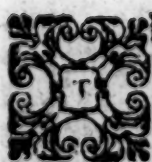
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made vs, which in his iustice for our sinnes he might haue done] as a pray [i. to be spoyled and deuoured] vnto their teeth [i. vnto their cruelty and rage, he compareth the enemies here, to wild beastes, that with their teeth teare in sunder, such things as they get to pray vpon.] Ver. 7. Our soule [i. our life, and we our selues, as sundry times before, and nameli Psal. 136. 2. 6.] is escaped [i. is graciously deliuered, and so by that meanes hath escaped their barbarous cruelty] euen as a birde [vz. taken in a fowlers snare or grinne, and yet notwithstanding, is by some mean or ocher deliuered & escaped thence] out of the fowlers snare [i. out of that snare which the fowlers lay for it or for the] the snare [vz. which our enemies prepared and layd for vs: and this word sheweth that the wicked did toyne to their force and violence, treason and subtiltie: and that yet notwithstanding Gods people, yea though they were voyd of counsell and of force, were miraculously preserved by Gods owne hande] is broken [vz. through the might and power of our God] and wee are deliuered [vz. through his goodnes out of all those dangers.] Ver. 8. Our helpe [i. the help and succour which we looke for, and must haue] is [i. standeth onely, and is no where else to be found but] in the name of the Lord [i. in his might, power, maiesty, goodnes, &c. as Psal. 120. 1.] which hath made heauen and earth [this is expounded before. Psal. 121. ver. 2.]

Do. Ver. 1. Teacheth vs that if God take not part with his children, & defend them, they shal easily be ouerthrowne. Ver. 2 teacheth the selfsame thing and sheweth further, that men are many times to men, wolues and deuourers, though happily not in action, because by god they are restrained therfrom, yet in affection. Ver. 3 teacheth vs, that when God his children are in the greatest dangers, he is most nigh to deliuer them: also that the wrath of man neuer worketh the righteousness of God. Ver. 4. and 5. Declare, and set out the rage and crueltye, of the wicked and vngodly men. Ver. 6. Teacheth vs, first Gods mercy in deliuering his from all their dangers and feares, secondly our duty, that we ought by all maner of meanes, to shew our selues thankful vnto him for the same. Ver. 7. Teacheth vs that the wicked toyne to their power and crueltye, craft and subtiltie: but it sheweth further that there is no wisdom, strength, or policy, that can preuaile against the Lord, and his people, whome hee will succour. Ver. 8. Teacheth vs, that God alone, is hee whom his people must trust to, for helpe and succour.

Psalme 125

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This Psalme consisteth of two parts, in the first the prophet proposeth doctrine, shewing in what assurance the faithfull are, which do trust in the Lord. ver. 1. 2. 3. In the second he maketh his prayer for them that bee good, and sheweth what punishments shall overtake the wicked, and what prosperitie shalbe to the faithfull & holy people. ver. 4. 5.

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The title is expounded before, Psalm 120.] Ver. 1. They trust [vz. assuredly, and stedfastly] in the Lord [vz. onely, ioyning none other neither in heauen, nor in earth with him] Halbe [vz. stedfast and vnmoueable] as mount Sion [i. as the rocke whereupon the Church is builded, yea and as the Church it selfe, against which no stormes nor tempests, no nor the gates of hell shall pugnayle, See Matth. 7. 24. Matth. 16. 18.] which can not bee remooued [vz. though the worlde and wicked men, doe what they can against it] but remaineth [vz. stedfast and sure] for ever [i. continually: nowe we must knowe that the stedfastnes of the Church and euery particular member therof, hangeth not of themselves, but of Gods eternall loue towards them, and Christs earnest prayers for them, as when hee sayth to Peter, Luke 22. 32 I haue prayed for thee that thy faith faile not.] Verse 2. As the mountaines are about Ierusalem [vz. to strengthen and defende them from the force of their enemies] so is the Lord about his people [vz. on euery side of them to saue them from the violence of men] from henceforth and for ever [i. hee is presently their defence: and will bee so continually: so that by this similitude taken from the mountaines compassing Ierusalem. The Prophet setteth out the sure and secret defence of G D D towards euery particular one of his Church] and this wee see playnely set out, Psalm 5. 12. also Psalm 34. 7. also Psalm 91. throughout: also Psalm 121. throughout. Zachari. 2. 5.] Verse 3. For [in this verse, hee preuenteth an obiection, which might be made thus: doe we not see the Church many tymes afflicted, notwithstanding this large promise: yea sayth hee, but it continueth not long: yea the very calamities them selues, make the defence of the godly more famous and notable] the rodde [vz. of gouernement and authoritie, meaning thereby the Scepter, putting the signe of gouernement, for gouernement it selfe] of the wicked [vz. men of this worlde: in the Hebrew text, hee vseth the woorde wickednesse, putting the thing for the men giuen thereto: and so the Geneva text yeldeth the sense] shall not rest [vz. longe, but shalbee quickly remooued, and so the good deliuered, as 1. Corinth. 10. 13. on the lot of the righteous [i. bypon the Church and inheritance of the godly people, which hee calleth the lot of the righteous, because G D D hath as it were giuen the same vnto them, by lot, as it were, for an inheritance] lest the righteous, put forth their hande vnto wickednesse [i. doe commit wickednesse and sinne, eyther by murmuring against G D D, or by falling to the impieties of their persecutours, and so hee sheweth a reason why affliction lyeth not long bypon Gods chyldren: and for this cause, as it shoulde seme, did the Lord commaund them to be slayne, that inhabited Canaan, lest the people shoulde followe their fashions: the summe of all is. q. d. though the Lord appoynt his, to bee afflicted for a tyme, by very wicked people, yet hee will not leaue them for ever, for the wicked shall not alwayes haue power and authoritie ouer the godly. So that this thirde verse, is as it were a correction of the other. q. d. Gods protection

letteth not, but that his, should be waked, by crosses, and tribulations, to the end that the righteous being tryed by temptation, should not giue themselves ouer to licentiousnes in sin, which he expelleth, by stretching out their hands their hands I say, which before were subiected, to the obedience of Gods will: vnderstanding by hands their whole man, putting a part for the whole. Verse

4 Doe well, O Lorde [i. blesse and pursue continually with thy sancti, See Psalme. 119. 17.] vnto those that be good [i. vnto such, as thou hast made good vnto thy selfe, by thy worde, and the working of thy spirit, for otherwise there is none good, no not one, as Psalme 14. 1. 3.] and true [i. sound and vpright, both to thy maiesty, and to men] in their hearts [i. in their affections, hee putteth the seate of affections, for affections them-selues.] Verse. 5.

5 But those that turne aside [i. hypocrites, which haue a place in the Church, and liue in it, though they be not of it, and by turning aside, hee meaneth going stray, from the right way, which God hath sanctified in his worde] by their crooked wayes [i. by deuises and imaginations of their owne: for all that man deuise without God is crooked and peruers. Immanuel reacheth it thus: but those that set their mindes, vpon their own crooked waies: which in my iudgement is more playne] shall the Lorde [vz. himselfe in his great iustice and iudgement] leade [vz. out of his Church forth vnto iudgement, meaning that he shall pull them out from the goby, and then pronounce sentence of condemnation agaynst them, and giue them their portion euen eternal iudgment. Matth. 21. 41. Matth. 25. 32. Luke 12. 46.] with the workers of iniquities [i. with all others that haue giuen ouer themselves with greedines to commit sinne, see Matth. 7. 21. 22. 23.] but peace [i. al manner of blessednes and prosperity, as Psalme. 122. 6. 7] shall bee [vz. continually] vpon Israel [i. vpon Gods Church and people: See Psalme 124. 1. and by Israel, hee meaneth not onely them that came of Abraham according to the flesh, but those that are Abrahams children by fayth. So that he sheweth that the peace of the Church shall proceed from this, that the wicked shall be driven out of it.

Verse. 1 teacheth vs what steadfastnes Gods people haue, as who can neuer fall away from grace, because whom the Lorde loueth, he loueth for ever. Verse 2. Teacheth vs that God compasseth his seruants so on euery side that no euil can come vnto them further, then hee himselfe wil. See Iob. 1. 10. Verse. 3. Teacheth vs that howsoeuer we be afflicted, yet our afflictions are but momentary, and indure but for a short space, See Psalme 30. 5. also 2. Corin. 4. 17. Verse. 4. Teacheth vs to pray for the continuance of gods fauour vpon our brethren, euen as towardes our selues. Verse. 5. Teacheth vs that howsoeuer hypocrites flourish in the Church for a while, yet the Lorde will plague them in the end: also it teacheth vs that howsoeuer he punisheth the wicked, yet hee will graciously blesse his owne.

Psalm 126.



This Psalm may be diuided into two partes. In the first the faithful declare, how strange a thing their deliuerance out of Babilon was, confessing it to be done onely by God, for which they declare their ioy. Ver. 1. 2. 3. In the seconde they pray the Lord to performe the worke which he had begun, prophesying, 3. euen by the spirit of prophecy, the full accomplishment and performance thereof, ver. 4. 5. 6.

The title. A song of degrees [this is expounded before, Psalm. 120. in the title] of Psalm of David [this is not in the Hebrew text, and therefore would be left out, for this Psalm seemeth not to be made by David, as in Davids time, but in the daies of Cyrus, who published a proclamation for the returne of the Iewes into their countrey: at the which diuers of the goodly, reioycing together, penned also this Psalm.] Verse 1. When the Lord [vz. of his great goodnes and mercy] brought againe [vz. out of Babylow, whither they were carped captiues for their sinne: and thus they ascribe all the worke of deliuerance, wholly to the Lorde] the captiuitie [the captiues, he putteth the thing, for the persons] as we haue noted out before, Psalm 125. 3. out of the Hebrew text] of Sion [i. of the Church of the Iewes, he meaneth all the people, by the place which was of greatest excellency amongst them: to witte, Sion whereupon the temple was builded, & in which God was worshipped] we were [vz. in our owne iudgement and estimation] like them that dreame [vz. that dreame of excellent things, and yet haue them not, not but that they were deliuered, but the wonderfulness of the deliuerance was so great and so incomprehensible to all mens vnderstanding, that it seemed almost impossible to be performed: 7. d. we could hardly perswade our selues of it, til we saw the Gentiles speake of our great deliuerance, and to help vs forwarde with ayde towards our owne Countrey, see Ezra. 1. through out.] Verse 2. Then [when wee knewe that God had done this great worke for vs] was our mouth filled with laughter [i. wee had a plentifull and large occasion giuen vs, of reioycing, because the countenance and face, are specially occupied in laughing, and the mouth is a part thereof, he putteth a part for the whole, yea euen for the whole man, if you will] and our tongue with ioy [i. wee had great occasion also to speake ioyfull words: 7. d. wee had occasion giuen vs, not onely to be merry in countenance, whereas before in our captiuitie we hanged downe our heades, but also we expressed the ioy of our heartes by our wordes] then [vz. when they also sawe it] sayde they amongst the heathen [i. diuers and many of the heathen amongst whome wee were captiues, and prisoners] the Lorde [vz. their God whom they worshippe and serue] hath done [vz. through his great strength and power]

power] great thinges [i. excellent, yea and wonderfull thinges] for them
 [i. for their sake, and euen for their particular persons also, They meane
 that the miracle of their deliuerance was so great, that the Gentiles
 3 themselves, did euen perceiue it, and confesse it.] Verse 3. The Lorde
 [vz. our G D D, for these are the woordes of the faythfull, answering as it
 were the heathen, that confessed G D D to bee the worker of their deliue-
 rance: q.d. we confesse it also with you] the Lorde hath done great thinges
 [all this is expounded before, verse 2.] for vs [though wee bee his poore and
 unworthy seruantes: so all serueth for the magnifying of Gods might and
 4 mercy.] Verse 4. O Lorde bring agayne [vz. though thy almighty pow-
 er: and that out of Babylon, into the lande of Iudah] our captiuitie [i. our
 brethren and friends which yet remaine captiues: See ver. 1. of this Psal.]
 as [vz. then many tymes byngest] the rivers [i. abundaunce of waters] in
 the South [i. into the South, putting the South Countrey for dry and bar-
 ren places, because of the continuall and ardent heate of the sunne in that
 quarter, which parcheth all their grasse, corne, &c. and dryeth up, as it were
 all their riuers and waters: and note, that in this place, the Prophet com-
 pareth, Gods fauour in the deliuerance of his people, with the riuers of
 water, and the people themselves in captiuitie with a barren and drye lande,
 from whence, none could turne away Gods fauour if it pleased him to wa-
 ter them therewith. So that in this verse, the Church prayeth the Lorde,
 to stretch out his hande to the faythfull, which remained yet in Babylon,
 and to helpe them from thence, for albeit, it was a very harde matter, that
 the remnant disperfed, shoulde bee gathered together into one body yet they
 stayed themselves vpon the power of G D D, who coulde as easily do that,
 as cause riuers of waters to runne through the South Countreys.] Verse
 5. They that sowe in teares [this is an other allegory as it were of simili-
 tude, in which the people carped into captiuitie, are compared to needy hus-
 bandmen, who cast into the grounde for seede euen that which was left them
 for the sustentation of lyfe] shall [vz. in good tyme] reape with ioy [q.d. their
 sorrowe shalbee recompensed with gladnes: in this other part of the simi-
 litude, hee compareth the people, returning out of captiuitie to reapers of
 husbandmen, which are glad, for the abundaunt harvest which they finde: the
 meaning of altogether is, that the Jewes, who were heauy and sad, when
 they were carped captiues into Babylon, shalbee ioyfull, when they shall
 haue reaped, that is to say obteyned the fruite of their hope, that is a glo-
 rious deliuerance. And this similitude declareth, that such as were by-
 helde by the promise of God, albeit, that in extreme famine or neede, they
 did cast seede into the grounde, euen as it were at all aduenture, yet that they
 were notwithstanding, nourished, and felt in their heartes the hope of that
 6 returne, which G D D had promised them.] Verse 6. They [this word may
 either bee referred to the needy husbandman, that hauing by some meane or
 other gotten seede, are wont to sowe it with grieue: or else to the people
 in

in captiuitie, who went thither with heaviness of heart and abundance of teares. I referre it rather to the people. I went [vz. out of their owne lande, into Chaldaea, being caried captiues] weeping [i. sorrowfull and heauie hearted, expressing that griefe of theirs by teares] and caried [vz. with them into that straunge countrey] precious seede [i. hope and fayth, in the trueth of Gods promises, which none coulde take from them] but they shall retorne [vz. from thence into their owne Countrey] with ioy [i. with great store of outward and inward comfort] and bring [vz. with them, after that they haue gathered in their harvest, as it were] their sheaves [or after some, their handfulls, whatsoeuer it is, hee meaneth that they shall retorne againe, with greater abundance of failling, then they caried with them, thus doeth G D D make his children to thriue vnder the crosse.

Verse 1. Teacheth vs that whatsoeuer instruments or meanes G D D useth in the performace of his counsels, yet all the glory of the fact must be ascribed to him alone. Verse 2. Teacheth vs to be glad and to reioyce specially in the Lorde and his goodnesse, when it pleaseth him to offer vs occasion, and to giue vs matter of ioy: also it sheweth that Gods works for his children, are so playne and sensible, that euen the wicked are enforced to confesse them. Verse 3. Teacheth vs plainly and with thankfulness to acknowledge Gods graces bestowed vpon vs. Verse 4. Teacheth vs that when G D D hath deliuered vs from misery, yet we shoulde not forget our brethren, that lye plagued in the same wherein we were, but that wee shoulde remember them in our earnest prayers to the Lord. Vers. 5. and 6. Teach vs that howsoeuer wee be afflicted and made sorrowfull for a tyme, yet a day will come wherein we shall reioyce and haue our heades lifted vp, which time we ought to attend in all patience.

Do.

Psalm 127.



This Psalm consisteth wholly of instruction and doctrine, and may be diuided into two partes. In the first the holy Ghost sheweth, that both publike administration and rule, must be blessed by G D D, or else they will be to no effect. Verse 1. 2. Secondly hee declareth particularly that children are a speciall blessing giuen to men from the Lorde, and this teacheth from verse 3. to the ende of the Psalm.

Di.

The title. A song of degrees [this is expounded before Psalm 120.] or Psalm of Salomon [i. which Salomon made: some read, or for Salomon, as though David his father had made it as an instruction for him: See somewhat of this matter: Psalm 72. in the title thereof, whether Salomon

Se.


Salomon made it, of David for his use, it is not much materiall: this is to bee marked; that here the Prophet would give vs to vnderstande, that all thinges whatsoeuer must bee directed and gouerned by God, or else they can not come to any good successe or ende.] Verse 1. Except the Lorde builde the house [by house hee meaneth not onely the frame of an house, where in men dwell, but the persons commonly called the household or familie, yea and the very order and manner of gouernement thereof: and by building, hee meaneth, blesse it, and further it, yea do all in all, in it, and about it] they labour in vayne [i. they take paines to no end or purpose, but lose their trauaile] that builde it [i. that indouour or toyle about it, to builde it, set it vp, and bring it to good order] except the Lorde keepe the Citie [vz. from the rage and spoyle of the enemie, vnderstanding by Citie, not onely the houses and wals, but the people, and the whole common wealth, yea the very fourme and order of their politike gouernement] the keeper [he that is appointed by office to keepe it: meaning hereby not onely the watch, which order is obserued in al townes of warre, and those that suspect the enemy, but euen the iudges and maiestrates, who also in the Scriptures are called watchmen] watcheth in vayne [i. to no end or purpose, hee meaneth that all the industrie of men, either in maintaining or gouerning a familie, or in vpholding a good pollicie and gouernment in a Citie, shalbe vayne and vnprofitable, vnlesse G O D guide all, and giue good successe thereto. Verse 2. It is in vayne [vz. vnlesse Gods speciall blessing bee present with you] for you [vz. of what state or condition so euer you be] to ryle earely [vz. to your labour and worke] and to lye downe late [i. to goe to bed, from your worke] and eat the bread of sorrowe [i. sustenance gotten with great payne and trauaile of the bodie, and great griefe of mynde, so that they can not eat quietly, with a minde free from labour, care, and feare] but [q. d. notwithstanding the vngodly haue these griefes and cares] hee [i. the Lorde] will surely [i. without fayle] giue [vz. of his more liberalitie and mercie] rest [i. both noyishment and all good thinges whatsoeuer, and yet not yelding vnto them an idle life, or forbidding them labour, because the saythfull doe willingly subiect themselves thereto, through the obedience of sayth] to his beloued [vz. people, putting one for all, for hee speaketh here in the singular, toned: by beloued ones, hee meaneth them whome the Lorde loueth, and such also as being confirmed in his loue towards them, doe wholly commit themselves vnto him.] Verse 3. Beholde [q. d. consider it as a thing, most certayne and profitable] children [i. posteritie and issue, which it pleaseth G O D to giue in this life] are the inheritance of the Lorde [i. are a portion, that as it were for an inheritance, the Lord giueth vnto vs] and the fruit of the wombe [i. children, see Micah. 6. 7.] his reward [i. a reward that he giueth to men in this life: and mark that in these three last verses, he maketh three degrees, as it were of gods blessing: in this ver. he mentioneth the blessing of posterity, or generatiō, in ver. 4. hee speaketh of their good,

good, liberall, and obediēt education: and verse 5 he sheweth what fruits come by them that are well brought vp. The hebrew word whiche we turne here re- ward, signifieth euer good thing whatsoeuer that God giueth vnto men. Ver. 4. As are the arrowes [the cleane and well kept arrowes] in the hand of the strong man [or at the hand of the strong man: that is to say, alwayes in a readinesse: so are the children of youth]. So are the children that are begotten in the flower of their parents age, meaning it of those children, whiche are well brought vp, that they are in a readinesse alwayes to goe and come, and to doe all good things enioyned them. I know there is another sence of these wordes as to the end he might the more commend this benefite of God, he should commend them for their naturall force, because their fathers might strengthen and defend themselves by them, as it were by archers and good men. But we thin- keth the other is a more fit sence for this place. Verse 5. Blessed is he [vz. 5 from the Lord, and euen in the sight and presence of men] that hath his gutter full of them [that is replenished and hath his house garnished, with such good children: for he continueth in the similitude of shafts and arrowes still, whiche he had put downe in the other verse before going] for [this is a reason of the thinges which go before] they [neither the fathers nor the children, for so largely would I take it] shall not bee ashamed [the they shall not giue place to their enemies but shall overcome them, yea and shall possesse the gates of their enemies, as is promised] whē they speake with their enemies [vz. face to face] in the gate [vz. eyther of the Citie if it be besieged, or else in the place of pub- like iustice, because the iudges were wont to sit in the gates of the Citie to de- termine publike causes: as Genesis 34, 20. Deut. 25, 7. 2, Samuel 15, 2, and in many other places.

Ver. 1 Teacheth vs, that nothing eyther in house or ciety, can be well be- gun, go well forwarde or come to good end, except the Lord be the direc- ter and guider thereof. Verse 2 teacheth vs that no meanes eyther lawfull or vnlawfull can performe any thing except the Lords blessing concurre with the same, and yet we should not therefore neglect the meanes, but vse them al- wayes with prayer to God to blesse them to vs, so farre forth as maye make for his glozy and our comfort. Verse 3 teacheth that children are a blessing, whieh it pleasech the Lord to bestow vppon the sonnes of men: not that we should conclude them to be accursed that want them. For the want of blessing, yea of sundry blessing, maketh not accursed, for who then should be blessed? Verse 4 both teache vs, both how good and profitable holy education is to chil- dren, and also what fruite it yeldeth, to wit, in the children readinesse and o- bedience to the parents. Verse 5 teacheth vs that good children are a singu- lar glozy vnto their parents, yea and they adde estimation vnto themselves also.

psalme

Psalme 128.

Di.  His Psalme may be diuided into two parts. In the first the Prophet doth both generally and particularly set out the blessings of God towards the faythfull. Verse 1, 2, 3. In the second part, he assureth them of the continuance of Gods fauour and blessing vpon them and their posterity, ver. 4, 5, 6.

Se. The title is expounded before Psalme 120.] Ver. 1. Blessed is every one [vz. of what estate or condition soeuer he be; and that word, blessed, containeth in it abundance of blessednesse: q. d. he shalbe plentifully blessed, whosoever he be] that feareth the Lord [i. that rightly serueth and worshippeth him. He putteth the beginning of Gods seruice for the whole, for wee can neuer rightly serue God, til we haue a reuerent feare of his maiesty printed in our hartes] & walketh in his wayes [i. that kepeth his commaundements, and directeth his life according to such lawes as God hath prescribed. For God doth not otherwise allow of our life, except it be reformed according to his law, walking is put here as in sundry other places of the Psalmes, for order of life and conuersation] Ver. 2. When thou eatest [this by the consente of the best interpreters would be turned thus: for thou shalt eat: shewing a reason as it were of his blessednesse: and not as though the goodly man were not blessed, till he did eate the fruit of his labours, which many times he doth in this life, and so the blessing of God vpon him in this life, should be called into question and doubt, we will therefore turne it thus] for thou [vz. that hast a care and conscience to fear God: and marke how he passeth from the third person to the second] shalt eate [vz. quietly thorow Gods blessing and fauour towards thee] meaning by eating, enioying and liuing by the labours of thine hands [i. that whiche thou thy selfe, with thy hand hast laboured for: q. d. no forraign enemy, nor any extortioner shal spoile thee of that, which thou hast trauailed for, but thou shalt enioy with al profit, & vse it with al pleasure] thou shalt be blessed [vz. with all maner of blessings from the Lord both outward and inward, both bodily & spirituall: and this is another grace that God wil shewe to his seruants] & it shalbe well with thee [vz. wher soeuer thou art whether at home in thy house, or abroad in thy fields, as is promised Deut. 28, 3. meaning also by this maner of speeche, y even all his affayres & busineses should mightily prosper, & go well forward.] Ver. 3. Thy wife shal be as the fruitfull vine [i. shal beare thee many childre, as the fruitfull vine doth many clusters and bunches of grapes, posterity & seede is reckoned amongst the outward blessings that God bestoweth vpon his] on the sides of thine house [some expound it thus, nigh to thy house. Yet thinketh he alludeth to the common custome of men, who plant vines vnder their houses, and at the sides of them, specially at the sides of them, where they may haue the most sun, & by which they may be most defended fro the cold, for heat maketh the vine

Wine plentiful, faire and flourishing] and thy children [vz. which god shal giue
thee by hir, shalbe (what ?) like the Oliue plants [i. as faire & as pleasaunte, as
the plants of pong Oliue trees, or as the pong trees themselves : yea I stretch
it somewhat further, that is, they shalbe alwayes greene, fresh, flourishing, and
increasing: see Psal. 52, 8 round about thy table] by this spech he expresseth the
great delight that children bring vnto their fathers, while they see them, as ma-
ny in number, so neate and trimme, standing alwayes as it were in their sight] 4
Ver. 4. He [here he stirreth by the faithfull, both to behold, and also to acknow-
ledge the blessings of God reckoned by before, and those that followe after]
surely [vz. without all doubt] thus [vz. as is before expresseed and as hereafter
followeth] shal the man be blessed [i. every man, as verse 1 of this Psalm] y^e sen-
reth the Lord [see also ver. 1 of this Psalmine. Now we must know that hee pro-
miseth the faithfull earthly blessings from God, not that they should stay, and
rest themselves there, but to the end that by the same they might be lifted vp to
the meditation of y^e heauenly life.] Ver. 5. The Lord [vz. whom we serue and
worship] out of Zion [i. out of the place wherein he dwelleth and is worshipped:
and here he putteth the saythfull in minde that it is because of the couenante,
which he hath made with the, that he bestoweth these graces vpon them, & not
for any merite or worthines in them] shal blesse thee [vz. with his grace and fa-
uour, and that so largely and plentifully, that] thou shalt see [i. both with the
eyes of thy body & with the eyes of thy faith: yea that thou thy self shalt enioy]
the wealth [i. the prosperitie, peace, and all manner of goodnesse, see Psal. 122, 9.]
of Ierusalem [i. of the Citie and Church of God, because God was serued there-
in: so that he descendeth from particular blessings, to the common blessing of
the whole Church, from whence as it were from a fountayn, the particular bles-
sing floweth] all the dayes of thy life [i. so long as thou shalt liue in this life.]
Ver. 6. Yea thou shalt see thy childrens children [i. thou shalt perceaue the singu- 6
lar fauour and blessing of God, towards thee, and thy family, first by the length
of thy own life, as Exod. 20. in the first commaundement: secondly by the plen-
tiful increase of thy posterity and seed] and peace [i. all manner of blessing and
goodnesse, as Psalmine 122, 6, 7.] vpon Israel [i. vpon that people whiche serue
God sincerely, see Psal. 124, 1.]

Ver. 1. Teacheth vs first, that such as serue God, according to the rule of his Do.
word, shal receiue al manner of blessing from the Lord: secondly that a godly co-
uerfatiō is a notable testimony of the right worship & seruice of god. Ver. 2. tea-
cheth vs that not only gaires gotten by labor are gods blessing but to haue the
fruition & vse of them, after we haue obtained them, is gods blessing also. Ver.
3. Teacheth vs that the fruitfulness of our wiues, and soye of children, is a bles-
sing from the Lord likewise. Ver. 4. Teacheth vs that the blessings which God
hath promised vs, shalbe most assuredly perfozmed. Ver. 5. Teacheth vs, that
this is the blessing of al blessings in this life, to see the flourishing and prosperi-
tie of the Church. Ver. 6. teacheth vs that old age, and large posterity both, are
good blessings from the Lord.

Psalme 129.

Di.



1

2

The Psalme may be deuided into two parts. In the first the saythfull declare that they were greuouslye oppressed by their enemies, but yet that the Lord did graciously deliuer them, verse 1, 2, 3, 4. Secondly in the spirite of Prophecie as it were, they doe fozetell the assured destruction and ouerthrowe of all their enemies: from verse 4 to the end of the Psalme.

Se.

The title is expounded befoze Psalme 120 in the Title thereof. Ver. 1. They [i. our wicked and cruel enemies, whom as a man would say he will not bouchsafe to name] haue oftentimes [vz. heretofore, and euē at this present one time after another doe] afflicted [i. troubled, grēued and persecuted, and that after sundry sorts, and by sundry meanes and wayes] me [i. vs, hee speaketh of the holy body of the saythfull, as it were but of one person, by reason of the vnitie and fellow-like feeling that is or should be amongst them] from my youth [i. euen from the beginning of the world when the Church then began] may Israell [i. the saythfull people, as Psalme 124, 1, also Psalme 128, 6.] now [i. euen at this present. So we see that the Church counteth those afflictions, that the saythful haue indured befoze, hir owne, euen as those which she presently suffereth] say [vz. iustly, rightly, and vpon very good cause. They meane by this and that which followeth after, that the Church thinking diligently vpon ancient examples and experiences might easily gather both after what sort God had exercised his people from the first beginning of the world, as from Abel, Abraham and other Patriarks from whom the churche came, and also howe they had a blessed ende of all their afflictions: and this is done to the end, that by the former deliuerances, they might in a good hope comfort and confirme themselves, that God would deliuer them from the like in time to come.]

2 Verse 2. They haue oftentimes afflicted me from my youth [this is the same with verse 1, the repeating of it serueth to this ende, both to shewe that they were soze afflicted in dede, and also to set out the assurednesse of their deliuerance] but they could not [vz. for all their subtiltie, and for all their power] preuaile [vz. at any time or by any meanes] agaynst me [the reason, because God hath bin on our side, as Psalme 124, 1, 2.]

3 Verse 3. The Plowers [i. the enemies which God did vse as husbandmen to plow and till his Church] plowed vpon my back [i. went quite and cleane ouer vs, by which he noteth both the weake estate of the Church, and the hard hartednesse of the enemies.] & made long furrowes [vz. vpon vs, not sparing vs any whit at all, for all the miserie that we are in. In this verse he compareth the people of God to a field, which men till and plough, that he might the better shew that the crosse hath alwayes bin fastened vpon the back of the Church: meaning that they suffered many greuous thinges from the enemies, and that they did both a long season, and very sorely]

lovely afflict them.] Verse 4. But the righteous Lord [i. he that dealeth and 4
doth vprightly, howsoever men deale cruelly and iniuriously] hath cut [vz. e-
uen in sunder, and that of his goodnesse towards vs, thozow his almightye po-
wer] the cordes [i. all the powers of the wicked, whether they consisted in cou-
sels, purposes, practises, or any such like] of the wicked [i. whiche the wicked
men did imagine and vse. All tendeth to this end, that here he putteth downe
a comfort, and sheweth, that God hath very easily and with little adoe, repres-
sed the rage and crueltie of his enemies, and set his owne people at libertye, as
if one should cut in sunder all that belongeth to the horses that goe to plowe,
which as I take it in some countrye they call the geares, and so by þ meanes,
the plow and the owner thereof should stand still, and the horses be at libertye
from their labours: and so he continueth still in his allegory or Metaphor.]
Verse 5. They that hate Sion [i. the Churche of God, as Psalme 125, also 5
Psalme 128, 5. Now if the haters shalbe punished, hate being an affection of the
hart only, how shall they escape whiche put their hatred in execution and prac-
tise:] shalbe ashamed [vz. not only befoze God, but euen befoze men: and that
word, all, noteth of what state or condition soeuer they be, whether high or low
rich or poze, &c. for with God there is no respect of persons] and turned back-
ward [vz. as those that in the day of battaile come forth with fiercenesse, and
yet thozow a sodayne feare are glad to turne their backes, so that in this verse
he setteth out the ruine and destructiõ of the enemies, which thing also he doth
in the next verses, amplyfying it by similitudes or metaphors taken from bus-
bandry.] Ver. 6. They [i. that hate Sion, and such other wicked and vngodlye 6
persons] shalbe as the grasse [vz. which groweth] on the house toppe [as wee
se by dayly experience that grasse groweth on the tops of houses and in gut-
ters, specially in those houses which are not much inhabited] whiche withereth
[vz. thozow the great and parching heat of the sunne] afoze it come forth [vz.
so farre as that it may be cut downe with the sithe or sickle. This is the firste
allegory or metaphor wherein the wicked are resembled to haye or grasse, by
the which he meaneth that they shall presently perish, though they be lifted vp
very high euen as the grasse or hearbe that groweth vppon houses inconti-
nently withereth, because it hath not earth sufficient vnder it, to giue it moy-
sture and nourishment, wherefoze looke by how much they shall thozow þ great-
nesse of their pride, draw nigh to the Sunne, so much the more sodainlye shall
they be consumed, because they haue no roote.] Verse 7. whereof [i. wherewith] 7
the mower [i. he that should mowe it] filleth not his hande [g. d. it is so skarfe,
that he can not take a handful of it] neither the glainer [vz. which commeth af-
ter the mower, and looketh more narrowly] his lappe [i. can get anye thing to
speake of: this may haue a double sence, and both good, though I confesse there
is but one right sence of all scriptures: for it may bee referred vnto the grasse,
spoken of befoze in the house toppe: and then his meaning is that it commeth
not to any ripenesse, in so muche that it can neyther be mowed nor gathered.
but this I approue not, because men vse not to mow grasse on the house toppe,

nor yet to gather it to any vse] or it maye bee another Metaphor taken from Corne that commeth thinly vp, here an eare and there an eare, noting that the wicked thoro Gods iudgements should be brought to such a wasting, that very few or none of them should be left: and I take to be the more fitte sence.]

8. Verse 8. Neither they which go by [vz. the mowers and reapers] say the blessing of the Lord be vpon you [i. the Lord blesse you and your harvest, because they cannot say so, for they see Gods hand vpon them in scarcitie: Those that passed by were wont to wish well to the harvest workers, as appeareth Ruth 2, 4, so that this is as much: 9. d. They shall not pray: no not for the worke men, much lesse wish well to the harvest it selfe] or [this particle sheweth that it is an other kinde of speache, that they vsed, to the harvest men] we blesse you [i. we wishe you good] in the name of the Lord [i. thoro his maiesty, power and goodnesse.

Do. Verse 1 setteth out the continual both malice & assaults of þ wicked against the godly. Ver. 2 sheweth that they can neuer preuaile utterly against them. Ver. 3. declareth the hard hartednes and vnumercifulnes of þ wicked. Ver. 4 teacheth vs, that God doth frustrate al the purposes and attempts of the vngodly what soeuer. Ver. 5 containeth the destruction of them that persecute þ church. Ver. 6 sheweth that the vngodly are of no long continuance, because they haue no deepe roote. Ver. 7 sheweth, that the vngodly & wicked are utterly vnprofitable to euery good thing. Ver. 8 teacheth vs, that it is a testimony of Gods greate curse vpon vs, to want eyther the prayers or good wishes of the godly.

Psalme 130.

Di.



1
2

This Psalme may be diuided into two parts. In the first, he maketh his earnest prayer vnto the Lord, desiring him to remoue his sinnes, that so he may see his singular mercy, ver. 1, 2, 3, 4. In the second he testifieth his fayth and patience, exhorting the faythful continually to hang vpon the Lord, from ver. 5. to the end of the Psalme.


Se. The title is expounded before Psal. 120.] Ver. 1. Out of the deepe places [i. out of most deepe and huge dangers, it is a metaphor taken from waters ready to drown a man, see Psal. 69, 1, 2. I haue I called vnto thee Lord [i. earnestlye prayed vnto thee, see Psal. 116, 3, 4. so that we see that the Prophet when he felt himself soze oppressed with distresse, pea as it were plunged in a gulf of perplexity, calleth earnestly vpon God, for the greater the afflictions are whiche Gods children indure, the more earnest are their supplications.] Ver. 2. Lord heare my voice [i. graunt me the prayers which I expresse with my voice] let thine eares attend [i. harken diligently, meaning that he would haue the Lord by effecte to shew, that he had carefully heard his prayers] to the voice of my prayers [i. to the words whiche I vse in my prayers, because the voyce is a meane to utter
3 words, he putteth it for the words themselues.] Ver. 3. If thou O Lord [vz. whiche

which seeth and knoweth all thinges.] straitly marketh [.i. narrowly weigheth or
kepest as a man would a register or reckoning.] iniquities [.i. the infinite num-
bers of sinnes committed agaynst thee and others, for so I take the word in the
plurall number.] who shall stand [vz. in thy presence or before thee, see Psalme
1, 5. 9. d. who is hee that shall be able to beare thy iudgement, or the least parte
thereof: Merely there is not one amongst all men, that either haue bin, are or
shalbe. He meaneth then that we can not be iust but by the remission of sinnes:
and I take this verse to containe a reason as it were of his former prayer: 9. d.
Spare vs, not for our owne sake, for there is nothing in vs that can moue thee
to pitty vs, but for thine own mercy sake, as in the next verse.] Verse 4. But 4
mercy is with thee [.i. thou hast infinite and abundaunt mercy] that thou mayst
be feared [vz. amongst men: and he putteth feare in this place, for the re-
uerente and sincere seruice of G O D: so that he doth as it were desire G O D
so haue regarde of his owne glorie, whiche conspyereth in the fayth and truth
of his promises, and in his worship and seruice, both whiche shoulde utterlye
become, if the Lorde did straightlye obserue our iniquities, and destroy vs in
his iudgement therefore: and so he sheweth that there is no reuerence of God
in mens hartes, till his mercies bee sensiblye felte and knowne whiche is the
foundation thereof, and by feare he meaneth in this place, the reuerent feare
of Childzen, and not the slavish feare of Seruaunts.] Verse 5. I haue 5
[vz. heretofore, and yet at this present doe, for vnder this hee comprehendeth
also the present time] wayted [.i. trusted and hoped, and haue obtained þ which
I hoped for] my soule hath waited [vz. vpon the Lord, as in the next verse. He
meaneth by this that he trusted in God not feignedly, or in hypocrisie, but har-
tily and from the deepe affection of his hart, whereby he sheweth that the state
of sure hope is in the hart] and I haue trusted [vz. steadfastly] in his worde [.i. in
all his word generallye, but specially in his promises made vnto mee. Mean-
ing that as he had before trusted and obtained fauour, so he would doe still.]
Verse 6. My soule waiteth on the Lord [see this expounded before verse 5. the 6
repeating of it seemeth to shew the ardencie of his zeale, and his continuance
in hanging vpon God] more then the morning watch [.i. that watch that is ap-
pointed to watch til the morning, & hath no body to ease him from his watche
all night long] watcheth for the morning [.i. for that time, wherein in the mor-
ning he shall leaue his watch: 9. d. I am more desirous to inioy God and the
faours of his grace, then the watchmen which are weary with watching all
night, do desire to see the breaking vp of their watch in the morning.] Verse 7. 7
Let Israell [.i. Gods faithfull people, as before Psalme 129, and afterwarde
Psal. 131, 3, and in this verse he exhorteth all the Church by this example to hāg
vpon God] wayt [vz. with patience] on the Lorde [vz. only, and no other but
him] for with the Lord is mercy [.i. hee is gracious and mercifull, as before
verse 4 of this Psalmie: and this is a reason why he would haue the faithfull
to hang vpon the Lord] and with him is greater redemption [vz. proceeding
from that mercy of his, as the streame from the fountayne. Meaning
by

by that word great redemption, that the Lord hath diuers meanes to deliuer his by, and to draw them out of all daungers wherein soeuer they shalbe. **Werse 8.** And he [vz. himself, and no other for him] shall [vz. most certaintly] and assuredly redeme [i. set free and deliuer] Itraell [i. his saythfull people, which shall haue their trust in him] from all his iniquities [i. not onely from all their sinnes, but also from all daungers and distresses whereinto their sinnes mighte cast them. For so largely doe I rest perswaded that the word shoulde be taken in this place.

Do. **Werse 1** teacheth vs that the more afflictions increase vpon vs, the more earnest and often shoulde we be with the Lord by prayer. **Werse 2** teacheth vs, that because sinne cleaueth fast vnto vs, and our prayers pierce little or nothing that therefore we shoulde continually call vpon the Lord to heare our prayers. **Werse 3** teacheth vs in our prayers to haue recourse vnto Gods mercy onely: also that no man is able to stand as righteous in the presence and iudgement of God. **Werse 4** sheweth that Gods mercy shoulde not breede carelesnesse in vs, but care and conscience to walke before him in feare and trembling. **Werse 5** teacheth that there was neuer yet any one confounded, that did vnfeignedlye put his trust in the Lord. **Werse 6** teacheth vs earnestly to hunger and thyrste after the Lord. **Werse 7** teacheth vs to prouoke others as well as our selues, with patience to waite vpon the Lord. **Werse 8** teacheth vs that it is God onely that can deliuer from sinne, and from all those punishments whiche sinne hath pulled vpon vs.

Psalme 131.

Di.  The Prophet in this Psalme propoundeth two thinges, first he setteth downe the simplicitie and humblenesse of his own minde, ver. 1, 2. Secondly he exhorteth the saythfull by his example, to stirre to patience verse 3.

Se. The title is expounded before Psalme 120 also Psalme 122 in the title thereof. **Werse 1.** Lord [vz. whom I serue: q. d. thou knowest whether it bee true or no that I speake, though men will not beloeue me] mine heart is not haughty [he beginneth with the fountayne of pride, which is in the heart: q. d. Thou knowest that I haue not so much as in hart affected the Kingdome, or Saules ruine, or taken in hande any great matter, but by a stedfast faith haue wholye stayed my selfe vpon thee, and rested in the obedience of thy will] neither are mine eyes loftie [from the inward which is the hart, he commeth to the outward which are the eyes: q. d. that there was not in his visage or countenance, any signe of pride, but that outwardly he gaue an euident testimony of the humilitie of his hart inwardly] neither haue I walked in great matters [i. I haue not attempted high enterprises by fact, without the reache of my calling] and hid from me [i. I haue not assayed to looke into such thinges as passe the lighte of capacity and vnderstanding which thou ganest me.] **Werse 2.** Surely [q. d. this

this is most certain, and thou knowest it though I would not report it. I haue behaued my selfe [vz. both outwardly and inwardly] like one weaned from his mother [i. euen as a little childe which is humble and lowly, in whiche respect our sauiour sayth, except we receaue the kingdome of God as a little childe, we shall not enter therein, Mar. 10. 15. and Paul, bee not children in vnderstanding, but as concerning maliciousnesse be children, 1 Cor. 14. 20.] and keepe silence [i. speake very little or nothing] I am in my selfe [i. in mine owne perswasion, and that in the vpright testimonie of a good conscience before God] as one that is weaned [i. as a yong childe in respect of affections and wicked desires, for children commonly are not very old when they are weaned.] Ver. 3. Let Israell waite on the Lord [see this expounded Psal. 130. ver. 7.] from henceforth and for euer [i. from this time and continually.

Ver. 1. teacheth vs to auoyd pryde and arrogancie, both inwardly in the hart and outwardly in the countenance and behauiour. Ver. 2. teacheth vs, to strue to all humilitie and lowlinesse of affection. Ver. 3. teacheth vs, not only with patience for þ time to waite vpon the Lord, but to doe it continually & for euer. Do.

Psalme 132.



This Psalm may be diuided into two parts. In the first is contained a prayer for David, the Lords Priests, and the faithful people of God, with a declaration of their zeale to Gods worship and seruice from verse 1. to the end of the 10. In the second there is expessed both Gods promises made particularly to David and his posterity, & also to the whole churche generally from ver. 11. to the end of the Psalm. Di.

The Title is expounded before in the title of Psal. 120. Ver. 1. Lord [vz. which art the only true God & iudgeth vprightly] remeber [i. declare by effects, that thou remeberest, and beholdest him, & that thou doest approue the purpose of his mind, in graunting him his request, for otherwise God neuer forgetteth, specially those that are his: see Gen. 8. 1.] David [vz. thine annointed king & seruant] and al his affliction [i. al and euery one of þ troubles which he hath endured, specially the great care of his hart for the building of thy Temple, of which see 2. Sam. 7, 1, 2, 3. but specially þ which followeth in this Psal. and all this he alleagerh not as boasting of any thing he did, but þ seeing þ Lord mercifull vnto him, he might thereby take an argument of good things. Ver. 2. who swore vnto the Lord [i. bound himselfe vnto him by an oth, and that to this end, þ therby he might be þ more carefully bound to perform þ good wh he had promised, see Psal. 119, 6] & bowed a bow [i. promised & that certainly: this difference I take to be between an oth & a bow, þ the one is made with calling god to witnes, & the other is a solemn protestation or promise only, yet so, that if it be made concerning good things, and by them þ haue power in themselves to perform it, it bindeth þ conscience, see Num. 30. thou shalt know out] to þ mighty god of 30.

Jaakob [i. to God, who by his mightie force and power, did deliuer the Pa-
 triarche Jaakob from all his daungers] saying [vz. vnsaignedly and from his
 3 hart.] Ver. 3. I wil not enter [vz. willingly and gladly] into the tabernacle of
 my house [i. into any part of the house, or the house it self, which I haue caused
 to be newlye builded, see 2. Samuel 5, 9. also 1. Chronicles 15, 1.] nor come vpon
 my pallet or bedde [vz. whiche are set and made in my new house to lye down
 4 vpon them, or take my rest there.] Ver. 4. Nor suffer mine eyes to sleepe
 [vz. verie much, specially in that house which I haue newlye made] nor my
 eye liddes to slumber [q. d. I will bee continually watchfull and carefull, for to
 build God a house. The Prophet meaneth not in al this, that he was so proude
 as to think y either by oth or vow he could prescribe God a law: neither yet that
 he was so rash as to promise that he would dwel openly in the ayre, & not sleepe
 neither daye nor night, till the arke were brought to a place, whiche hee woulde
 prepare for it, which could not be very quickly done, for that had bin after a sort
 to haue killed himself, but this he meaneth: that he made religion & conscience
 of it, to goe into his new house, vnlesse he had prepared a place for Gods arke
 to rest in also: q. d. I must not be more carefull for my selfe, either in respect of
 5 pleasure or profit, or both, then I am for God and his seruice.] Ver. 5. Untill I
 finde out [i. vntill I shal by searching find out] a place [i. a fit, meet, and conue-
 nient place, for otherwise there were places ynow] for the Lord [vz. to dwell
 and rest in] not that God is tied to any place, for the heauen of heauens can
 not contain him, but he meaneth the Ark, which is called the Lord himself, be-
 cause it was a most manifest testimonie of his maiesty and power] an habita-
 tion [i. a place to rest & dwell in, that it may no longer bee caried from place to
 place as it hath bin] for y mighty God of Jaakob [i. for that great God whom
 Jaakob worshipped, or else for him that saued and deliuered Jaakob fro ma-
 ny daungers, as before ver. 2.] Ver. 6. Lo, we [i. both I and others] heard of it
 6 [i. not of the place, but of the arke] in Ephrathah [i. that it was Ephrathah: I
 take this rather as Immanuel both to be the name of the countrie wherein the
 tribe of Ephraim dwelt then of any one particular place: yet so, that it should
 note Shilo in the Tribe of Ephraim, where the Arke of the Lord was kept,
 from the dayes of Iehoushua vntill the death of Helie the Priest, at what time
 it was taken by the Philistines: see 1. Samuel chapters 1, 2, 3, and 4.] and
 found it [i. the Arke] in the fieldes of the Forrest [or as Immanuel turneth it,
 & as it is in the hebrew text, in the fieldes of Jahar [i. in the citie of Jahar: which
 was situate both in a plain and woody place, and therefore is turned here in the
 fieldes of y Forrest: in which respect also it hath seuerall names: for of y woods
 it is called Kiriah Yearim, that is, the citie of woods: and of the playn or felds
 it is called Baal, or Baalah, or Kiriah in Baalah, and sometimes Bala of Tu-
 pa, that is plaine place: for the sence of this place, see 1. Sam. 7, 1, &c. and for the
 citie it self, see Iehosh. 15, 60. where it is reckoned by among the cities allotted
 to the tribe of Iudah, & hath two names. I know other men giue other sences,
 7 but methinketh this is most plain] Ver. 7. We wil enter [vz. cherefully & glad-
 ly]

lye] into his tabernacles [i. into the places where this arke shall rest, & he him-
 self be religiously serued, which in Psal. 100. ver. 4. are called his gates & his
 courts] and worship [vz. him] before his footstole [i. before the ark of the coue-
 nant, which is so called to put the faithfull in mind, that they must not stay in
 the beholding of y^e ark only, as though god wer inclosed therein, but y^e they must
 lift vp their hearts to heauen to worship God there wth all reuerence: as though
 G O D stretched his seete from the heauen to the earth, that he might lift vs
 vp to heauen. Now he must be sought to in Christ, who is the verye Arke of
 Couenante in deede.] Verse 8. Arise [vz. now, at the earnest prayer of thy
 people] O Lord [this is to be referred both to God himselte, and to the Arke
 also as may appeare by that which followeth in the Vers. & the word, Lord,
 also put for Arke verse 5. of this Psalme] to come into thy rest [i. into the
 place of thy rest: because that before the Arke stayed not long in one place, as
 maye appeare by the continuall concourse of the stories] thou, and the Arke of
 thy strength [i. both thou thy selte and the visible sacrament, as it were, of thy
 strength and power: and he calleth it the ark of Gods strength, because that in
 and from the Arke the Lord did plainly declare his maiesty, power, &c.] Ver. 9
 Let thy Priests [i. the Priests which thou hast chosen vnto thy selte, to be the
 administrators of holy things] be clothed [i. compassed about on euery side, & let
 it cleave & stick fast to the as apparel doth to y^e body] wth righteousness [vz. both
 outward & inward.] d. Let the y^e are sanctified to this gret office, be more and
 more sanctified] & let thy saints [i. thy people whom thou hast sanctified to thy
 self] reioyce [vz. greatly & that for this, because the Ark shal stay in one place,
 & not sit as heretofore it hath done, so y^e here he praieth both for Priests & peo-
 ple.] Ver. 10. For thy seruant Davids sake [i. for him & those promises which
 thou hast made to him: others vnderstand by David christ y^e sonne of David, who
 also in y^e Prophets is called by that name, as Hosea 3. 5, in y^e letter y^e first sence
 is most playn he speaking of himself in the third person: in the doctrine, y^e other
 is very true] refuse not the face of thine annointed [i. of me whom thou halte
 appointed to be king, vnderstanding by not refusing his face, the graunting of
 him his requests: for here he prayeth y^e Lord to be merciful to his priests, and
 people, & not to reiect y^e prayers which the king maketh for the.] Ver. 11. The
 Lord [vz. himself] hath sworn in truth [i. hath truly & iustly sworn to perform
 whatsoever he hath promised] vnto David [i. vnto me, speaking all of himself
 in the third person] & will not shrinke from it [i. will not at any hand, or by any
 meanes go back from his word: see Psal. 110. 4. and note that God sweareth, not
 for any inconstancy in his word, but for the strengthening of our fayth] of the
 fruit of thy body [i. some one or other of thy children, see Psal. 127. 3] wil I set
 vpon thy throne [i. I will establishe them as thy lawfull heyres in thy king-
 dome after the, meaning that he would prouide y^e one of his children & poste-
 rity should continually succedd him in y^e kingdom.] Ver. 12. If thy sons [i. thy po-
 sterity: these are gods words to David establisshing y^e couenāt wth him & his seed]
 keepe [vz. vnfaignedly and with all their hart] my couenaut [i. the couenante
 which

which I haue made with them, and is passed betwene them & me] and my testimonies [i. my law & word, and that euery particular pce of it, for so muche as I think doth the plural number in this place signifie] that I shall teach them [vz. by the ministry of my seruants, the Priests and Prophets] their sonnes also [i. their posterity, euen to many generations] shall sit vpon thy Throne [i. shall succede thee and them in the Kingdome, putting thine, a part of the kingdome for the whole: and it is called Davids throne or kingdome, because he was the first man of al his race whom God advanced to that high honor] for euer [i. for a long season referred to David & his natural scede, but for all eternitie referred to Christ, see these words expounded 1 King. 2, 4, also 1 King. 8, 25, also 2 Chron. 6, 15.] Verse 13. For the Lord [vz. himselfe] hath chosen [vz. of his great mercy] Sion [i. his Church or Jerusalem, vz. to be the place where his arke should abide, & he himselfe be serued] and loued [vz. of his own good pleasure, and not for any excellency or worthines which was in it] to dwell in it [i. to remaine and to abide there, as in the next verse.] Ver. 14. This [vz. place] is my rest [i. is the place wherein I will haue mine arke to staye] for euer [i. for a long tyme if we referre it to the Materiall Jerusalem, but continuallye, euen to all eternitie, if we referre it to the Church] here will I dwell [i. in this place I will giue, of my presence, power, and continuall abode] for I haue a delight therein [i. I haue delighted and loued to dwell there, as in the nexte verse before going, see Psalme 78, 68.] Verse 15. I [vz. who am able to do it] will surely [i. without all fayle] blesse [vz. plentifully and abundantly] hir vitayles [i. all thinges that I shal giue her, necessarye for the maintaynaunce of this present life: q. d. I will not only giue them abundaunce of vitayles, but I will make their meate and drinke profitable vnto them] and will satisfie [vz. with abundaunce and plente] her poore [i. the poore which shalbe in Sion, or in the Church] with breade [i. with thinges necessarye for the nourishment of this life. He ioyneth here spirituall graces to the temporall blessings, declaring that hee will so prouide, euen for the poore of them, that they shall not onelye not want their ordinarie vittayles at anye tyme, but haue them in greate plente.] Verse 16. And [vz. I myselfe, who am the only Lord] will clothe [see before verse 9. of this Psalme] hir Priestes [i. those that attende vpon holy exercises and seruices in hir] with saluation [i. with deliuerance from daungers and distresses: he meaneth that hee will defende and keepe vnder his sauegarde, the ministers of his Church, and his saynts [i. the people of Sion or of the Church: see before verse 9] shall shout for ioy [vz. of that goodnesse and grace whiche God shall shewe to the whole Church, and euerye particular member of it: and this phrase, shouting for ioye, or as it is in the hebrew, in singing shall sing, doth not only note the great ioy which they shall haue. But the certaintie and assurednesse of it also.] Ver. 17. There [i. in Sion, Jerusalem, or in the Church] will I make [i. cause thowme my power & goodnes] the horn of David [i. the power, might, kingdome, &c. of David my seruant] to bud [i. to prosper and increase: it is a metaphoe taken from beastes

beasts, who haue snags in their heads as beare haue, which are vnto the in stead of bowes as it were, by which he noteth their flourishing and prospering] for I haue ordeined [vz. in mine eternal counsel] a light [vz. euen in that place, meaning by light the regall dignity & gloze, and the godly person that should execute the same, as 2 Sam. 21. 17. 1 King. 11. 36.] for mine annointed [i. for Dauid my seruaunt, whom I haue appointed to be King: some expound it thus: 9. d. I wil bring to passe þ the kingly dignity, shal not so be quenched, but þ it shal alwayes shew forth some light, the other sences better in my minde.] Ver. 18. His enemies [i. Dauid's enemies, and the enemies of his godly posteritie] will I clothe with shame [i. compass them about with confusion of face, so þ they shal not dare to lift vp their heads, meaning further þ he would euen confound and destroy them] but on him [i. him himself, & his posterity] shal his crown flourish [i. his kingdom shal continue flourishing and not wither away, but be preserved alwayes in his force and beauty, and this was fully accomplished in Christ.

18

Da.

Verse 1 teacheth vs to beseech the Lord to declare by effect þ he thinketh vpon vs. Ver. 2 teacheth vs to bind our selues by all lawfull means we can to the obedience & seruice of our God. Ver. 3 teacheth vs þ we shoulde little esteeme all the pleasures of this life, in respect of God and his gloze. Ver. 4 teacheth vs, þ we shoulde make but little account of profitable & necessary thinges in respecte therof. Ver. 5 teacheth vs to ioyne our selues to þ exercises & assemblies of gods congregation. Ver. 6 doth comend vnto vs the care of Gods Church, religion & seruice. Ver. 7 teacheth vs, not only to heare of Gods Church, but when wee haue heard of it, to labour the finding of it. Ver. 8 teacheth vs to pray þ Lord to be continually present with vs, & to beseech him to giue vs al the signes & testimonies of his fauour. Ver. 9 teacheth all but specially Kings, to pray for þ ministers and officers of Gods Church, & for the whole congregation. Ver. 10 teacheth vs to offer vp all our prayers in the name & meditation of Christ Iesus only. Ver. 11 sheweth how that God for the strengthening of our fayth in þ truth of his word, doth euen bind himselfe vnto vs by an oath. Ver. 12 teacheth vs, that albeit the couenant that God hath made with vs, be of it selfe and as it proceedeth from God, free, yet it is deliuered vnder certaine conditions, whiche he would haue to be obserued, that we in some measure performing þ same, might be moze and moze confirmed in the truth of it. Ver. 13 sheweth vs, that gods free loue is the chiefe cause of al his graces towards the Church. Ver. 14 teacheth vs, that Gods grace towards his Church is vchangeable and abideth for euer. Ver. 15 setteth forth Gods great liberality towards the Church, and his singular fauour, who will not destitute, no not the meanest or poorest. Ver. 16 teacheth vs euen in Gods own example to haue a singular care to preserve a lawfull and ordinary ministerie, as without the which the Church can not be. Ver. 17 teacheth vs that the prosperity of al things and kingdomes, cometh from Gods blessing only. Ver. 18 teacheth vs, that such as rise vp against lawfull magistrates, shal neuer prosper, but come to decay.

Psalm 133.

Di.



The Prophet in this Psalm doth only commend brotherly love and unitie amongst the saints, and seruants of God. In the first verse he commendeth it simplye of it selfe, euen of the goodnesse and excellency that is in it. In the two other verses, he commendeth it by two singular similitudes, and comparisons, which would be well weighed.

Se. The Title is expounded before Psalm 120. and also Psalm 122. in their titles.]

Verse 1 Behold [g. d. Let it be well considered and weighed] how good [a profit-
table and necessary, as Psalm 92,] and how comely [pleasunt and excellent:]

g. d. If eyther profit or pleasure can allure you to the embracing of it, you haue
both brethren, not only natural brethren, but the sonnes of God and mem-
bers of his Church, and partakers of the selfsame doctrine and life in Christ]

to dwell euen together [vz. not only in one house, but specially to be of one affec-
tion and consent, and to practise fellowship amongst themselves, euen as God
himselfe dwelleth in them and with them.] Verse 2. It [brotherly love and
mutuall consent] is like [vz. in excellency and swete saueur] to the precious
ointment [vz. which was appointed for the priests to annoint them withall, see
Exod. 30, 22, 23, 24. vpon the head,] powdered vpon the head of the high Priest]

that runneth down vpon the beard [by this and that which followeth, he noteth
as I take it, the plentie and abundaunce of it] euen vnto Aarons beard [vz.
who was the high Priest, and for whose annointing, this Oyle was speciallye
made which [vz. oyle] went downe, on the border, or rather vnto the border,
such plentie and abundaunce there was of it] of his garments [Aarons gar-
ments, of which you may read Exod. 28, 2, 3, 36. The meaning is: g. d. as it is
pleasunt and delightfull to haue Aaron who is annointed with that holy oyle,
and all his garments, & as it is a swete smelling saueur to all that are round
about him: so very pleasunt is the body and fellowship of those that agree and
meete together in Gods name, whom God assuredly beautifyeth with his owne
presence, and the most swete smelling gifts of his spirit: meaning also that me
shalbe bitter without saueur vnles they be perfumed with the odour of peace,
& brotherly unity grounded in the word of God Verse 3. And [vz. it is, for this
is another comparison or similitude that he vseth to expresse the excellency of
this speech by In the former he commendeth it for its swetnes & pleasuntnesse
of it: in this he commendeth it for the fruit and profit which cometh by it] as the
new of Hermon, as the moisture that falleth from heauen vpon that great hill of
Hermon. Of one hill of this name, which Hermon the Sidonians call Shirion,
and the Amoytes call it Shenir, we read Deut. 3, 9, and Iherosua 13, 5, and this
name is giuen sometimes to other hills and mountaines of the lande of Iudah.
Some are of this opinion, that there be two mountains of this name, the one be-
ry nigh

ty nigh to Gelboe & Jordan, the other is much more high, and standeth nigh to þ country of Trachenitis: and they gather it, because David sayth **Psalm 42**. 6. from the land of Jordan and Hermonim, bring a noyne plurall diminutive as it should seeme. Other some say thus, these high moſtains are a part of Libanus, & from thence stretch themselves southward, & ſeperate þ Land of Baſhan frō the nether Siria: they compaſſe the land of Galilee on þ north ſide & towards þ eaſt. We muſt likewiſe note that there is another mountaine named Hermon, in the frontiers of the tribe of Maſſachar, at þ ſote wherof is the towne named Haim, ſee alſo what is ſaid before, **Psalm 89**, 12, whatſoever it be, this ſee I would giue: 7. d. as þ dew & wet þ falleth down from heauen vpon Hermon, & deſcendeth frō thence into þ plain of Baſhan, maketh þ plain countrey fertill: ſo both brotherly loue bring with it great fruit & profite] which falleth vpon the moſtains of Zion [this place is ill tranſlated, & ſometh to carpy with it this ſence, as though þ dew & wet of Hermon, ſhould come from thence to the moſtaines of Zion, which hath in it no ſence at all: wherfore we muſt either mend the traſlation, or elſe ſupply ſomewhat thus] & as þ dew ſh. falleth [vz. frō heauen, this being indeed another ſimilitude, to expreſſe the ſame thing, & brotherlye coꝝoꝝ] vpo the moſtaines of Zion [he ſpeaketh of moſtaines in þ plurall number, becauſe there were many moſtaines ther about, as **Psalm 27**, 29. d. as þ dew and moiſture falling vpo theſe moſtaines alſo, maketh the fruitful, ſo both brotherly vniety & concord make the, thaxo Gods bleſſing, amongſt whom it is ſincerely obſerued, fruitful & plentiful in good woꝝs towards God, & in him and for him towards men, and one of them towards another] for [this is a reaſon why they ſhal become fruitful, to wit, becauſe þ lord hath ſo promiſed & appointed] there [vz. where brethren dwell & conſent together, as ven. 1. or we may ſaye that he putteth the place for the perſons] the Lord [vz. himſelf, who can not be deceaied, neither will he decaie] appointed [vz. to pour forth vpon them, & that from himſelf] the bleſſing [v. ſingular bleſſings, both concerning theſe yf, as peace and quietnes] and life for euer [v. not only long life here, but alſo eternal life, for brotherly loue is a ſure ſcale thereof as 1 **Joh. 3**. 14.

¶ **Ver. 1** teacheth vs, that brotherly loue carieth with it both pleaſure and profit, and therfore is to be imbraced. ¶ **Ver. 2** teacheth vs that brotherly loue is not only pleaſant to them that religiouſly eſteeme and keepe it, but to others which are about them, as ſweet perfumes & ointments are, not only to perſons vſing them, but to others nigh them. ¶ **Ver. 3** teacheth vs that unfeigned loue hath the promiſes both of this life, and of that to come.

Do.

Psalm 134

In this **Psalm** the Prophet doth firſt exhort both Priettes and people, to prayſe the Lord for his mercies, ver. 1. 2. Secondly he prayeth for the whole Church, and the fauour of God vpon the particular members of it, ver. 3.

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Se. The Title is expounded before me [Psalm 120.] Ver. 1. Behold [7. 4. seeing, O holy Church, thy body is so knit together in Christe, and aboundeth with so many blessings, as is declared in the other Psalm, go to, and praise the Lord] praise ye the Lord [vz. for his infinite mercies and great love] all ye seruantes of the Lord [i. of what state or condition soever ye be, whether ye be Priests or people, but specially the Priests and Levites, to whom hee giueth this title, by reason of the offices wherunto they were appoynted, and that therefore they to the end also, that by their example they might draw on others to do the like, should be so much the more carefully stirred up to the spiritual exercises of true religion] ye that by night stand in the house of the Lord [i. whiche doe not only serue God in the day time, but in the night keeping watch and ward, about the temple of the Lord, see Num. 18. 12, &c. 1. Chron. 9. 33. And though it be true that many of the people had that affection to remain day and night in the temple, as it is reported of Anna, Luk. 2. 37. yet I refer it in this place only to the Priests and Levites: and when he sayth stande, hee meaneth their continuall abode there as it were. And by house of the Lord hee meaneth eether the place where the Arke was, or the temple after it was builded.] Verse 2. Lift up your handes, [i. praye and giue thanks: the signe of prayer, or an outward gesture vsed in it, put for the thing it selfe, as Psalme 141. 2. also 1. Timothy 2. 8.] to the sanctuary [i. towards the Sanctuary, meaning the place where the Arke was, and the Arke it selfe, out of which God had promised to answer his people, and to heare their prayers] and praise the Lord [vz. for his mercies, as verse 1. and here hee sheweth that the principall ende of outward ceremonies, is to set forth Gods praise and glory.] Verse 3. The Lord that made heaven and earth [i. the God of all maiestie, glory, power, &c. see Psalme 112. 1, 2, also Psalme 124. 8,] blesse thee [vz. with all goodnesse and fauour] out of Zion [where the arke the sure testimonie of his fauoure and presence was: so that here they acknowledge in the firste place his power, and in the seconde his fatherly love: which two must neuer be sundered, but alwayes ioyned together for the strengthening of the faith of gods children. And whether he speaketh this in the person of the Priests, whose office it was to blesse the people, as Numbers 6. 23, or in his own person, as praying for them, and testifying his great love vnto them, it is not muche materiall.]

Do. Verse 1. teacheth vs to exhort and prouoke all men, yea the very ministers of God if they be negligent, to the performance of their dutie. Ver. 2. teacheth vs that Gods children, should alwayes ioyn prayer and thanksgiuing vnto God together. Ver. 3. teacheth vs in all holy affection and vnfeigned love, to pray for others as for our selues.

Psalm 135.



In my iudgement, this Psalm may bee diuided rightly into two partes. In the first, the Prophet exhorteth the faithfull of what state or condition so euer they bee, to prayse the Lord, shewing certaine causes, that may leade them thereto, as his mercy, his power, his wonderful workes, &c. from ver. 1. to the end of the 12. In the second he sheweth what great difference there is betwene the true God, and all the counterfeite Gods of the Gentiles, exhorting al the faithfull generally, and the Priests and Levites particularly to prayse that true God, whose seruice they professed, from ver. 13. to the end of the Psalm.

The title is] prayse ye the Lord [see this expounded before, Psalm 106. also Psalm 113. in the titles, so that this title seemeth to comprehend the argument of the Psalm, as though the whole Psalm did nothing else but prouoke men to prayse God.] Ver. 1. Prayse the name of the Lord [i. his maiesty, power, goodnes, &c. as sundrie times before, and namely Psalm 20. 1. and Psalm 124. 8.] ye seruants of the Lord [this I referre generally to all, as Psalm 134. 1. but specially to the priests] praise him [this doubling of the exhortation, seemeth to set out, as mens dulnes and vnaptnes to the same, so the excellency of the thing it selfe.] Ver. 2. Ye that stand in the house of the Lord [i. ye priests, specially and chiefly, because they ought by their duety, to shewe the way vnto others] and in the courtes of the house of our God [i. in those courtes, that did appertain to the temple of the Lord, amongst which the people had some, which place is called 2. Chro. 4. 9. the great court: and this is the reason, why though I referre it chiefly to the Priests and Levites, yet I would haue it also to be vnderstood, that this exhortation is directed to the people likewise.] Verse 3. Prayse ye the Lord [vz. for his wonderful kindnes and loue, see Psalm 134. 1.] for the Lord is good [vz. euen of his owne nature: and from that abundant goodnesse which is in him, floweth all goodnesse, which wee haue: and this is as it were the first generall cause why men shoulde prayse him] sing prayses vnto his name [i. extol his maiesty, power &c. as before ver. 1.] for it is a comely thing [vz. to do so, meaning by comely, pleasant and profitable, see Psalm 133. 1. also Psalm 92. 1.] Ver. 4. For the Lord [vz. whom I exhort you to praise and magnifie] hath chosen [vz. of his infinite mercy & goodnes] Iacob [i. the faithfull seede and posterity of Iacob] to himselfe [i. to be a peculiar people vnto himselfe] and [vz. he hath freely chosen, for here you must repeat or vnderstand that word] Israel [i. the true Israelites, or the Israel of God, as Psalm 124. 1.] for his chiefe treasure [i. for a people whom he maketh more account of by many degrees, then men do of their chiefe treasures. See Exod. 19. 5. The Hebrew word signifieth treasure gathered together of

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most exquisite thinges as pearles, precious stones, or such like. And in this verse is contained a particular cause to prouoke thankfulness: *vz.* that **G D** chose from al the nations of the earth, the issue and seed of Abraham to bee his people.] *Ver. 5.* For I know [*vz.* both by his worde, workes, and myne owne experience] that the Lord [*vz.* whom we serue] is gret [*vz.* in power & might] and that our Lord [*vz.* whom we worship, according to his will revealed in his worde] is aboue al Gods [*i.* is higher and mightier then they, whether they be Angels and inagistrates, to whom this name is sometimes giuen, or tooles which the vaine people worship, whose vanity he doeth afterwarde declare in this Psalmie.] *Ver. 6.* Whatsoever pleased the Lord [*i.* whatsoever it liked him to do] that did he [*vz.* because no power was able to resist him] in heauen, and in earth, in the Sea, and in al depthes [*i.* euery where, for no place is excepted from his power and presence, as Psalm. 139. 7. 8. &c. and how true this is, the particular examples of his worde doe declare: specially these two, the vniuersall flood, and the confusio[n] of Babel, Gene. 7. 8. 11. chapt.] and in this verse is conteyned a thirde cause, wherefore men should prayse God, and that is the great power of God, declared not onely in the creation of heauen and earth, the waters &c. but also in that hee gouerneth euery thing according to his will, and disposeth of them in a most wyse order.] *Ver. 7.* Hee [*vz.* God alone] bringeth vp [*vz.* into the aire and skye, and that by his almighty power] the clouds [*i.* vapors and exhalations, which afterwarde in the middle region of the aire are turned into cloudes, as we see them] from the endes of the earth [*i.* from al the quarters of the worlde] and maketh [*vz.* by his almighty power] the lightnings with the raine [*i.* both lightning and rayne, which are seldome sundered, but come together, as our dayly experience teacheth vs, for we haue seldome any lightning, without rayne, and thunder] hee draweth forth the wynds [*vz.* by his almightie power stil, to which euery thing, even y^e dumbe and insensible creatures must obey] out of his treasures [*i.* out of holes, dens, hidden and secret places, in which as it were in treasure houses god keepeth the windes, of which our sauour Christ sayth, Iohn 3. 8. That the wind bloweth where it liketh, and men heare the sound thereof, but whence it commeth, or whither it goeth, no man can tell. And thus we see, that though by reason wee can giue a naturall cause of these meteors as that the cloudes are congealed of moist and watery vapours drawen out of the Sea, and from the earth, from which cloudes the rayne commeth, as Ecclesi. 11. 3. and that lightning is made, of hote, drye, and fire exhalations, drawen by the power of the sunne into the regions of the aire, and so forth of the rest, yet we may perceiue by the playne words of this text, that nothing is done in the order of nature, without the counsell and will of our **G D**, See Iob. 36. verse 27. 28. &c. also Iob. 37. throughout, for this purpose.] *Verse 8.* Hee smote [*vz.* in his iustice, and iudgement, and that by his almighty power] the first borne of Egypt [*i.* all the first borne in the lande of Egypt] both of man and beast [*i.* of all men and beastes whatsoever, See Exod. 12. 29. Psalmie 105. 36. meaning by smit-

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-ting bestroing them with death. And note, that here he reckoneth by a fourth
 cause, wherefore the faithfull shoulde prayse God, to wit, for his speciall gra-
 ces and benefites bestowed vpon his Church, in their preservation and deli-
 uerance, and his singular iudgements and punishments, brought vpon their
 enemies, wherein the principal prayse of his vertue and power is manifested.
 Verse 9. Hee [i. God himselfe] hath sent [vz. by his eternal power, in the mi- 9
 nistry of Moises and Aaron his seruants] tokens [vz. of his wrath and iudge-
 ment] and wonders [i. feareful and straunge things] into the middell of thee
 O Egypt [vz. so that thou canst not either pleade ignorance or alledge excuse,
 for my iudgements were euen] vpon Pharaoh [vz. thy king] and vpon all
 his seruantes [i. not onely them that attended vpon him, but vpon all
 his people and subiectes, the truth and accomplishment of this, See in Exod.
 5, 6, 7, 8, 9, 10, 11, & 12, chapters.] Verse 10. Hee [i. God] smote [vz. in his iudge- 10
 ment, and that by the dint of the sworde, and death] many nations [vz. grea-
 ter and mightier then the people of the Iewes, See Deuteronim. 2, & 3. chap.
 throughout, for this matter] and slewe [vz. by the sworde of his seruantes and
 people] many kinges [whereof some hee reckoneth by in the next verse, and o-
 thers are mentioned Numb. 21. 1. and in other places.] Verse 11. As Sihon king 11
 of the Ammorites, and Og the king of Bashan [see the historie of these. Numb.
 21. Deut. 3. Joshua 12.] and all the kingdomes of Canaan [which was diuided
 into sundry kingdomes, and wherein dwelt seuen nations greater and mighti-
 er then the Iewes.] Ver. 12. And gaue [vz. of his free goodnes] their lande [i. 12
 the land of the Canaanites, or that land which they inhabited] for an inheri-
 tance, euen an inheritance to Israel his people [i. for a place for them, as safe-
 ly and as lawfully for them to dwell in, as if it had descended to them by inhe-
 ritage.] Ver. 13. Thy name [i. thy maiesty, power and goodnes] endureth for 13
 ever [vz. towarde all, but specially towarde thine owne people.] O Lorde thy
 remembrance [i. the continuall instructions, which thou giuest to thy peo-
 ple, to remember thee] is from generation to generation [i. lasteth continu-
 ally, and goeth on from age to age, so that there is no age, but they haue e-
 uident examples thereof.] Ver. 14. For the Lorde [vz. himselfe] will iudge [i. 14
 guide, gouerne and defend, as Psalm 96. 13. and Psalm 98. 9.] and bee paci-
 fied towarde his seruantes [i. hee will, as it were chaunge his purpose,
 and not execute with heauy iudgement, that which he has determined against
 them: and this is spoken of God according to the manner of men.] Ver. 15. 15, 16,
 17. 18. See expounded before. Psalm. 115. ver. 4. 5. 6. 7. 8. where you shall finde 17, 18,
 both the very same wordes and matters. And hee here inueigheth so harp-
 ly agaynst idoles, because that the prayse which belongeth vnto GOD,
 is many tymes fallly giuen vnto them: and therefore hee declareth, that nei-
 ther the matter it selfe, whereof they are made, nor the workeman, can
 giue them the title of GOD, or God heade.] Ver. 19. Praise the Lorde [see
 ver. 1. 3. of this Psalme] yee house of Israel [i. yee that defende of Israel 19
 or Iacob, meaning by this speech, all the people generally] praise

the Lorde ye house of Aaron [i. ye Priests, who descend and come from Aaron, to whose race, familie and stocke, the priesthood was by Gods ordinaunce
 20 onely appoynted and tyed.] Ver. 20. Praise the Lorde ye house of Levi [all ye Leuites who were inferiour vnto the Priestes, though they came all from one father, to wit, Levi, Iakobs third sonne: and by this place wee see, that euen by the very institution and ordinaunce of God, there were two distinct orders amongst the people of the Jewes, to wit, priests and Leuites, according to which also he speaketh here] ye that feare the Lorde [vz. with a reuerent & child-like feare: meaning also by this speech, such as did worshippe and serue him, see Psalme 128.1.] Praise the Lorde [vz. with a good heart, see before ver.
 21 1.3. of this Psalme.] Ver. 41. Praise be the Lord [vz. for his infinite mercies towards vs] out of Sion [i. in Sion which was the place appoynted for his worshippe, for this phrase see Psalm. 128.5. also 134.3.] which [vz. Lord and God] dwelleth in Ierusalem [i. giueth most plaine testimonies, of his presence and abode there, and not that God is tied to any place. The Prophet meaneth that in Sion and Ierusalem the place of his worshippe, he gaue euident signes of his presence and power, and not that hee was inclosed, or tied to that place only] praise ye the Lord [this Psalme beginneth and endeth with like wordes, for which see Psal. 105. and Psal. 106. in the beginning and ending.]

Do. Ver. 1. Teacheth vs to exhort and prouoke al gods people to thankfulness to God for his benefites. Ver. 2. Teacheth vs particularly to stirre vp both priests and people to that duety, when we find them slacke. Ver. 3. Teacheth vs, that the Lords continual goodnes towards vs, should draw vs on to praise his name. Ver. 4. Teacheth vs, that euen his gracious election, particularly aboue the rest, should be a singular argument of our praise and thanksgiuing. Ver. 5. Teacheth vs the particular experience which wee or any of vs haue had of Gods power should be a notable proppie to our fayth. Ver. 6. Teacheth vs that nothing can withstand his purpose and power. Ver. 7. Teacheth that euen all naturall thinges, are guided and gouerned by him and his appoyntment. Ver. 8. Teacheth vs that the Lorde in executing his iudgements vpon the wicked, respecteth no mans person. Ver. 9. Doeth the same thing, teaching vs further, that Gods iudgements are so plain and manifest, as the wicked are not able to alledge either ignorance or excuse against them for themselves. Ver. 10. Teacheth vs that though God vse meanes for the performance of his counsels, yet the accomplishment and glozy of them belongeth to him alone. It teacheth also further, which thing also, Ver. 11. Doeth that there is no power, wisdom, counsel, multitudes, or authoritie, able to hinder, though neuer so little, the Lord in his workes. Ver. 12. Teacheth vs that they haue right to lande, and inheritance, to whom it pleaseth the Lord to giue the same, because he is the Lorde of the whole earth. Ver. 13. Teacheth vs that God in all ages, leaueth notable spectacles of his power to al people, to the ende that thereby they might be drawne vnto him. Ver. 14. Teacheth vs that though the Lorde bee angry with his people for a while, yet he wil turne to them in euerlasting loue. Ver. 15, 16, 17.

See

Set out vnto vs, the horrible vanity and great abuse of idoles. *Ver. 18.* Teacheth vs that the idole, the idole maker, and al such also, as serue them, are not onely beastly and blockish before men, but shall before god, in good time come to shame and confusion. *Ver. 19. 20.* Teach vs that it is mete for al the faithful, but specially for the Lords ministers as guides vnto the rest, to praise the Lord for his great goodnes. *Ver. 21* teacheth them to perfoyme that seruice to him, euen in the publike assemblies of his saints.

Psalme 136.



In this Psalm the Prophet doeth exhort all the faithful people, to praise God, first, for the excellency of his nature, and singular maiesty: *ver. 1. 2. 3. 26.* secondly, for his workes of creation and providence, generally and particularly: *ver. 4. 5. 6. 7. 8. 9. 25.* Thirdly for his great iudgements vpon the enemies of his people. *ver.*

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10. 15. 17. 18. 19. 20. and fourthly for his exceeding fauour towards his owne seruants. *ver. 11. 12. 13. 14. 16. 21. 22. 23. 24.*

So.

This Psalm hath no title, as many such wee haue had heretofore, as *Psalm. 104. 105.* and sundry such like. *Ver. 1.* Praise ye the Lord [*vz.* O ye faithful people] because he is good [*vz.* towards al, but specially towards you] for his mercy [*vz.* which is the first course of all his goodnes] indureth for ever [i. shall neuer haue end. This sentence is repeated in euery verse of this Psalm, not as idle, superfluous, or vaine, but to shewe, that Gods goodnes is the fountaine, both of al our praises, and al his workes, which doctrine, because it ought to be perpetual, therefore did the Leuites sing this Psalm, or some other of the same argument or matter dayly in the olde Church of the Iewes, as appeareth, *1. Chron. 16. 41.* and it seemeth also to shewe, how much we should continue, in the acknowledging of gods graces. *Ver. 2.* Praise ye the God of gods [i. he that is aboue all, that haue any diuine or heauenly offices; whether they be men as magistrates, or Angels, or any other thing which hath the name of God giuen vnto it, see *Deut. 10. 17.*] for his mercy [*vz.* towards all, but specially towards his owne people] indureth for ever [all this is expounded before.] *Ver. 3.* Praise ye the Lord of Lords [i. he that hath the fulnes and perfection of rule and authority in him, for whatsoever other men haue, they haue it from him because it pleaseth him to bestow the same vpon them, see *1. Tim. 6. 15. Reuelat. 17. 14.*] for his mercy indureth for ever [this is expounded before, and therefore we shal not neede to repeate it againe.] *Ver. 4.* Which [*vz.* God our Lord] onely [i. by himselfe alone, and his owne power, none ioyning with him as assistant] doth great wonders [*vz.* euen as we our selues know, and can report.] *Ver. 5.* Which by his wisdom [i. most wisely, and with great vnderstanding, yea, with such wisdom and providence, as is wonderfull: See *Proverb. 3. 19.* wee may vnderstande also by wisdom, his eternal sonne, see *Pro. 8.* from

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from ber. 22. to the ende of the 31.] made [vz. in the beginning, as Gene. 1. 1.]
 the heauens [vz. and all thinges therein contained, for so large doe I take the
 worde to be here, as Psal. 124. 8.] Ver. 6. Which hath stretched out the earth [i.
 the continent and firme land] vpon the waters, see Psal. 24. 2. hee meaneth that
 God hath caused the waters, to withdraw themselves from of the earth, to the
 end it might be a place for men to dwell therein: see Gene. 1. 9.] Ver. 7. Which
 made great lights [vz. two, as Gene. 1. 16. of which he speaketh afterwards par-
 ticularly, and they are called great, because they are in our iudgments indeed,
 8 greater then the other.] Ver. 8. As [vz. for example] the sunne to rule the day
 [i. to shine in it, and to make it light, whereas otherwise it would be all dark-
 nes.] Ver. 9. The moone and the starres to gouerne the night [i. to shyne and
 10 shewe forth themselves in that season.] Ver. 10. Which smote [vz. with his
 plagues] Egypt [i. the lande and the people inhabiting it] with their first bozne
 11 [i. all their first bozne, from man to beast: see Psalme 135. 8.] Ver. 11. And
 brought out Israel [vz. who was kept in captiuitie and thraldome] putting Is-
 rael, for the Israelites] from among them [i. quite and cleane out of their com-
 12 pany and land, this history is written, in the 13. chapt. of Exod.] Ver. 12. With
 a mighty hand [i. with such great power, as the Egyptians coulde no way re-
 sist] and stretched out arme [i. with singular fauour and protection over his
 owne, and great iudgments vpon the wicked, for the arme serueth both for
 13 defence, and for striking.] Ver. 13. Which diuided the red Sea into two parts
 14 [vz. that his people might passe through it, see Exod. 14. 22.] Ver. 14. And
 made Israel [i. the Israelites, hee speaketh thus of them all, as though they
 were but one man, because they were but one body] to passe through the id-
 15 dle of it [i. of the waters so diuided.] Ver. 15. And ouerthrew [vz. by his
 almighty power] Pharaoh [vz. who was king of Egypt] and his hoste [i. the
 people which hee had gathered together, to pursue the Israelites, in their
 flight, yea hee so destroyed them, that there was not one of them left] in the
 red Sea [the place is named, for the certaintie of the historie also.] Ver. 16.
 Which [vz. God] led [vz. carefully and tenderly as a father his childe, or
 16 or a shepheard his flocke] his people [i. the Israelites, whome he had cho-
 sen, to be a peculiar people to himselfe, as Psalme 135. 4.] through the wil-
 dernesse [i. through sundry wildernes, putting one for many, as Din, Pha-
 ram and others, as whosoener will reade the historie of their iourneys, in
 17 Numbers 33. shall plainly perceiue.] Ver. 17. Which smote [see Psal. 135.
 18 8. 10.] great kinges [i. kinges of great power.] Ver. 18. And slewe [vz. by
 the sword of his captaines, and people, see Psalme 135. 10.] mightie kinges [i.
 kinges of wonderfull might and force, howe great and mightie soeuer they
 19 were.] Ver. 19. As [vz. for example] Sihon king of the Amozites [i. one
 20 Sihon, that gouerned that people.] Ver. 20. And Og the king of Bashan [i. he
 21 that ruled in the lande of Bashan.] Ver. 21. And gaue [vz. freely and of
 his owne goodnesse] their lande [i. the lande, which they and their people in-
 habited] for an heritage [i. by the right of inheritance as it were, so that the
 people

people might lawfully possesse it.] Verse 22. Euen an heritage [i. to be a most 22
certaine inheritaunce, for so much I take the doubling of the woorde, to im-
port] vnto Israell his seruau[n]t [i. vnto the Israelites, which did serue and
worshippe him, and vpon whome hee had bestowed this honour, to bee his
seruants, because to serue him is to bee a king, for the storie of all these mat-
ters, contained here from verse 10. to the ende of the 22. See Exod. chapters
12, 13, 14. &c. See Psalme 78. from ver. 12. to verse 56. also Psalme 105. verse 27.
to the ende thereof. See Psalme 106. almost throughout. Psalme 135. verse 8, 9,
10, 11, 12, also Numbers 21. Deuteronomie 3. Josh. 12. and many other places.]
Verse 23. Which remembred vs [i. shewed by effect that hee thought vpon vs, 23
and had care ouer vs: as Genesis 8. 1.] in our base estate [i. when wee were af-
flicted and oppressed on euery side, for to such a lowe ebbe, are Gods children
many tymes brought.] Verse 24. And hath restored vs, from our oppres- 24
sours [i. from the power and tyrannie of such as did oppresse vs: the meta-
phor of restoring is notable, not onely declaring their miserie, who were
taken captiues and prisoners, to bee used according to the pleasure of those
that had taken them, but also expressing Gods mercy, in deliuering his
people out of the same: and Gods power, because the enemy coulde not gain-
stande it.] Verse 25. Which giueth foode [i. graciously, and plentifully pro- 25
uideth for] to all fleshe [i. not onely men, but also all beastes and creatures:
see Psal. 104. 27, 28.] Verse 26. Praise ye the God of heauen [i. the true and 26
onely G O D, whose seate and dwelling place is in the heauen of heauens:
and by this title hee disceracth God, from all counterfeyte and forged Gods
in the earth.]

Verse. 1. Teacheth vs, both to prouoke others, and also our selues, to prayse D^o.
God for his excellent goodnes. Ver. 2 teacheth vs to prayse him for his excel-
lent nature, and incomprehen[sible] maiesty. Ver. 3 teacheth vs to praise him for
his large and great gouernment. Ver. 4 teacheth vs that God alone is he that
doeth notable things howsoeuer he vseth men as meanes in the performance
theresof. Ver. 5 teacheth vs that al that God doeth, he doeth in most exact wise-
dome, & vnderstanding. Ver. 6 teacheth vs that it is by Gods power, that the
waters ouerflow not the earth. Ver. 7. Teacheth vs, that euen the light which
we enioy, is a singular gift of God. Verse 8. Sheweth that the sunne shineth
in the day, by the order which G O D hath set, and not for any naturall
cause. Verse 9. Teacheth vs the selfe same thing, touching the moone and the
starres in the night season. Verse 10. Teacheth vs that God spareth not the
wicked in his punishments. Ver. 11. Teacheth vs that it is a singular bene-
fite of God, to deliuer his people, from idolaters, and out of an idolatrous
land. Ver. 12. Sheweth that God doeth it by his only power, which none is able
to resist. Verse 13. Teacheth vs that God will make the whole course of na-
ture, giue place vnto his Seruantes. Verse 14, 15. Teach, that Gods
chilozen, goe in safety, where the wicked manye tymes perishe and are
ouerwhelmed. Verse 16. Teacheth vs, not onely that G O D doeth
sundry

sundry wise proue the fayth and patience of his seruantes, but mercifully prouideth for them in the places of greatest daunger. *Mer.* 17, 18, 19, 20, 21. Teacheth vs þat as there is no power or strength, able to withstand God in his purposes & attemptes: so god for his peoples sake, and this assured loue towardes them, wil spare to plague none, though neuer so high, and to doe wonderfull and great thinges. *Merse.* 22. Teacheth vs, that whatsoener God giueth vs in this lyfe, hee doeth it to this ende, that we shoulde imploy it and our selues wholly to his seruice. *Merse.* 23, 24. Doe teach vs that **G O D** doeth not onely thinke vppon his people for their good, but also graciously performeth their deliuerance. *Merse.* 25. Doeth excellently set out Gods prouidence ouer all his creatures. *Merse.* 26. Teacheth, that wee must not pray to, or praise any, or giue thanks to any, but to the true God onely, which dwelleth in heauen.

Psalme 137

- Di. 1.** **T**his Psalme may be diuided into three partes. In the first the saythfull doe declare, the great grieve they had in their captiuitie, and specially the scoynes and taunts, which the enemy layd vpon them. *Mer.* 1, 2, 3. Secondly they set out the great strength that god gaue them in those afflictions, and their earnest loue to the Church, *Mer.* 4, 5, 6. In the third they pray against their enemies, pronouncing a curse vpon them, and a blessing vpon them, that shal molest and trouble them. *Mer.* 7, 8, 9.
- 5r.** This Psalme is without title, as that Psalme which goeth next before, and many others are. *Mer.* 1. By the riuers [*vz.* named Euphrates, and Tygris] of Babel [*i.* not onely of the Eytie, but also of the whole monarchie, for the Jewes were not onely caried into the Citie, but dispersed throughout their whole gouernment, as appeareth in the bookes of Ezechiel, Daniel, & Ezra] we [*vz.* who were captaines of the people of the Jewes, but specially þat priests and Leuites who were occupied and skilled in singing] sate [*i.* we were a long while in that captiuitie] and there we wept [*vz.* in greate abundaunce] when wee remembred *Sion* [*i.* the place wherein we were wonte to worship **G O D**, and the great destruction and desolation of it.] *Mer.* 2. We [*vz.* being thus sad and heauie] hanged our harpes [*i.* our muscal instruments putting one sort for sundry sortes of them] vpon the willowes [*i.* openly and abroad, shewing thereby that we had no care or regard thereof: hee meaneth that they regarded not their muscal instruments, nor had any pleasure or delight in singing] in the midst thereof [*i.* which willowes are a long by the riuers sides in that Countrey.] *Mer.* 3. Then [*vz.* in this great heauines and grieve of ours] they that lead vs captiues [*i.* the Babilonians and Assyrians, in whose countrey we were prisoners] required of vs [*vz.* scoynefully and disdainsfully, thinking thereby to adde vnto our grieues] songs [*i.* such songs as we were wont to sing in *Sion*, *Ierusalem*, and our owne countrey, before the destruction of the temple and our captiuitie]

captiuitie] and mirth [i. they scoffingly desired vs to be merry, when they sawe vs so heauy hearted, as nothing could make vs glad] when we had hanged vp our harpes as before in this Psalm. ver. 2.] sing vs [i. for vs, or in our hearing] one of the songes of *Sion* [i. some one or other of those songes, which yee were wont to sing in *Sion*, when yee were at home in your owne countrey: thus the faithfull put downe the wordes of the Babylonians, to which they themselves answered in the next verse.] Ver. 4. Howe shall we sing said we [i. by what right or reason can we sing] a song of the Lord [i. some one or other of those songes, which were dedicated to the honour and seruice of the Lord] in a strange land [vz. besides our owne countrey, hee meaneth not simply, that either the place was of it selfe, vnfit for such a purpose, or the thing it selfe basening their persons, but because heauinesse is not a fitte tyme for singing, as Iames 5. 13. and they would not deliuer Gods holy songes to bee prophaned, by and before a company of unbelieuers, therefore do they say thus.] ver. 5. If I forget thee [this is a certayne kind of oath or vow as it were, by which they bind themselves, to think vpon gods Church: And here he chaungeth from the plural to the singular, which also would be marked] O *Jerusalem* [i. O thou citie and temple of the lord, meaning that no afflictions should cause them to forgette] let my right hand [i. that hand wherewith we sound our harps, and play vpon other instruments] forget to play [i. forget all her cunning, or let it be, as wee woulde say, dead, dyed vp, and withered, not able to play.] Verse 6. If I doe not remember thee [i. continually thinke vpon thee, and that not onely in the meditation and griefe of my heart, but will testifie by my dayly lamenting and mourning for thee and thy case] let my tongue [vz. wherewith I shoulde speake and sing] cleaue to the roofof my mouth [vz. in such sort, that I may not be able to do either the one or the other: and this is an other wish, by which yee declareth, that hee woulde rather want the vse of his tongue, then sing at those mens pleasures and requestes, which was after a sort to forget *Sion*, and *Jerusalem*] yea [q. d. let that thing fall out vpon mee likewise] if I preferre not *Jerusalem* to my chiefe ioy [i. if I make not moze account of it, then of any thing in this life whatsoeuer, that coulde make mee neuer so ioyfull: q. d. this shal be my whole and perfect ioy, to thinke earnestly vpon *Jerusalem*, and the restitution thereof: any where else, or in any other thing, I shall finde no matter or occasion of ioy, this hee speaketh in the person of one, meaning notwithstanding thereby, all the rest of the saychfull that were in captiuitie.] Verse 7. Remember [vz. when thou powrest forth thy iudgements, to punish: q. d. declare by effect, that then thou thinkest vpon their wickednes] the children of *Edom* [i. the *Idumeans*, or *Edomites*, who though they were their neighbours, & came of *Esau*, *Iaakobs* sonne, who was called also *Edom*, as it shoulde seme. *Gene.* 36. 1. yet they tooke part with the Babylonians, and Chaldeans, and prouoked their rage and crueltie agaynst the Jewes: See *Obadiah*. chapt. 1. ver. 8, 9, 10, 11, 12. &c. See also *Psalm* 79. 12.] in the day of *Jerusalem* [i. in that same miserable day of the ruine and destruction

tion thereof] which sayde [vz. in the spyte and crueltie of their owne hearts, and that to the incouragement of the Chaldeans and Babylonians: See Ezechiel 25. 12.] Rase it, rase it, [this the Edomites spake to the Chaldeans, and Babylonians: 9. d. spare it not at any hande] to the foundation therof, and leaue not so much, as any appearaunce of a foundation as it were, our Saviour expresseth the ruine of it by an other terme, vz. that they shall make it euen with the grounde, and shall not leaue a stone vpon a stone, Luke 19. 44. for the destruction of this people, See Jerem. 49. 7. &c. Ezech. 25. 12. 8 &c. also Lament. 4. 12. &c.] Verse 8. O daughter of Babel [i. O Citie of Babylon, for the Hebrewes doe vse to vnderstande by daughter many tymes, Cities and Townes: See Ioshua 15. 45. with the note in the margent, and if my memorie fayle mee not, I haue noted once or twise before in this exposition vpon the Psalmes, meaning also thereby, not the citie onely, but the whole Countrey, and the gouernement thereof, as verse 1. of this Psalm] worthy to be destroyed [vz. for thy exceeding great wickednesse, and namely for thy wonderfull crueltie and harde heartednesse] blessed shall hee be [i. they of what state and condition soeuer they be: here hee speaketh of one in the steede of many: neither meaneth hee, that the seruice of the Persians and Medes, who destroyed Babylon was acceptable to God, because they were caried to the doing of it, for the satisfiing of their owne ambition and couetousnes, and not of zeale to serue the Lorde: but by blessing, hee meaneth outwarde commodities, as riches, wealth, spoyle, and the wishes of the people and their good woordes, because that for the tyrannies of Babel, euery one shoulde not onely desire, but also reioyce in the destruction of it, as it had deserued] that rewardeth thee, as thou hast serued vs [i. that shall destroye thee and thy people, as thou hast done our Citie Ierusalem, the whole land of Iudah, and vs, see concerning the destruction of that great Citie Babel, and the whole kingdome thereof. Isaiah 13. also Jeremias, chapters 50. 51.]

9 Verse 9. Blessed shall hee be [this must be expounded as it was before, ver. 8.] that taketh and dasheth thy children against the stones [i. that dealeth most sharply and seuerely with thee, according to the heinousnesse of thine owne euill deedes, that is, that as thou sparedst none, no not yong children, but cruelly destroyedst vs and all ours, so shall they be wel thought of and wel spoken of amongst men, that shall yelde the like measure vnto you O yee Babylonians and Chaldeans.

Do. Verse 1. Teacheth vs, what greife of heart and abundaunce of teares, the affliction of Gods Church shoulde wryng from vs. Verse 2. Teacheth vs, that the tyme of affliction and miserie, is not seasonable, for outwarde mirth and meriments. Verse 3. Teacheth vs, what is the harde heartednesse, crueltie and scoffing nature of the wicked, when they haue gotten Gods children into their nets. Verse 4. Teacheth vs not to obey the wicked, no though they haue the mastery of vs, in euery thing, that they demaunde, specially when God and his glory shalbe prophaned thereby. Ver. 5. Teacheth vs continually

usually to thinke vppon Gods Church, and the miseries thereof, that thereby we may be prouoked to powze forth earnest prayers to God for it. Ver. 6. Teacheth vs that we should rather forget our selues, then Gods Church, it teacheth vs also, that nothing in this life shoulde bee so ioyfull vnto vs, as the restitution and flourishing therof. Verse. 7. Teacheth vs that wee may safely pray against the wicked and vngodly. Verse 8. 9. Teach vs, that God many times punisheth one sinne with an other, as cruelty with crueltie, not that he delighteth in sinne, but to shewe that sinne shall not escape unpunished, and that to this ende and purpose, hee rayseth by one wicked man and people against another.

Psalme 138



The Psalme may be deuided into three partes. In the first 1 D. the Prophet promisseth, humble and hearty thankesgiuing to the Lorde, for his mercies towardes him. verse 1. 2. 3. In the seconde hee doeth by the spirite of prophetic as it were, foretell, that other kings and people shall doe it as well as hee, shewing the cause wherefore they shoulde so doe. ver. 4. 5. 6. In the thirde hee setteth out, the assured perswasion, that hee had of God and his goodnes towardes him, praying for the continuance therof. ver. 7. 8.

The title] A Psalme of David [i. a Psalme that David made, to set forth his thankfulness to God-ward. See Psalme 4. in the title.] Ver. 1. I will prayse thee [vz. O Lorde, and that for thy mercies and benefites, and this Psalme shoulde seme to bee a publike confession, that David made vnto GOD, for the blessings which hee had receiued at his handes] with my whole heart [i. in sinceritie of heart, with a sounde, and not an hypocritical heart, and this is opposed against a double heart: 4. 4. no parte of my heart, nor of the affections thereof, but they shall be all wholly occupied in praying of thee] euen before the Gods [i. openly, and before the Kings and Magistrates of the worlde] for so haue you the woordes, Gods, vsed, Psalme 82. 1. which thing also David him-selfe promisseth, Psalme 119. 46. and in other places] will I prayse thee [vz. continually and vnfeynedly.] Verse 2. I will worshippe towardes thy temple [i. I will call vppon thee, bending my presence towardes the place where thou art serued, See Psalme 5. 7.] and prayse thy name [i. thy maiestie, power, goodnesse, &c. as sundry tymes before] because of thy louing kindnes [vz. towardes mee] and for thy trueth [vz. in accomplishing thy promises, so here hee putteih downe the causes of his thankesgiuing: See Psalme 115. 1.] for thou hast magnified thy name aboue all thinges [i. thou hast made thy maiesty and power appeare more excellent and great, then all thinges.

whatsoever] by thy word [i. by faithful accomplishment of those things which thou hast promised in thy word.] It may also receiue this sense, q.d. the things which thou speakest and performest in thy woorde, are more great and large, then that men can either name them, or thou bee sufficiently praysed for them, 3 See Psalme 71. 15.] *Ver. 3.* When I called [vz. vpon thee by prayer] then thou heardest mee [i. grauntest mee my requestes and petitions: See Psalm. 120. 1.] and thou [vz. alone, for none could do it but thou] hast increased strength in my soule [i. hast made my soule and inward man very mightie and strong, with patience to suffer all calamities whatsoever: it may be also vnderstood thus, that God had more and more strengthened himselfe, putting a part for the whole.] *Ver. 4.* All the kinges of the earth. [This seemeth to bee a prophetic of the calling of the Gentiles, he meaneth that many kings, & their people shalbee conuerted to the Lorde] shall prayse thee O Lorde [vz. by myne example] for they haue heard the woordes of thy mouth [i. they haue not onely with their eares heard, but with their eyes sene, and with their heartes consented vnto, the trueth of thy word generally, and particularly this, that thou hast by wonderfull meanes brought mee to the kingdome: and this hee speaketh specially of Hiram king of Tyrys, and others nere vnto him.] *Verse 5.* And they shall sing [vz. openly and in the hearing of others] of the wayes of the Lorde [i. of the things which the Lorde doeth, and of the order and course which he obserueth therein: he meaneth that they shal both acknowledge gods workes and prayse him for the same, specially for the course which hee hath kept, in preserving David from his enemies, and exalting him to the kingdome] because the glory of the Lorde is great [i. because the things that he hath done gloriously and openly, as it were a conquerour are very high and 6 excellent.] *Verse 6.* For the Lorde is high [i. mightie and passing the very heauens themselves, and so it may be a reason of the great glorie of the Lorde, whereof he spake before] yet [q.d. notwithstanding the great distaunce betwene him and vs] hee beholdeth [vz. with a fauourable and louing countenance, and that not idely, but effectually, and as one that hath altogether care ouer such] the lowly [i. such as are humbled, despised, and contemned amongst men] but the proude [vz. men of the earth] hee knoweth [vz. thorowly, both within and without] a farre off [vz. howe farre off soeuer they be from him: and it may be that hee meaneth, that as the proude doeth scornfully, and as it were a farre off beholde others, so dealeth the Lorde with them. Immanuel readeth the whole verse thus] though the Lorde bee lifted vppe [vz. in great and exceeding glorie] yet hee beholdeth the lowly [i. such as are depressed and beaten downe of men] and though hee him-selfe bee high [i. lifted vppe euen aboue the heauens] hee knoweth a farre off [q.d. G D hath both sight and certaine knowledge, both of the good and of the bad, the senses in my iudgements differ not much.] *Verse 7.* Though I walke [i. though I bee much conuersant] in the middelt of trouble [i. in very great daunger, so

so that I am compassed about with, both before and behind, on the right hande and on the left, See Psalme 23. 3. 4.] yet wilt thou reuiue mee [q. d. though my dangers were so great, that I shoulde seeme to be dead, yet thou wilt quicken me, and p̄serue me from death.] Thou wilt stretch forth thine hande vpon the wrath of mine enemies [i. thou wilt not onely set thy power betwē me and their rage, to the end that they doe me not any hurt, but thou wilt also oppose and set thy selfe against them. Immanuel readeth it thus] thou stretchedst out thy hande, agaynst the face of mine enemies [i. thou wilt strike them and that openly, as it were with thy left hande, and wilt defende me with thy right, as followeth in this verse] and thy right hande [i. thy gracious and mightypower] shall saue me [i. deliuer me out of al my dangers.] Verse. 8. The Lorde [vz. 8
whose purpose and power none is able to withstand] will performe [vz. graciously and in good time] his worke [i. the worke that hee hath begunne in me towards me [i. vpon me, and for my cause. q. d. hee will procede to declare, that hee hath care ouer my saluatiō, and will bring to perfection that which hee hath begunne: See Philip. 1. 6.] O Lorde thy mercy [vz. towards all, but chiefly towards thy children] indureth for euer [i. shall neuer haue ende: for though that in the life to come wee shall not sinne, no more then the Angels in heauen doe now, yet as they stand now, so must wee then, by his only mercy in Christ] forsake not the woorkes of thine handes [i. leaue not mee in myne affliction, and the good thinges that thou hast begunne in mee.

Ver. 1. Teacheth vs vnfeignedly to prayse the Lorde for his mercies: yea that wee shoulde not be ashamed to doe it, before men of might and countenance. Do.
Verse 2. Teacheth vs, that Gods continuall grace towards vs, and the faythfull accomplishment of his promises, shoulde alwaies prouoke vs to be thankful vnto him. Verse 3. Teacheth vs, that G D is nigh to the earnest supplications and prayers of his seruauntes. Verse 4. Teacheth vs, that it is the duety euen of Kings, to serue the Lorde, euen as well as the meanest of the people: and that the hearing of Gods woorde, is a good meane for mens conuersion. Verse 5. Teacheth vs, to take singular delight in the meditation, and speech of Gods woorkes and worde. Verse 6. Teacheth vs that God considereth the conuersation both of the good and the bad, but to diuers endes and effectes. Verse 7. Teacheth vs that when Gods children are in the greatest distresse, that euen then they should assuredly beleue that God will worke most comfortably for their deliuerance. Verse 8. Teacheth vs, that G D beginneth nothing in his children, but hee doeth accomplishe, and make the same perfect: and yet that it is our duety notwithstanding, to vse continuall and hearty prayers vnto him, for the performance thereof.

Psalme 139

Di.

1

2



Doe suppose that this Psalm, may rightly bee diuided into foure partes. In the first, the Prophet sheweth that the Lorde did thorowly know him and al his waies both inward and outward, and this reacheth from ver. 1. to the ende of the 6. In the seconde hee declareth, that nothing neither in heauen nor in earth, nor in places vnder the earth, is able to hyde him, from this great presence and exact knowledge of God, from verse 7. to the ende of the 12. In the thirde parte, hee setteth out certaine reasons thereof taken from mans creation, concluding with the excellency of Gods workes and wayes. from ver. 13. to the ende of the 18. and in the fourth part, hee prayeth earnestly agaynst the wicked, desiring the Lorde more and more, to try him, that in the ende hee may bee founde fit for him, from ver. 19. to the ende of the Psalm.

Sr.

2

The title [to him that excelleth] a Psalm of David [see this expounded before, Psalm 4. in the title: See also the title of Psalm 14.] Ver. 1. O Lorde [vz. who alone art the searcher of the heartes and reynes] thou hast tried [vz. by suadry and many meanes] me [vz. whome men speake so much euill of] and knowne mee [vz. thorowly, both inwardly and outwardly, so that my thoughtes, wordes and deedes are open in thy sight: and that which hee speaketh here generally, hee uttereth in the next verses more particularly. And this David doth, appealing to the iudgement of God, and making him witness of his heart, because hee sawe that hee was vniuely accused of his enemies.] Ver. 2. Thou knowest [vz. thorowly as before verse 1.] my sitting and my rising [i. whether I sit downe, or rise vp, or doe any thing else, it is naked before thee: vnderstanding also by these two, al the actions of the whole life of a man] thou vnderstandest [i. knowest and perceivest] my thought [i. both it, and the thinges that in it, I thinke vpon] a farre off [i. long before it bee brought to effect, yea long before it come into my minde, or I haue conceived any thing in my selfe.] Ver. 3. Thou compassest my pathes and my lying downe [i. thou art alwayes with me, whether I iourney, trauaile, or lye still] and art accustomed [i. well acquainted, and as it were familiar] with all my wayes [i. with the conuersation and actions of my whole lyfe.] Ver. 4. For there is not a woorde in my tongue [i. I am not about to speake any thing at all: he putteth the instrument of speach and wordes conueined and ready to be uttered, for wordes uttered already as it were] but loe, thou knowest it wholly O Lorde [vz. euen before I speake it, so that neither it, nor any part of it can bee hidden from thee.] Ver. 5. Thou holdest me straight [vz. by thy almighty power] behinde and before [i. on every side,

side, as aboue and belowe, on the right hande and on the left: *q.d.* thy power and presence enuironeth me on all sides, so that I can neither thinke, doe, nor speake any thing, but thou seest it, and knowest it] and layest thyne hande vpon mee [*i.* thy power: *q.d.* euen as though thou haddest arrested mee, and made mee thy prisoner, thou keepst me in such sort, that I can not goe out of thy sight nor doe any thing, but thou knowest it, yea and guidest and gouernest mee also.] Verse 6. Thy knowledge [*i.* the knowledge of thy maiesty, and of thy wonderfull and excellent woorkes] is so wonderfull [*i.* ouer high and marueilous] for mee [*vz.* to reach vnto it] it is so high [*i.* excellent and exquisite] that I can not attaine vnto it [*vz.* by any wit or industrie that I haue: *q.d.* I am not able to comprehend of my selfe, or by any thing that is within me, or without mee, to knowe thee, and thy great woorkes, because they are farre beyonde the reach of my reason, capacitie, and vnderstanding.] Verse 7. Whither [*i.* into what place of heauen and earth] shall I goe from thy spirite [*vz.* to hyde mee from thy knowledge and vnderstanding: because men conceiue and vnderstande thinges, by the spirite, which is a facultie and power of the inwarde man, hee speaketh thus of God, not meaning it of the holy Ghost, which is the thirde person of the godhead: *q.d.* I knowe not whither to goe, but thou wilt alwayes perceiue and vnderstande where I am] whither shall I flie from thy presence [*q.d.* I knowe not whither to get mee, from thy sight, as may appeare by the particular enumeration following.] Verse 8. If I ascende [*i.* goe vp] into heauen [*vz.* 8 which is thy seate and dwelling house as it were] thou art there [*i.* I shall certainely finde thee there] if I lye downe in hell [*i.* in the graue, as we haue had it sundry tymes in this booke of Psalmes: *q.d.* if I should rest in the graue and lower partes of the earth, as men doe in their beddes] thou art there [*vz.* in thy almighty power, prouidence, and presence.] Verse 9. Let mee take the winges of the morning [*i.* as I take it the sunne beames, putting a parte for the whole: *q.d.* albeit I had as great quickenesse as the sunne hath, both when it riseth, and when as it were in a moment it goeth rounde about the worlde, yet that woulde not profite mee, to hyde me from thy presence and knowledge] and dwell in the vttermost partes of the Sea [*i.* shoulde dwell, as farre as there is any Sea: or at the furthest ende of the Sea.] Verse 10. Yet thither [*vz.* euen to that same very place] shall thine hande [*i.* thy power and might] leade mee [*vz.* euen as a shepheard is wont to leade his sheepe] and thy righte hande [*i.* thy great power and might] holde mee [*vz.* there, and keepe mee in that place. *q.d.* though I woulde thinke by flying hither and thither to withdraue my selfe from thy presence, yet I shoulde be in thy presence and power still, because by it, I should be caried whither I my selfe woulde, to stay there, and to returne againe from thence, at thy pleasure, euen as the sheepe hang vpon the shepheard.] Verse 11. If I say [*i.* if I shoulde either speake or thinke thus] yet the darkenesse [*q.d.* seeing other places and

meanes can not helpe, yet this shift I will haue, I shal bee hidden from thee in the night: for I take it, that by darkenes hee vnderstandeth night, as may appere by that which followeth] shal hyde me, *vz.* from thy presence and knowledge, so that thou shalt not see or perceiue mee] euen the night shal be light, about me [*q.d.* certainly I shal bee but deceiued, for that which is done in the night, is as wel known to thee, as that which is done in the noone day, for howsoeuer to me, and other creatures, the night is darke, yet to thee that art the creator, all thinges are open, naked, and bare, as Heb. 4. 13.]

12 *Ver.* 12. Yea the darkenes [*i.* the night, nor no other darkenes whatsoever, though it were as thicke, and palpable, as the darkenes of Egypt] hydeth not [*vz.* any, either thought, worde, or dede] from thee [*i.* from thy sight and knowledge] but the night shineth [*vz.* before thee, and in thy sight, meaning by the worde, shineth, that it is as cleare for God to beholde any thing in, as the noone tyme] the darkenes and light [*i.* the night and the day, See Gene. 1. 5.] are both a like [*vz.* to thee, for thou seest as clearely in the one, as in the other.]

13 *Verse* 13. For thou hast possessed [here hee yeeldeth a reason, why God shoulde knowe the thinges before mentioned, and it is taken from the notable creation of man by Gods wonderfull gouernement: *q.d.* by good reason, all these thinges are knowne to thee, because thou hast created man and every part, and pce of him, and vnder the worde, possessed, the Prophet noteth, first the knowledge that God hath of vs: for no man possesseth euidences, or houses, but hee knoweth the right title & comes thereof: Secondly, his right and authoritie: for howsoeuer men obtaine vniust possessions, yet with the Lorde there is no iniustice] my reines [*i.* mine affections, yea the most secret thoughtes of my heart, and whatsoever lay, or lyeth hid within me] thou hast couered me in my mothers wombe [Immanuel addeth here a terme that maketh the sense most plaine, thus] from the time, that thou hast &c. [*q.d.* yea euen from my conception, & long before, thou knewest all thinges concerning me: And yet I deny not, but this text of the Geneua Bible, may haue a good sense thus] thou hast couered mee [*vz.* with flesh, sinewes, skin, &c.] in my mothers wombe [*i.* before I was borne, & when in that place, thou gauest a forme and fashion to me, and so it may be a reason why nothing can be hidden from God, because God made him there, and knewe him there, therefore much more in this life.]

14 *Ver.* 14. I wil praise thee [*vz.* with my whole hart, as psal. 138. 1.] for I am fearefully & wonderously made [*i.* the very creation and making of me, and the due consideration which I haue thereof, do strike into me a feare of thy maiesty, & a wondering at thy workmanship, or else thus: thou hast created me after a feareful and wonderful sort. Immanuel readeth it thus] I doe praise thee, because, by these thy reuerend woorkes, I am brought to wondering [& then repeateth these words] I praise thy marueilous woorks, my soule knoweth thee very well, but I take the other text to be as good as this] marueilous [*i.* very excellent & wonderfull] are thy woorkes [*vz.* euerie one of them, and namely the continuall forming and creating of mankynde] and my soule knoweth it well [*vz.* through thy great goodnesse, who hast put

put that light into it, to know and consider of that excellent and wonderfull worke.] Verse 15. Thy bones [i. neyther they all nor any one of them, for thou 15
keepest them in a continuall account, see Psal. 34, 20.] are not hid from thee, for
thou knowest both their names and their number] though I was made in a se-
cret place [vz. in my mothers wombe, as verse 13, 9. d. the closenesse of y place,
could not hide them from thy presence and knowledge] and fashioned beneath
in the earth [whereas thou notwithstanding was in heauen: 9. d. the distaunce
of the place could not hinder thee from the sight and knowledge of me, and of
euery part and pece of me.] Verse 16. Thine eyes did see me [this is spoken of 16
God, according to mans vnderstanding, not that God hath eyes, but that the
Lord knew more perfectly by many degrees, then we know things by our sight]
when I was without forme [i. when I had neither shape nor fashion, but was
as it were a rude lump: he speaketh here of a great secret of nature. Of which
we should both think and speake reuerently and modestly] for in thy booke [this
is spoken according to men, who vse bookes for the helpe of their memory that
they may haue euery thing by peccemeale as it were] were all thinges written
[i. all the members and parts of my body, were as well knowne in thy prou-
dence vnto thee, as if they had bin written in a booke and layd before thee] which
[vz. members and parts of mine] in continuance [vz. of time] were fashioned
[vz. thorow thy great power & working] when there was none of the before
[vz. created and made. This is it that he meaneth, that as God in the begin-
ning made heauen & earth, as a huge heape without forme, & yet afterwarde
gaue them that notable forme which they haue, and out of them framed that
great variety of excellent creatures: so out of the rude lump conceaued first in
the womb, which yet notwithstanding did in it self containe the whole body, did
y Lord by a merueilous workmanship create that excellent forme and propor-
tion of mans body, and of the seuerall members & ioynts therof.] Ver. 17. How 17
deare [i. how precious, yea incomprehensible to my iudgement, or to al mens
iudgement whatsoeuer] therefore [vz. for the causes aboue rehearsed] are thy
thoughts vnto me [i. are the meditations which I my selfe haue, concerning
thee and thy great workes] howe great is the summe of them? [i. both of thy
workes, and of the thoughts and meditations which I haue of them: 9. d. they
are so many as they are able to ouerwhelme al the vnderstanding of men, that
they are not able to count them, much lesse to comprehend them, see Psal. 40. 5.]
Verse 18 If I should count them [i. go about or indencour to count them] they 18
are moe then the sand [9. d. I might as well number the sand of the sea, whiche
is infinite and innumerable, see for this speech, 1. Samuel 13. 5. 2. Sam. 17. 11.
Psal. 78. 27.] when I awake [vz. from my slepe and naturall rest] I am still
with thee [i. I doe continually meditate of thy wonderfull workes and wise-
dome: 9. d. Except it be when I slepe, I spend little or no time otherwise then
in the meditation of thy maiesty and workes.] Verse 19. Oh that thou wouldest 19
slay [vz. in thy iust iudgements] O God, the wicked and bloody men [i. me that
giue themselues ouer to wickednesse and murther: 9. d. Then should I muche
reioyce,

reioyce, to haue this my wish and prayer perfozmed, and I and others should be instructed to turne from their wayes and not to follow them] to whome I saie [vz. vnfaignedly and with a good hart] depart ye from me [sa. Psal. 6. 8. Immanuel readeth this verse farre otherwise, & giueth a contrary sence, but I see no reason or ground for it: for the place of the 2. Chron. 30. 18. 19. hath no such thing in it.]

20. **Ver. 20.** Which [vz. wicked & bloody men] speake wickedly of thee [i. doe openly shew both by wordes and deedes, withoute any maner of hypocrisie or counterfeiting, a full contempt both of thee & thine, and that of hatred agaynst both] and being thine enemies [i. opposing and setting themselves agaynst thee and thine] are lifted vp [i. aduance themselves and are swelled in pride, as though that in the loftines of their harts, they would doe whatsoever please them vpon the earth, but all this is] in vayne [i. to no purpose, for downe they shall be cast and haue terrible falles] Immanuel readeth this latter part thus] who doe vainly extoll [i. not only without a cause, but also proudly & presumptuously set vp, fauour and allow of thine enemies: of which sa. Rom. 1. 32.]

21. **Ver. 21.** Do not I hate them O Lord, that hate thee? [q. d. thou knowest that I do it, for that I take to be the force of the interrogation] and doe not I earnestly contend with those that rise vp against thee? [i. doe I not strue as it were for lyfe and death agaynst those that are thine enemies: for this phrase rising vp agaynst one, sa. Psal. 3. 1.]

22. **Ver. 22.** I hate them with an vnfeigned hatred [i. not as men, who seeme to hate, and yet to loue, but I doe vnfaignedly and with a round hart] as they were mine vtter enemies [vz. yea and more to, if it be possible for a man to hate more. He sheweth that he had gods glory in such regard that he would not haue any familiaritie with the contemners of God.]

23. **Ver. 23.** Trye me, O God [vz. thorowly] and know mine heart [i. not that hee doubted whether God knew it yea or no, but to declare that he did willingly subiect himselfe to Gods triall] proue me, and know my thoughts [this repetition & doubling seemeth not only to note his earnestnesse in prayer, but also the vnfeignednesse of his hart, sincerely submitting it selfe to the examination and tryall of God: and all is: q. d. thou art a witnessse of all my matters, and I am thy seruauant, therefore if neede be, behold I am ready to indure thy trials, sa. Psal. 26. 1, 2. &c. Neyther doth he here boast, as though he were without sinne, but assureth himselfe that God will accepte his godlinesse and indure, although that thorow infirmitie he fall sundry times.]

24. **Ver. 24.** And consider [vz. thorowly and narrowly] if there be any way of wickednesse in me [i. whether I follow an vngodly and rebellious kind of life against thee, yea or nay, for it is one thing to fall of infirmitie, and another thing to sinne rebelliously: Paul Rom. 7 expresseth it by sinne dwelling in vs, & sinne reigning in vs] and lead me [vz. thorow thy goodnesse and mercy] in the way [vz. of thy commaundements, i. in a godly and holy conuersation] for euer [i. continually. He prayeth vnto God, that he may be constant in his obedience and that he may finish the course of his life, in his faith and feare.]

Verse 1. teacheth vs, that God is the searcher of the hart and raines. **Ver. 2** teacheth

teacheth vs, that the Lord doth not only know, but also dispose of al the affairs of our life: also that he looketh euen vnto our thoughts, and that therefore wee should strue euen to a reformation of them likewise. Verse 3 teacheth vs, that God is the protector and defender of those that be his, in euery thing that they take in hand. Ver. 4 teacheth vs, that God regardeth euen our words, and that therefore we should labour to make them approued vnto him. Ver. 5 teacheth vs, that we can doe nothing without God. Verse 6 teacheth vs that we cannot of our selues attaine to the knowledge of God and his maiestie. Verse 7, 8, 9, 10, 11, 12, teach vs, that nothing nor no place, can hide vs from the presence and power of God, neither heauen nor hell, nor the sea, nor the darkenesse, nor any thing else whatsoeuer. They teach further, that it is a very vaine and false perswasion for a man to thinke, that by going or flying he canne escape from God. They shew also that God by his power and prouidence is euery where. Verse 10 doth specially teach vs this, that whatsoeuer we purpose, yet wee can goe no whither, but thither whither the Lord will haue vs to goe. Verse 13 teacheth vs that God preserveth and keepeth vs, euen before we be borne, or else should we neuer behold this light. Verse 14 teacheth vs, but euen to looke into our selues and our creation, and we shall finde great occasion offered vs thereby to be thankful to God. Verse 15. setteth out Gods prouidence, as to whole man generallie, so euen to the particular partes and members of his body. Verse 16 teacheth that God alone worketh in all in our conception, creation, &c. Verse 17 teacheth vs reuerently to esteeme of Gods wayes, and of his workes, and not to let them passe with so slight a consideration as commonlie men doe. Ver. 18 teacheth vs, that Gods workes are infinite, and we not able to comprehend them, no not any one of them in such sort as we should, and as the excellency of them requireth: it teacheth vs also in the meditation and beholding of them, that thereby wee may more and more profite in the knowledge, and apprehension of his maiestie, goodnesse, power, &c. Ver. 19 teacheth vs, not only to pray agaynst the malicious and obstinate enemies of Gods Church: but also to haue no society nor familiarity with them. Verse 20 doth liuely set out the nature of the vngodly: who in the pride of their own harts, spare not to speake agaynst God himselfe: it sheweth also further that this their pride and haughtinesse is but in vaine. Verse 21 teacheth vs to oppose our selues against those, that set themselves against God and his truth: this belongeth generally to all christians, but most especially to Kings and Princes, suche a one as David was. Verse 22 teacheth vs, that this setting of our selues againste suche must be done, as not for any worldly, or carnall respect, so of a single and sound hart towards God and men. Verse 23 teacheth vs that it is good to pray to the Lord thoroowly to trie vs, because that the more we are tried, the more pure and fyre we are to him. Verse 24 teacheth vs to pray for constancy and continuance in euery good and holy way.

Psalm 140

Di. 1



This Psalm consisting wholly as it were of prayer, may be diuided into two parts. In the first the Prophet prayeth to bee deliuered from his enemies, describing their mischieuous & malicious minds towards him, from verse 1 to the end of the seuenth. In the seconde parte he prayeth agaynst the wicked, and prophesieth their destruction, assuring himselfe that God in mercye will saue his, and that they therefore shall prayse his name continually, and this reacheth from verse 8 to the end of the Psalm.

Se.

The Title [to him that excelleth] a Psalm of Dauid [this is sundrye tymes expounded befoze, and namely Psalm 4 in the title thereof.] Verse 1. Deliuere me O Lord [vz. of thy goodnesse thow thy almighty power] from the euill man [i. from him that wholly giueth himselfe, euen as it were without prouocation or occasion to doe euill] preserve me [vz. safe and sounde, and that according to thy good pleasure] from the cruell man [i. from him that setteth himself in cruelty to perfozme agaynst me whatsoeuer they can. And though in this verse he speake but of one, yet he meaneth many as may appeare by the sodain chaunge of the number, for in the next verse he speaketh in the plurall number: and these many, were Saule and his counsellors, and his seruantes, who both by fury, force and fraude, did persecute him.] Verse 2. Which imagine [vz. euen vppon their beddes and continually: see Micah 2, 1.] euill thinges [vz. agaynst me: vnderstanding by euill thinges, such thinges as tended to his hurt and destruction] in their hart [i. secretly and closely] and make warre [vz. both by themselves and others, whom they prouoke and stirre vp by all meanes they can agaynst me, see Psalm 120, 7.] continually [i. euery day, so that no day escapeth them. In this verse he chargeth his enemies, that they did both openly and priuately, both in purpose and counsell, by themselves and by others, deuise all mischief against him: and verse 3. and others following, hee sheweth that both in worde and dede they attempted to perfozme it.] Verse 3. They [i. the wicked and vngodly men] haue sharpened their tongues [vz. to detract, and speake euill of me, and to hurt me] like a serpent [i. as the serpents tongue is sharpe, and so striketh by reason thereof moze deeply. So these men, both hard by and a farre off, doe pierce and wound me with their popsons] Adders popson is vnder their lippes [i. their mouth is full of wicked and venemous wordes agaynst me: some reade Adders, some reade vipers, some Aspes, for mine owne part, I suppose that the word being somewhat of a doubtfull signification, should be referred to such kind of serpents, as though they lie still in a place, doe yet notwithstanding spit their popson or venom far from them] Serlah [this hath bene expounded befoze as I suppose Psalm 3. verse 2. It is as much as if the Prophet should say, marke this, being a note or warning of attention.]

tention.] Verse 4. Keepe [vz. vnder the shadow of thy winges, and thy almighty power and protection] me [vz. whom am thus sought and set for, by myne enemies] from the handes of the wicked [i. from their power, and that whiche they would do vnto me: for he putteth the instruments whereby they perform thinges, for the thinges themselues] preserve me from the cruell man [see verse 1 of this Psalm] which purposeth [vz. in himselfe] to cause [vz. eyther by his force, or by his fraude, or by both] my steppes to slide [i. to cast me downe, and to cause me to fall, that so when he hath me downe, he may & more easily and tyrannously exercise his will agaynst me. I take it to be a metaphor taken from men who lay grines and cords to ouerthrow wild beasts withal.] Verse 5. The proud [i. the wicked and vngodly, which are puffed vp in the pride of their own imagination] haue layde [vz. closely and secretly] a snare for me [vz. to take or catche me withall, see Psalm 119. 69. 85. 95] and spread a net with cords [i. haue set a very great and strong net, thinking assuredly to catch me so fast therein that I shall not escape] in my pathway [i. even in the playne, or beaten way that I should walke] and set grines for me [i. to catch and take me as before. Vnder all these metaphors borrowed from fowlers and hunters, tending all to one end, he meaneth nothing else but this, that they did not only vse open force and violence agaynst him, but also subtelties and craftes to surpryse and take him] Selah [this is expounded before verse 3.] Verse 6. Therefore [i. I seeing my selfe thus beset by men, did run to the Lord by prayer] I sayd [vz. with a feeling hart, when I was in these daungers and distresses] vnto the Lord [vz. whose goodnesse and power I had had great experience of, as appeareth verse 7.] Thou [vz. alone, and none but thou] art my God [i. he vpon whom only I will depend for helpe and succour] heare O Lord, the voyce of my prayers [i. graunt me those requestes whiche with my voyce and wordes I make vnto thee.] Verse 7. O Lord God the strength of my saluation [i. thou that sauest and deliuerest me from all daungers, with maruailous power and strength, and in whome only my deliuerance standeth: this is a notable title attributed to God, for the strengthening of his faith] thou hast covered [vz. by thy power and might, even as it were with a helmet and shield] my head [i. me my selfe a part for the whole: and yet hee nameth this part rather then others, because it is the most excellent, as which, in some mens iudgements containeth life in it, and doth disperse the same into all the parts of the bodye] in the day of battaile [i. when I was in the field, and did fight: q. d. thou hast deliuered me heretofore, from all the assaults of mine enemies, and I hope, that thou wilt hereafter likewise deliuer me.] Verse 8. Let not the wicked haue his desyre O Lord [i. the thinges that he hath desired agaynst me: q. d. Let him not see mine ouerthrow which he much wisheth and desireth] performe not [i. giue him not leaue or strength to performe agaynst me] his wicked thought [i. the wicked thing, which he hath wickedly thought vpon, and deuised againste me, and by one no doubt, he vnderstandeth many mischiefs of theirs] least they be proude [vz. aboue measure, for he had before charged them with pride ver. 5.]

- he meaneth least they should wax proude euen agaynst God and man] **Selah**
 9 [this is expounded before.] **Ver. 9.** As for the chiefe of them [how great or high
 soeuer he or they be. Whether he speake it of Saul, Doeg, and such like parti-
 cularly, it is not certaine] that compass me about [vz. to destroy, and are my
 deadly enemies: see Psal. 3. 6. also Psal. 118. 10. 11. 12.] let the mischief of
 their own lips [i. that mischief which with their own lips they haue spoken a-
 gaynst me] come vpon them [i. fall vpon the thoroow thy iust iudgement. I know
 others both translate this verse otherwise, and giue some other sence; but me-
 10 thinketh this is playn] **Ver. 10.** Let coles [vz. of thy wrath & iudgement] fall
 vpon the [vz. frō heauen, as it did in the destruction of Sodom and Gomorrah, to
 which he seemeth to allude] let him [vz. god: thus he speaketh to him or of him,
 in y third person] cast the into y fire [vz. that neuer goeth out, but burneth for
 euer, Mar. 9. 43] & into y deepe pits [vz. of danger & destruction] that they rise
 not [i. that they may neuer be able to rise by again to do any moze hurt.] **Ver.**
 11 11. For y backbiters [i. slanderers & such as haue their tongues ful of benime,
 and worke mischief rather by fraud, flattery and backbiting then by opē force]
 shal not be establisshed [vz. any long while] vpon the earth [i. in this life to lue
 long here] euill [i. plagues and punishments from the Lord] shal hunt [vz.
 from place to place & pursue him, so that he shall not escape it] the cruell man
 [see verse 1. 4 of this psalme] to destruction [i. in such sort that it shall in y end
 utterly destroy him. Immanuel & others read this whole verse as a prayer.]
 12 **Ver. 12.** I know [vz. certainly and assuredly: q. d. I am fully perswaded, both
 by Gods word and the dayly executing of his iudgements vpon the wicked]
 that y Lord [vz. himself] will auenge [i. in good time, not only deliuer his, but o-
 uertake with his iudgements the wicked & vngodly, for the iniuries they haue
 done them] the afflicted [i. such as are afflicted by the wicked] and iudge [i. not
 only pronounce righteous sentence, but also deliuer from the cruelty of the vn-
 godly] the poore [i. those his seruants, which are here despised amongst y worl-
 13 dlings of the earth.] **Ver. 13.** Surely y righteous [i. those whom thou hast made
 righteous, by imputing righteousness vnto them, & by framing them to a righ-
 teous conuersation] shal prayse [vz. vnfeignedly & with all their hartes] thy
 name [i. thy maiesty, power, & goodnes] and the iust [i. such as deale saythfully,
 both with the, and their brethren] shall dwell in thy presence [i. shall not only in
 this life be mayntained and vpholden, by thy fatherly care and prouidence, but
 shalbe made partakers of eternall glory.]

P. Verse 1 teacheth vs to pray to be safely deliuered from the rage of y wicked
 ver. 2. & 3. doe generally paint out the malicious nature of y wicked. **Ver. 2.** doth
 particularly teach vs, that wicked thoughts agaynst gods childre are sin before
 him. **Ver. 3** teacheth vs, y the wicked spare not euen with slanderous & vene-
 mous tongues to persecute y godly. **Ver. 4** teacheth vs, y vnles the Lord keepe
 vs, we can not be deliuered frō the rage & power of y vngodly. **Ver. 5.** sheweth
 the malicious minds of y wicked, who cease not both opēly & secretly to inde-
 nour y destruction of y good. **Ver. 6** teacheth vs, y the moze men set themselves
 against

against vs, the more earnest and often we should be with God in prayer for his gracious assistance. *Ver. 7* teacheth vs that God is the protector of his in all dangers & distresses whatsoever. *Ver. 8* sheweth y^e if God let not wicked men in their attempts, they will be more bold in mischief, and swell against his maiestie and men also. *Ver. 9, 10* teach vs that we may pray against the malicious wicked, and desire their overthrow. *Ver. 11* teacheth vs what a greivous offence the sinne of backbiting and slandering is. *Ver. 12* teacheth vs to bee assured of Gods favour & goodness towards vs, and of his iudgments towards y^e wicked. *Ver. 13* teacheth vs two things, first that it becommeth the godly to shew themselves continually thankful, secondly what is the excellent estate and condition of Gods children.

Psalm 141



This Psalm consisting wholly of supplication and prayer unto God, may be diuided into two parts: first he beseecheth the Lord to accept his prayer, and to guide him into a godly conversation, and for this end to provide such for him as maye brotherly admonish him, from verse 1 to the end of the 5. In the second he foretelleth as it were the destruction of y^e wicked 2 desiring the Lord to deliuer him from them, and to overthrow them in their distresses, from verse 6 to the end of the Psalm.

The Title] A Psalm of David [i. which David made, this hath bin expounded sundry times before. It should seeme y^e David made this Psalm at some time or other whē he was greivously afflicted & persecuted, & we may refer it without injury as I suppose to y^e history contained in *Sam. 24.*] *Ver. 1.* O Lord I call vpon thee [i. pray vnto thee earnestly & continually, specially in the time of my greivous afflictions] haue thee vnto me [vz. to helpe me & to deliuer me out of the same: neither doth he here prescribe God a time, but rather declareth the great danger & distress that he was in: *g. d.* vnlesse he were speedily holpen, in the iudgement of flesh and blood he should perish] heare my voyce [i. graunt y^e prayers which I utter with my voyce and words] when I cry vnto thee [i. whē hartily and earnestly I pray vnto thee.] *Ver. 2* Let my prayer [vz. which I make vnto thee] be directed in thy sight [i. come before thee and bee accepted of thee] as the incense [vz. which was wont to bee offered vnto thee by thine own commaundement. And here hee alludeth to the perfumes whiche they vsed in the time of the law, of which read *Exod. 30* chap.] and the lifting vp of my hands [i. euen my prayer & supplication. He putteth a gesture vsed in prayer for prayer it selfe, as *1. Timoth. 2. 8.*] as an euening sacrifice [i. as that sacrifice which thou hast appointed to be offered to thee in y^e euening. God prescribed that both morning & euening a sacrifice should be dayly offered by vnto him: as *Exod. 29. ver. 38, 39.* also *Numb. 28. 3, 4.* but here he speaketh but of one only.] *Ver. 3.* Set a watch O Lord before my mouth [vz. that I may not only be kept from

from the acte of reuengment, but also that I may not speak anie thing but that which I should speak] and keepe the doze of my lippes [i. keepe me from euill speech, and giue both me and my words so, that I doe not rashlie vtter anie thing, or els mine aduersaries subtilly drawe somewhat from me, before I be
 4 aware.] ver. 4. Incline not] v^z. by leauing me in the hands of mine own counsell, and withdrawing thy grace & goodnes from me: for otherwise god draweth not any man to euill, as James. 1. 13.] mine hart [i. the affections, motions and appetites of my hart, and by this hee declareth that it is little or nothing, for a man to bridle his speech, if wicked affections be not repressed within the mind] to euill [i. to any euill thing: he prayeth that god would confirme him against euill, and strengthen him in good thinges, so that he decline not, to the right hand, or to the lefte hande, by any either threatiniges or alurements of his aduersaries] that I should comit [v^z. against thee and y either in thought word, or deede, but specially in deed] wicked works [i. vngodly and vnlawfull pea such things, as thou condemnest] with men that worke iniquity [i. in the company of such, as geue ouer themselues with greedinesse to commit euerie euill thing, and are strong and mighty to perforce naughtinesse] & let me not eat of their delicates [i. let me not only not enioy, such prosperity as they do, by which they are puffed vp to wickednesse, but let me not haue acquaintance with them, at their tables, lest I be ouertaken with their sin: so we see what a conscience David had, to abstaine euen from the allurements and prouocations to
 5 euill.] ver. 5. Let the righteous [i. the goodlie and vertuous, pea such a one, as to whome thou O Lord impntest righteousness, and whom also thou framest to righteousness.] smite me [v^z. with the friendly and charitable word of admonition or reproofe] for that is a benefite, or shal be a benefite: q. d. I doe, and will accounte of it, as of a great good turne] and let him reprove me [v^z. in euerie thing, wherein he shall know me to doe amisse, wherby hee declareth that he had in such sort accustomed his hart, to docility, quietnes, and patience, that he would not think sharp anie reprehension, which he knew to proceed from the spirite of mildnesse.] And it [i. this admonitiō and reproofe] shalbe a precious oyle [i. in steed of a precious oyle vnto me. q. d. it shal bring both more pleasure & profit, to mine inward man, the anie outward oyle, can bring to my outward man, which though it be sweete in smell, and profitable to supple the members of the bodie, yet the other shalbe more sweete and profitable,] that shal not breake my head [i. which shal not hurt mee. But this part of the verse, and that which followeth, is better and more plainly translated in Immanuel thus] let him not withhold it from my head [i. let him not cease continually to sprinkle me, as it were with his most sweet and pleasant reproofes: his whole meaning is that the reproofes of gods people should not onely not be hurtfull, but pleasant and profitable vnto him, and that he preferred their reprehensions before all the fauour of the vngodly] the more he [i. the righteous man] shal doe it [i. perforce christianly and charitablie this dutie of admonition and reproofe vnto me] so much the more shal my prayer be [i. so much the more earnestlye shal I pray

pray for them] in their evils [i. not only when they themselves shalbe afflicted, but looke whatsoeuer evils I shal receaue from them, they shall not prouoke my mind against them, but rather prouoke me to comend them in my free prayers to god. The Geneva readeth it thus] for within a while [i. very quickly and shortly] I [vz. my selfe, seing them cast down and ouerthrowne] shall euen pray [vz. for them though they persecute me] in their miseries [i. when they shal fall into such miseries as they cannot auoyd: q.d. let vs wait but a little while and we shall see the wicked mens calamities so great, that we shall bee constrained in pittie to pray for them. This is a good sence referring it to the wicked, but yet methinketh the other which referreth it to the godly, is more apte and fit, and hangeth better together.] Verse 6. When their iudges [i. their rulers and gouernors] shalbe cast downe [i. ouerthrowne thorow Gods hand and power] in stonie places [i. euen as it were from the high rocks & huge moūtains] they [i. the people which follow such corrupt rulers and captains] shal heare my words [i. reuerently receaue and giue consent vnto, & good things which I shal speake] for they are sweet [vz. in deed: q.d. howsoeuer they are now reprobued as naught and vsuery, yet they are good and shalbe so accepted the. He seemeth here to lay the comon peoples fault (who were drunk with false reports, and caried forward with extreme rage against him) vpon the rulers & iudges themselves, not only suffering them without punishment to speake so vncōtrolledly, but also for that they were in their own persons infamous exāples of & wickednes: q.d. when the great ones shalbe discomfited & ouerthrowne, the people shall bee wise & come to amendment. This is good, but I rather allow Imman, text and sence thus] But their iudges [i. their rulers & captains, specially and aboue the rest Saul] moue themselves [i. go] by & sides of the rocks [i. closely and secretlye thinking to apprehēd me: see 1 Sam. 23, 26. also 24, 3.] though they vnderstande [i. know in their consciences and sometimes confesse with their mouths] that my words are pleasant [or sweet, meaning that he had not so much as by a word offended them, or any of them, but had pleased them very greatly, and spoken most humbly, comfortably and sweetly vnto them: see 1 Sam. 24, 9, 10, &c. also 26, 14, 15, &c.] Verse 7. Our bones [i. I and my companions, putting a part of them for the whole] lye scattered [vz. here and there, meaning that they were in great distresse and danger, because & they were many times sundered one of them from another, as that body is, whose members are as it were out of ioint, or distracted one of them frō another] at the graues mouth [i. in great danger, and euen as it were at deaths doore] as he & heweth wood [vz. maketh & shiuers to flie hither and thither, so are we thorow thy iudgemēt dispersed] or diggeth in & earth [vz. and casteth it abroad one pēce from another he careth not whether. This text & sence is somewhat dark, therefore cleare it out of Immanuel thus] as though a man should cut wood & cleaue it on the earth: our bones are scattered ready to be thrust into the graues mouth [i. the enemies doe compass me & mine with such great violence, & are so ready to flie vpon vs all, that we shalbe presently broken, & rent in peces by their rage: vnles thou O Lord lay to

thy helping hand, which danger of theirs is most excellently set out, by a very fit similitude taken from wead cleauers: or else thus, I and my companions haue bin handled in al cruelty, as if that after they haue cut a mans throat they would teare him in peeces, befoze they would bury him. Ver. 8. But mine eyes [vz. both of my mind & of my body] looke [vz. carefully & continually, as Psal. 123. 1. 2, &c.] vnto the Lord God [vz. only, who hath both power & wil for to helpe me] in the [vz. only, and none other but the] is my trust [vz. alwayes, but specially in this time of my great daunger, and calamitie] leaue not my soule [i. me my selfe, a part for the whole] destitute [vz. of thy defence, aid, and saluatiō.] Ver. 9. Keepe me [vz. of thy goodnesse, & that by thy power & might] from the snare [i. that I fall not into y^e snare or grin, or be taken therewith] which they [i. mine enemies & vngodly men] haue layd [vz. closely and secretly] for me [vz. to take me, & to catch me in] and from the grins [he repeateth the same matter in other wordes, which is not vaine, because it serueth to amplifye y^e cruelty & craft of his wicked aduersaries] of the workers of iniquity [scē befoze Psal. 5. 5. also Psal. 6. 8. also ver. 4. of this very Psalm.] Ver. 10. Let the wicked fall [vz. thowow thy iust iudgement] into his nets [i. into his own nets, vz. which he hath made and layd for others] together [vz. with all them that take their parte: 7. d. let all the vngodly be ouertaken, with their own nets thowow thy iudgements, as fishes are taken with a casting net, for such a Metaphor, he seemeth to vse in this place: scē for this metaphor Isaiah 19. 8.] whyles I escape [vz. out of the dangers, which they supposed to haue brought vpon me, & this escaping of his must be attributed to Gods goodnesse and power only.]

Do. Ver. 1 teacheth vs, earnestnesse and feruency in prayer to our god, & not, as a man would say to leaue of, til he haue gracionly granted our requests. Ver. 2. teacheth vs that seeing our prayers smack of the corruption which is in vs we should earnestly desire the Lord to accept of them in his own mercy. Ver. 3 teacheth vs, that we can not blame our speech, vnles the Lord geue vs grace. Ver. 4 teacheth vs, not only to pray against grosse euils, but also things that may provoke and stir vs vp thereto, by reason of the slipperiness of our corruption. Ver. 5. teacheth vs that the reproches of the godly are good and profitable: secondly, that a godly man should cuer take them in good part: thirdly that no euil y^e men can do to vs, should make vs neglect our duty towards them. Ver. 6 teacheth vs, not only how subtle and crafty the wicked are, to interap Gods children, but also that no humble or sweet speech that the godly can vse, will asswage their malice and cruelty against them. Ver. 7 teacheth vs to what a low ebbe, & miserable estate Gods children are many times brought in this life. Ver. 8 teacheth vs not only in the great sea of our afflictions, confidently to trust in the Lord, but also with patience to attend his leasure & time for our deliuerance. Ver. 9 teacheth vs to pray the Lord to deliuer vs from the fraud and force of his and our enemies. Ver. 10 teacheth vs to pray for the confusion of the malicious enemies of God and his people.

Psalm 142



This Psalm may be diuided into two parts. In the first ^D Prophet declareth, howe that in the time of his greate affliction and feare, yea euen then when all had forsaken him, hee cryed earnestly vppon the Lord, from the first verse to the ende of the fift. In the second part he prayeth earnestly vnto the ² Lord, to be deliuered from his enemies, sometimes alleading the better to moue the Lord thereto, his owne miserie, his aduersaries strength, and the prayse that the faithfull will paele to the Lord theretofore. verse 6. 7.

The Title] A Psalm of David to giue instruction [See this expounded before Psalm 42, and Psalm 44 in the titles thereof] and a prayer [vz. which David himselfe made when he was in the caue [i. in the selfe same Caue with Saule, wherof reade 1 Samuel 24, 4.] Verse 1. I cryed [i. earnestly prayed vnto the Lord [vz. in my trouble, as Psalm 120, 1.] with my voyce [i. with fervent wordes exprest with my voyce] with my voice I prayed vnto the Lord [he expresth the same thing in other termes, noting thereby the ardeney and earnestnesse of his prayer. Verse 2. I poured out [vz. plentifully and in great aboundaunce] my meditation [i. the meditation of my hart: q. d. I did not onely pray vnto him with my hart, but layd forth the holy meditations of my soule with abundance of wordes] before him [i. in his presence, not meaning that God was ignorant of the thoughts of his hart, but expressing his great duty towardes the Lord] and declared [vz. playnly and plentifully] mine affliction [i. the affliction and sorowe, whiche I did suffer and indure, not but that God knew it for hee knoweth all things, but because this is a peece of duty which he hath layd vppon vs, to call vppon him in the time of our trouble.] Verse 3. Though my spirit was in perplexitie in mee [i. though I my selfe was full of anguise, as Psalm 7, ver. 3. and troubled with greivous assaultes both inward and outward] yet thou knewest [i. diddest approue and allowe of, as Psalm 1, 6.] my path [i. the order of my life, and innocent conuersation] In the waye wherein I walked [i. what tourney or way soeuer I tooke] haue they [i. the wicked and myne enemies] priuily layd a snare for me [vz. to catch me in it: see Psalm 141, 9.] Verse 4. I looked [vz. as well and as narrowly as I coulde] vpon my right hande [i. on euery syde of mee or round about me, putting a parte for the whole] and behelde [vz. on my lefte hande, and that as attentiuely, as I coulde] but there was none [vz. amongst men] that would know mee [i. haue any care or regard of mee, or succour me any maner of waye] all refuge [vz. of or from men] failed me [i. was taken from me] & none [vz. amongst men, cared for my soule] esteemed either me or my life: q. d. I looked on euery side, & I perceiued my self

5 to be destitute of all help and ayd.] Ver. 5. Then [vz. when I saw my selfe thus distressed: so þ we see þ the true tast & feeling of our own daungers and miseries wil speedily send vs to god] cried I vnto the Lord [see this expounded verse. 1. of this Psal.] and sayd [vz. fro the bottome of my hart] thou art my hope [i. he in whom I put my hope to be deliuered from al my distress & feare, for otherwise he had his hope fast settled in his hart] and my portion [vz. wherewith I do content my self, knowing þ hauing the, I haue all things, & wanting the I haue nothing] in the land of the liuing [i. in this worlde, & in this very present life, as Psal. 27. 13] Ver. 6. Hearken vnto my cry [i. graunt my petition, which I do earnestly make vnto the and poure forth before the] for I am brought very low [vz. by outward persecutions and inward grēses, as ver. 3 of this Psal. meaning by this speech also that he was at the last cast, and euen as it were at deaths doze] deliuer me [vz. of thy goodnesse thorow thy great power & might] from my persecutors [i. from such as persecute me, & that without anye cause on my part] for they are too strong for me [vz. alone & of my selfe meaning that he was not able to deale with the any maner of way, vnles God tooke his part and strengthened him.] Ver. 7. Bring [vz. thorow thy goodnes and power] my soule [i. my life & me my selfe, a part put for the whole, as Psal. 14. 1. 8. and ver. 4 of this Psal.] out of prison [i. out of this most present daunger and captivity wherin I am, & with which I am compassed about on every side, by the reason of the rage of mine enemies, as the prison is with strong wals] that I may praise thy name [i. thy maiesty, power and goodnes for that deliuerace: so we haue had the word, name, vsed sundry times in that sence before] then [i. when thou shalt haue deliuered me] shal the righteous come about me [i. a great number of good people shal come vnto me, and heare me setting forth thy praise, for thy mercy towards me & shal not only reioyce & be glad on my behalf, but prayse thy name together with me] when thou art beneficiall vnto me [i. when thou shalt haue bestowed vpon me this great benefit of deliuerance: see Psal. 119. 17.

Do.

Verse 1 teacheth vs earnestnes and feruency in prayer. Ver. 2 teacheth vs that the way to be rid from affliction, is hartly calling vpon the name of the Lord. Ver. 3 teacheth vs, that howsoeuer we be distressed either outwardly or inwardly, this is our comfort, that the Lord approueth vs. Ver. 4. teacheth vs, of what little estimation Gods children be, with the world and worldly men. Ver. 5 teacheth vs that the more afflictions increafe vpon vs, the more chearefully should we stirre vp our fayth and hope, and earnestly call vpon the Lord. Ver. 6. teacheth vs, that the feeling of our own misery and weakenesse, and the feare of our foes force, should be good whetstones to sharpen our prayers. Verse 7 teacheth vs not onely to prayse God for those mercies which he bestoweth vpon vs our selues, but also to repaire to others vpon whome God hath bestowed great graces, that thereby we may be prouoked to prayse God, not onely for the but for our selues also, and his mercy towards vs.

Psalm 143



Doe iudge that this Psalm may very fely be diuided into two partes. In the first the Prophet beseecheth the Lord to grant his petition, and to remoue his sins, which might be a hinderance to his mercies, alleaging certayne reasons of his supplication, as the rage of the enemy, his owne weakenes, the experience he had had of Gods goodnesse, &c. from verse 1. to the end of sixt. In the second part he doth as it were renewe his prayer afresh, desiring the Lord to graunt his requests, to shew him his mercy, to order his conuersation, and to deliuer him from his aduersaries and oppressors: from verse 7. to the end of the Psalm.

The title] A Psalm of David [i. which David made: this is the title of sundry Psalmes, and hath bin expounded before.] Ver. 1. Heare my prayer O Lord [i. graunt me the things that I pray for] & hearken vnto my supplication [i. giue me the things that I humbly sue vnto thee for] answere me [vz. who call vppon thee, and pray vnto thee, vnderstanding by answering also, yelding vnto his requests] in thy truth [i. according to thy gracious promises which contayn in the nothing but truth because they proceed from thee, that art the God of truth and truth it self] & in thy righteousness [i. according to thy righteous nature, who doest deliuer a iust cause from iniustice: or else by righteousness we may vnderstand gods goodnesse, by which he maintaineth those that are his, for gods righteousness specially shineth forth in his faithfull accomplishment of his promises.] Ver. 2. And enter not into iudgement [i. be so farre of, from pronouncing sentence I pray thee, that I would not haue thee to begin to prepare thy selfe, to lay out my fautes or to come into iudgement] with thy seruauit [i. with me thy seruauit, speaking of himself in the third persō, as sundry times before, & namely, Psal. 119, 17.] for in thy sight [i. before thee, if thou shouldest once take vppon thee to enter into iudgement with the] shal none [of what state or condition soeuer he be] that liueth [vz. euen now, or shal liue hereafter] be iustified [i. be found iust, if he be looked vpon in himself, for otherwise he minded not to say he shal be condēned, for God hath a remnaunt in election according to grace.] Ver. 3. For the enemy [i. my enemy or enemies rather, putting one, who was the chief, as Saul or some such other for him, & al his cōplices] hath persecuted my soule [i. hath egarly pursued me, and my life to take it awaye from mee] hee hath smitten [vz. with his rage and crueltie] my life [i. me my selfe & my company that I haue with me, who are means for the preservation of my life, which appeareth plainly by the history of the first booke of Sam. and by Psalme 141. 7] he [i. the enemy, as in the beginning of this verse.] hath layde mee in the darkenesse [i. hath caused me and mine to dwell in Caves and holes, and other darke places: see Samuel 24. 4.] as they that haue bin deade long agoe

9. d. By the importunitie of our enemies, we are inforced to lie the light, & to live in darke places euen as it were in the graues with them that died long thence.] Ver. 4. And my spirit was in perplexitie in me [i. I was greatlye and græuouly troubled, see Psal. 77. 3. also Psal. 142. 3.] and my hart within me was amased [vz. by reason of the græuous assaultes that both outwardlye and inwardly I did indure.] Ver. 5. Ver [9. d. notwithstanding al my heauy affliction] do I remember [vz. euen to my great ioy and comforte] the time past [i. the graces and blessings whiche in former time thou diddest bestowe vppon my forefathers and me. He putteth time for the things done in the time, he meaneth that by former examples & trials he strengthened himself in the faith, against the bitter assaultes which he suffered] I meditate [vz. carefully and continually] in all thy workes [i. in all that thou hast wrought] yea I meditate [i. I doe diligently and deeply think vpon] in the workes of thine hands [i. in those excellent workes which by thy power and prouidence thou hast performed.]
- 6 Verse 6. I stretch forth mine hands vnto thee [i. I doe earnestlye and hartilye pray vnto thee: he putteth the signe for the thing signified, as Psalm 141. 2. to declare that we must euen as it were lift vp our selues vnto God] my soule [i. I my selfe, but chiefly my inward man] desireth after thee [i. longeth sore after thee: see Psalm 42. 1, 2, also Psalm 84. 2,] as the thirstie lande [vz. doth desire water, rayne, or dew. He vnderstandeth by thirstie lande, the earth which is dried and chopped for lack of water, gaping greedily as it were to receaue the moisture or raine that shal fall from heauen: see also Psal. 63. 1.] Ver.
- 7 7. Heare me [i. graunt the requests which I make vnto thee] speedily O Lord [i. quickly and in good time, not that he prescribeth god a season, but expresseth rather his great misery: 9. d. vnlesse thou quickly helpe, it is like in mans iudgment that I shal be destroyed] for my spirit sayleth [i. I faint euen in the inward man, and this is a reason of his prayer, taken from his own person & the misery that he was in] hide not thy face from me [i. shew not thy selfe angry against me, as men many times do, who wil not vouchsafe to looke vpon the with whom they are displeased] else [vz. if thou hide thy face] I shal be like vnto the that go down into the pit [i. there wil be no difference betwene me & those that are dead.] Ver. 8. Let me heare thy louing kindnesse [i. make me to know, saue, and perceiue thy mercy] in the morning [i. in good time and speedily] for in thee is my trust [i. I depend and hang only vpon thee] and shew me the way that I should walke in [i. direct not only the order and conuersation of my life, but euen my very sleppes also from daunger.] for I lift vp my soule vnto thee [i. I do both trust in thee & cal vpon thee from the hart.] Ver. 9. Deliuere me O Lord from mine enemies [i. from the power and rage of them, who seeke nothing else but to destroy me] for I hid me with thee [i. I did hang vpon thy prouidence and protection only: see Psal. 31. 5. 6.] Ver. 10. Teach me to doe thy will [i. to do the thing which thou wilt & commaundest in thy word] for thou arte my God [i. thou art he alone, whom I wil serue & worship] let thy good spirit [i. thy blessed and holy spirit, which is called good, because it is Gods effectuell instrumente, to lead

to lead vs into all goodnesse] leade me [vz. which am so often and continuallye straping and wandering from good thinges] vnto the land of righteousness [i. guide me not only in this life to righteousness of life, but to that same eternall life, wherein righteousness shall dwell for ever, see 2. Peter. 3. 13.] Ver. 11. Quickē me O Lord [i. cause me to passe safe and sound thorow this danger, wherein I seeme to be as i. were in death] for thy names sake [i. that I & others may praise thy name, as Psal. 142. 7.] and for thy righteousness [i. for thy righteous and saythful accomplishment of thy promises] bring my soule [i. me, and my life] out of trouble [i. out of this trouble, wherein it presently is, and vnder which it wil quaille if thou assist me not.] Ver. 12. And for thy mercy sake [vz. 12 toward me thy seruant] slay mine enemies [i. destroy them, by what meanes, or wayes soeuer thou shalt think good] and destroy [vz. in thy iustice and iudgements against the wicked] all them [vz. of what state or condition soeuer they be whether it be Saul as the chāsell, or his complies] that oppresse my soule [i. me, and would faine take away my life from me] for I am thy seruant [i. I am such a one, as whom thou in mercy hast vouchlaued worthy of this honour, to commit some part of thy seruice into his hands: see 1. Timoth. 1. 12, 13. so that he boasteth not here of his merits, but n. agnifieth y grace of God, from whom this goodnesse came.]

Ver. 1 teacheth vs, first in our distresses to run vnto God by earnest and hartie Do. prayers: secondly to ground our prayers, vpon the righteousness, truth and saythfulnes of our God. Ver. 2 teacheth vs two things: first to pray the Lord to remoue all things that might hinder the course of his mercy toward vs: secondly it is a strong place to ouerthrow all imagination of mans righteousness. Ver. 3 teacheth vs that God suffereth and appointeth y wicked many times to preuaile very far against y godly. Ver. 4 is a notable place to proue y euen gods children in their troubles, haue their affections against that blockish dotage of the storks. Ver. 5 teacheth vs that the consideration of Gods goodnesse in former times, should minister no smal comfort vnto vs, in the time of our present heauines. Ver. 6 teacheth vs to hunger and thirst after the Lord, and to bee earnest with him in our supplications vnto his maiesty. Ver. 7 teacheth vs, that y more our miseries grow & increase vpon vs, the more earnest and often we should be with the Lord our God in prayer. Ver. 8 teacheth vs y there is nothing more comfortable then plentifully and in good time to fele Gods mercy. Ver. 9 teacheth vs in all distresses to commend our selues to Gods power and prouidence, as to a most sure rock and tower of defence. Ver. 10 is a notable place against freewill, because we are blind til God teach vs, and we can do nothing without the assistance of his holy spirit. Ver. 11 teacheth vs, that vntill God set vs free from trouble we can neuer be deliuered. Ver. 12 teacheth vs, that we may safely praye agaynst the malicious and obstinate enemies of Gods Church and people

psalme

Psalm 144

Di.



1

2

3

Se.

1

2

3

4

This Psalm may be diuined into three parts. In the first he p
seth God for his goodnesse, and confelleth his own unworth
and this is comprehended in the 4 first verses. In the second
prayeth to G O D for the ouerthrowe of his enemies (w
corruption he toucheth) and for his owne deliuerance :
this reacheth from the fiftte verse, to the ende of the eleuenth. In the thir
sheweth what fruite shall rebound thereby, both to G O D and his peo
vz. he shall be prayfed, and they shall be comforted, from verse 12 to the
of the Psalm.

The Title] A Psalm of David [vz. which he made after his commin
the kingdome, when he had obtayned diuers victories, and yet notwithstanding
his enemies were very busie with him, either the Philistine, as 2 Sam. 5. o
some other, as 2 Sam. 8.] Ver. 1. Blessed [i. praised and that continually] b
Lord my strength [i. he who alone giueth me strength to overcome mine
mies, see Psal. 18. 2.] which teacheth my hands to fight [vz. against his & i
enemies, meaning hereby also y God gaue him strength to overcome them
wel as knowledge in warlike affaires to deale with them] and my finger
battaile [i. apteth them and maketh the able to indure fighting.] Ver. 2. He
alone] is my goodnesse [i. whatsoever good thing I haue, eyther within
or without me, hee is the Fountayne from whence it floweth, meaning
that hee had euer felte G O D liberall and mercifull towards him] my
resse, my Tower, and my deliuerer, my Shield [all these termes are exp
ded Psalm 18. 2.] and in him I trust [vz. stedfastly and continually] v
subdueth [vz. by his almighty power] my people [i. the subiectes tha
hath giuen me] vnder me [i. vnder the obedience of me and my lawes: he
neth that G O D did put into the hartes of his people, a minde willing
faythfull to commit themselves vnder him, and his gouernment.] Ver. 3.
what is man [i. of himselfe, what account or regard is he to be had in] that
regardest him [vz. so greatly and so much as thou doest] or the sonne of
[i. his posterity how great or famous soeuer it be] that thou thinkest v
him [vz. in such great mercy, and with so fatherly a care: see Psalm 8.
4. 5. &c.] Ver. 4. Man is lyke to vanitie [i. to a thing of no accoun
regarde, or to a vayne thing. In an other place hee sayeth, that
are vanitie, that the chæse men are but lyes, and to laye them v
the Ballance, they are altogether lighter then vanitie. Psalm 62. 9
daves [i. the dayes of this life in this worlde] are like a shadow
passeth [vz. oute of mennes sightes and remembraunces quicklie and so
lie. 9. d. his life is but short, and of small continuance: see. Job.
1. 2. see also for this verse Psalm. 39. 5. 6. and psalm. 90. al
thre

throughout.] Ver. 5. Bow thine heauens O Lorde [vz. to come to succour and
 help me: this is spoken of God according to mens vnderstanding, & he calleth
 the heauens Gods owne, both because he created them, and hath his principal
 habitation and dwelling in them, see for this phrase 2. Sam. 22. 10. also Psal. 18.
 9.] and come downe [vz. to deliuer me from the hands of mine enemies & per-
 secutors] touch [vz. in thy wrath and furie: q. d. thou needest not vse al thy pow-
 er or any great might against them, begin but only to lay thy hand vpon them:
 q. d. and do but touch them as a man would say softly, and yet they shalbe con-
 sumed] the mountaines [i. my most high and mightie enemies: this kind of me-
 taphor is very often vsed in the Prophets: see Isai. 2. 14.] & they shal smoke [yea
 burne, and that to their owne destruction, he putteth the beginning of their mi-
 series, for the accomplishment, and full perfoimaunce thereof. And hee vseth all
 these maner of speeches, both in this verse, and in the verse following, that hee
 might more excellently set out Gods power, who deliuereth his, after a won-
 derful sort, and that he might declare, that no worldly lets or hinderances are
 able to do any thing against Gods infinite power, which hee apprehended by
 faith. Ver. 6. Cast forth the lightning, & scatter them, vz. one from an other, &
 so that they may not be able to gather their forces together againe: q. d. by thy
 heavenly wisdom and power, destroy and ouerthrow them] shoot out thine ar-
 rows [vz. against them, vnderstanding by arrows, either thunders, or some
 other particular iudgments] and consume the [vz. vtterly and from amongst
 men, that they may no longer molest me, and thy people.] Ver. 7. Send thine
 hand from aboue [i. display and make manifest here below vpon the earth, thy
 might and power, which seemeth after a sort, to be shut vp in heauen, because
 thy seruants be not deliuered from their distresses] deliuer me [vz. of thy good-
 nes and through thy power, from the rage and violence of those that persecute
 me] and take me [vz. who am ready to be drowned with troubles] out of the
 great waters [vz. which are ready to overflow and drowne mee, by great wa-
 ters, he doth not only vnderstand the grieuous afflictions wherein he was, but
 also the extreme rage of his enemies, who did breake in vpon him, as waters
 of the sea into the land: see Psal. 18. 4. also 69. 1. also 124. 4.] and from the hand
 [i. from the power and force] of strangers [this may be referred, either to cou-
 terfeit and bastardy Israelites, who though they bragged in mouth, that they
 were good people, yet were they in deede starke naught, or else to the, that were
 in deede idolaters and infidels, such as the Philistines were, and to these latter
 would I rather apply it.] Ver. 8. Whose mouth talketh vanity [i. who doe no-
 thing else, but speak and vtter vaine, and vncertaine thinges, proudly promi-
 sing vnto themselves great things] and their right hand, is a right hand of ini-
 quitie [i. they are unfaithful people, and full of subtilty, and haue no certaintie
 nor assuraunce in them. This speech is borrowed from the common custome of
 men, who when they make a promise, giue one another their hands: see Gal. 2.
 9.] Ver. 9. I wil sing [vz. euen from my heart] a new song [i. a singular and ex-
 cellent song, see Psal. 98. 1.] vnto thee O God [vz. when thou shalt haue perfo-
 med

med these graces in deliuering me, and ouerthrowing mine enemies: and the Prophet maketh this promise, and carrieth with him a purpose to performe it, because he was certainly perswaded and assured, that God would in deed do, both the one and the other.] & sing vnto thee vpon a viole, and an instrument of ten strings, [see Psal. 33. 2. also Psal. 92. 3. he meaneth that he would vse these instruments, as means to stirre vp his affectiōs, and to prouoke him more earnestly and heartily to serue the Lord.] **Ver. 10.** It is hee [vz. alone] that giueth [vz. of his goodnes and mercy] deliuerance [vz. from all dangers and distresses] and rescueth [vz. when no other can do that for him] David his seruant [vz. me whom he hath aduanced to this honour to serue him in the gouernment of the kingdome, and thus hee speaketh of himselfe in the thirde person] from the hurtful sword [vz. from the sword of his enemies, who did purpose to hurt him, if they coulde haue caught him, or ouerthrowne him, &c. we may also stretch this worde further, as that vnder it, he should comprehend all the dangers, through the which hee had passed] and hee meaneth that this should be the argument or matter of the song, that hee woulde sing to the Lord. **Ver. 11.** Rescue me [vz. O Lord, for vnto him onely hee directeth his prayers] and deliuer me [vz. who am in distresse and danger on euery side] from the hands of Strangers [see for the vnderstanding of this, and all that followeth in this verse, the 7. and 8. verse of this Psalm, where you shall see the very same wordes.] **Ver. 12.** That our sonnes [vz. the posteritie that we shall leaue behind vs, through thy fauour towardes vs, and thy iudgements vpon thine and our enemies] may be as the plants [vz. tender, faire, greene, and flourishing] growing vp in their youth [this may be referred either to the childre, or to the plants, but I rather refer it, to the plantes: q. d. euen as plantes set in good ground, grow vp apace: so by this thy blessing, the seede that we shall leaue behinde vs, shall increase in all comelines, beautie, and good thinges] and our daughters [vz. our seede and posteritie, for vnder these two, sonnes and daughters, hee meaneth all posteritie, either male or female, which they coulde leaue behinde them] as the corner stones [vz. of the house builded, or in the foundation of the house, which were not onely profitable, to vpholde the whole building, as Psalm 118. 22. but also was finely hewen, & cunningly wrought] graven [vz. curiously wrought and cut] after the similitude of a pialace [vz. after the forme of most costly stones wherewith most costly buildinges, as palaces are built. But I like better Immanuel, who readeth it thus] that our sonnes, being as the plantes growing vp in their youth, & our daughters, being as the corner stones [all this agreeth with the sense before giuen] may bee the building of the temple [vz. may be such stones, as may be vsed to the building, and polishing of Gods church, that we may altogether grow vp, to an holy temple in the Lord Ephe. 2. 21. also Ephe. 4. 12. 13.] **Ver. 13.** That our corners [vz. not onely the barnes and store houses which we haue, but euery corner of our dwelling house] may be full [vz. through thy blessing] and abounding [vz. in great measure and plenty] with diuers sortes [vz. not onely of graine and corne, but of all maner of prouision] and

and that our hope, may bring forth [vz. through thy especial blessing] thousandes and ten thousandes [i. may increase infinitely, and as it were without number, for he putteth a number certaine, for an uncertaine] in our stretes [i. openly, so that not only we our selues, to our great ioy, but our aduersaries to their great grieve may beholde the same.] Verse. 14. That our oxen [vz. also through this thy blessing] may be strong to labour [i. meete and fit for all that labour, wherunto thou hast appointed them, and we shal according to thy will vse them, he meaneth by this that the people may bee rich and abounde with al manner of worldly blessings] that there bee none inuasion [vz. of the enemy against vs, that is, that the enemy runne not in vpon our lande any vs, neither make breaches in our wals, nor enter into our cities] nor going out [vz. to battle and warre, which can not be, if none come to assault them] nor no crying in our stretes [i. neither noyle or sodaine tumult, as cometh to passe in the taking of townes, nor no mourning by any occasion, either when the enemies slay vs, or otherwise, q. d. that no euill thing at all may come vpon vs, that no good thing may passe from vs, and that we haue no heauines, nor cause therof within vs, & our Cities, but al things ioyful and pleasant.] Ver. 15. Blessed are the people that be so [i. in so good a cause. d. g. most happy surely are they] yea blessed are the people, whose God is the Lorde [i. they in dede are blessed, who howsoever they haue or inioy the outward blessings befoze rehearsed, or haue them not, yet so do tast and feele the grace of God, that they are still perswaded of his fatherly loue towards them, and in the apprehension thereof, goe on forward towards the obtaining of the heauenly inheritance.]

Ver. 1. Teacheth vs, that we can do nothing, no not outwarde things well, Do, vnesse the Lorde teach and instruct vs. Ver. 2. Teacheth vs, first, that God alone, is the whole aide and defence of his children, secondly that it is not kings powers and pollicies that keepe the people in good order and subiection, but hee alone, who boweth their heartes thereto. Verse 3. Teacheth vs, that there is nothing in man, as of man that can commend him to God. Ver. 4. Setteth out, the vanity, brittleenes, and shortnes of mans life. Ver. 5. Teacheth vs that God neede' h not to vse any great power, for the ouerthrowe of his enemies. Verse. 6. Teacheth vs that wee may safely pray agaynst the malicious and obdinate enemies of his trueth. Verse 7. Teacheth vs, that vnesse G O D deliuer vs out of our great daungers, there is no way or meanes for vs to escape out of them. Verse 8. Teacheth vs, that there is nothing but vanitie, lying, and falswoode to be looked for, at the handes of the wicked. Verse 9. teacheth vs, to bee alwayes thankesfull to the Lorde, for his mercies, and because wee are very dull thereto, to stirre vp our selues, by all the meanes wee can. Verse 10 teacheth vs, that Kinges victories, and their deliuerances from daungers, proceed from God, as well as the pooze mans doeth. Ver. 11. teacheth vs, that because we can not helpe our selues, wee shoulde pray the Lorde, to deliuer vs from distresses. Verse 12. teacheth vs, that it is a singular blessing, to haue a posteritie grafted into Gods Church. Verse 13 teacheth

teacheth vs that abundance of al things come from the Lorde onely. Verse 14. Teacheth vs that neither our cattell nor any thing else can stand vs in Steele, without Gods especial blessings: and al these three verses layde together, doe teach vs further, what great commodities inlie to Gods people, by the overthrow of their enemies: also that euen these outward blessings, are to Gods seruants sure seales and testimonies of a better hope, Ver. 15. Teacheth vs, that they in deed are in some measure blessed, that haue these outward benefites bestowed vpon them, but yet they are in better case, which though they wante them, feele with assurance of perswasion, the eternal fauour of God towards them, in the hope and certaintie of a better life.

Psalme 145

- Di.** This Psalm propounding specially the matter of thanksgiuing and
I praise vnto the Lord, may be diuided into foure partes. In the first
 hee himselfe promiseth to praise the Lorde, shewing a cause where-
2 fore. Ver. 1. 2. 3. In the second he doth as it were propheticke, that all
 Gods creatures and workes, shal serue to set forth his praise: from ver. 4. vn-
 to the end of the 12. In the third he sheweth reasons and causes why men should
 praise the Lorde, to wit, for his gouernement, his mercy, his prouidence, &c.
4 from verse. 13. to the 20. And lastly hee shutteth vp the Psalm with promise of
 thanksgiuing, as he began in ver. 21.
- Sr.** The title. A Psalm of David [i. which hee made] of prayse [vz. vnto the
 Lord,] of such prayse and thanksgiuing, as he promised and perfourmed vn-
 to him. So that this worde saimeth to comprehend the argument of the whole
 matter of the Psalm. This Psalm is writtten, in the order of the Alphabet, e-
 uery verse beginning with the letters, as they are in order in the Hebrew Alphabet,
 one onely being omitted and that is the letter Nun, in the 14. verse,
 which beginneth with Samech, the next letter in the Alphabet, such Psalmes
 we haue had before. Psalm. 25. which beginneth euery verse so, two or three onely
 excepted: such also are Psalm. 111. and 112. which beginne euery verse of it, and
 the seconde part of it, which two letters of the Hebrew Alphabet in order.]
- 1** Ver. 1. O my God [i. he whome onely I worship] and king [i. whom I serue, &
 whose subiect I am] I wil extol thee [vz. in my songes and thanksgiuinges,
 and that aboue all whatsoeuer] and will blesse [i. prayse thy name, & thy maie-
2 sty, power, and goodnes] for euer and euer [i. continually.] Ver. 2 I wil blesse
 thee [i. praise thee, as before ver. 1.] dayly [i. euery day, & no day shall passe o-
 uer my head but I will spend it, or some part of it in magnifying of thee] and
 prayse thy name for euer and euer [as before ver. 1. of this Psalm.] Ver. 3.
 Great is the Lorde [vz. in power and goodnes, towarde all, but chiefly to-
 wardes his owne] and most worthy to be praised [vz. for those excellent things
 that be in him, and the great workes that he doth dayly] and his greatnesse is
 incomprehensible

incomprehensible [vz. of vs men] for though after regeneration, wee doe looke into it by fayth, yet it is but in some measure, for we knowe in part, and propheticie in part. 1. Corin. 13. 9. and though it be sayde that in the life to come we shall see him as he is, 1. Iohn. 3. 2. yet he meaneth not that there wee shall be able to attaine, to the full apprehension of Gods eternall maiestie, because he dwelleth in light that no man can come vnto. 1. Tim. 6. 16. and that which is finite as we shall be after the resurrection, though wee shall haue glorified bodies, can not comprehend that which is infinite, as God is alwayes, but that wee shall haue a farre greater measure in that life, then wee haue had in this.]

Ver. 4. Generation shall praise thy workes vnto generation [i. the praise and excellencie of thy great workes shall be magnified in all ages, both because thou doest continue thy great workes in euery age, and giuest men care and conscience to publish the same to their posteritie] and declare thy power [i. the generations shall preach and set out the greatnes of thy power, and the excellency thereof. Immanuel referreth it to Gods workes, both senses are true.]

Ver. 5. I will meditate [vz. deeply and diligently] of the beautie [i. not onely of the comelinesse but also of the excellency] of thy glorious maiestie [i. of thy maiestie which is full of wonderfull glory] and thy wonderfull workes [i. I will meditate of thy workes also, which are rather to be wondered at, then comprehended.]

Ver. 6. And they [i. men and specially thy people] shall speake [vz. 6 openly and plainly, meaning that they shall declare, and set abroad] of the power [vz. which is great and exceeding] of thy fearefull acts [i. of those iudgments which thou exercisest vpon the contempters of thy maiestie, which should strike feare into all mens hearts] and I wil declare [vz. freely and openly] thy greatnes [i. thy excellency, maiestie, and power. See ver. 3. of this Psal.]

Ver. 7. They [i. men] shall breake out [i. plainly and with open mouth] into the mention [vz. to the making mention of] thy gret goodnes [vz. towards all, but specially towards thy people] and shall sing aloude [i. speake openly and plainly] of thy righteousness [i. of thy faithfull and iust dealing towards all.]

Ver. 8. The Lorde is gracious and merciful [this seemeth to be the speciall matter of their song and praying, and it seemeth to be taken out of Exod. 34. 6. see also Psalm 86. 5. 15.] slowe to anger [i. not easily moued to punish] and of great mercie [vz. towards those that drawe nie vnto him.]

Ver. 9. The Lorde is good to all [vz. his creatures, and namely men, but chiefly amongst them, to his chosen people] and his mercies [i. the abundaunt plenty of his mercie, for so much I suppose the word in the plurall number importeth] are ouer all his workes [i. there is none of his workes, but it sheweth vnto others, and findeth in it selfe, very large testimonies of Gods mercy and goodness. They then do not rightly vnderstand the place, that from hence would gather, that Gods mercy exceedeth all his workes, though that is to be confessed to be true. But this is the true and naturall meaning thereof, that though it be so, that by meanes of sinne, all the worlde be wrapped vp vnder the curse, yet the mercy of God passeth through all his creatures, and entereth euen vnto the

verp

- 10 very brūt beastes, as ver. 15. 16. of this Psalm.] Ver. 10. Al thy workes [vz. which thou hast created, and the noble deedes which thou hast done] prayse thee O Lord [vz. in their kinde, that is doe set forth thy prayles vnto men, and doe put in to their mouthes, as it were, an occasion to prayse thee] and thy Saintes [i. those whome thou hast made holy vnto thy selfe: See Psalm 16. 3. also 30. 4. also 132. 9.] blesse thee [i. prayse thee, as ver. 1. 2. of this Psal.]
- 11 Ver. 11. They [i. both thy workes and people] shewe [vz. out, and that sensiblie and plainly] the glory of thy kingdome [i. the excellency of thy rule and gouernement, meaning also that Gods workes, and the prayles of his people, shoute all at this marke, vz. to bring the worlde in subiectiō to his obedience] and speake of thy power [i. set it forth very plainly: howe the creatures perfourme this: See Psalm 19. 1. 2. &c. also Roman. 1. 19. 20. &c.]
- 12 Verse 12. To cause his power [i. Gods power, for hee sobainely chaungeth the person, from the seconde to the thirde] to be knowne [In these wordes hee noteth the ende, why God bleth his creatures, and mens prailes, vz. that other men, thereby may be drawne, to see, approue, and confesse, his goodnes and power] to the sonnes of men [i. to all ages and posterities] and the glorious renowne of his kingdome [see ver. 11. of this Psalm.]
- 13 Ver. 13. Thy kingdome [i. the gouernement which thou exercisest ouer all] is an euerlasting kingdome [i. shall neuer haue ende] and thy dominion [vz. which thou hast] indureth throughout all ages [i. shall neuer decay.]
- 14 Ver. 14. The Lord [vz. himself] upholdeth, [vz. by his mercy] all that fall [vz. into any daunger or distress. See Proverb. 24. 16. 17. and yet we must restraine that general terme, to such as the Lord knoweth, in his goodnes, are mete to be upholden and staied: without which goodnes of his, none is raised vp or maintained] and lieth by all that are ready to fall [9. d. whether they bee entering into afflictions or aduersities, or whether they bee already fallen into the same, God reacheth out his hande, and either keepeth them from falling, or else deliuereth them being fallen.]
- 15 Verse 15. The eyes of all [vz. things whatsoeuer] waite vpon thee [vz. with patience, and that for their nature and sustenance] and thou giuest [vz. euen in thy mercy] them their meate [i. that portion of foode, that thou hast appointed for them] in due season [i. in that time that thou hast set with thy selfe, to bee good and mete for them.]
- 16 Verse 16. Thou openest thyne hande [i. thou stretchest forth thy power, and giuest plentifully and largely to all thy creatures] and fillest all thinges liuing [i. whatsoeuer liueth, and moueth, or hath sense, feeling, and groweth] of thy good pleasure [hee noteth here the cause why all the creatures are nourished, vz. Gods good pleasure and will. See for these 2. ver. Psalm 104. ver. 27. 28. &c.]
- 17 Verse 17. The Lord is righteous [i. iust and equall] in all his wayes [i. in euery thing that hee taketh in hande: hee meaneth that God obserueth a most vpright course in euery thing hee doeth, howe corrupt or partiall, so euer men be in their dealings] and holy in all his workes [i. his very workes declare, that there is a certaine kynde of vnspokeable holinesse in his maiesty: that worde, holy, would bee better turned,

turned, good or mercifull, and so doeth Immanuel turne it: ſee to this end, ver.
9. of this Palme.] Ver. 8. The Lord is nere [i. euen ready at hand not onely
to heare them, but to helpe them] vnto all that call vpon him [i. to thoſe that
worſhippe and ſerue him: a part of Gods ſeruiſe put for the whole, as Gene.
4. 26. 1. Corinthy. 1. 2. alſo 2. Timot. 2. 19.] yea to all that called vpon him in
trueth [i. without feigning or hypocrifie, or elſe that call vpon him in ſuch
ſort, that they perſourme not the inuocation of his name, by their intentions
and ſuperſtitions. In ſumme hee ſetteth trueth againſt infidelitie, doubting,
impatience, murmuring, counterſeite humilitie, and vicious affecting of
thinges, which are the fruites of lying, for true worſhippers: See Iohn 4.
24. and this hee addeth in the way of correction. 9. d. though I ſayde beſore,
that the Lord heareth all them that call vpon him, yet I meane it of al them
that call vpon him in trueth.] Verſe 19. hee will fulfill [i. accompliſh and
perſourme] the deſire of them [i. the thinges which they ſhall deſire and will,
according to his will: See 1. Iohn 5. 14. becauſe God ſetteth vpon their af-
fections, a lawe of obedience] that feare him [i. that ſerue and worſhippe him:
this hath bene ſundry tymes expounded beſore] hee will alſo heare their cry
[i. graunt them their requeſtes, which they pray euerlaſtingly vnto him for]
and will ſaue them [i. both deliuer them out of all the daungers of this lyfe,
and at the ende bring them to eternall life.] Verſe 20. The Lord preſerueſh
[v. from any notorious hurt or daunger: or if not ſo, yet hee maketh away
for them to eſcape out of it, as ſhalbee moſt for his glory and their comfort]
all them that loue him [v. vnfeignedly and with a good heart, See Roman. 8.
28. but hee will deſtroy [v. in his wrath, and iuſt iudgement] all the wicked
[v. of the worlde, of what eſtate or condition ſo euer they bee.] Verſe 21. My
mouth ſhall ſpeake the praife of the Lord [i. I will boldly and openly in
wordes ſet forth his prayles: hee putteth the inſtrument wherewith wordes
are uttered, for the wordes themſelues] all fleſh [i. all men, for when this word
is ſo put alone, without adding any thing to it doeth moſt commonly in the
Scriptures reſpect men] ſhall bleſſe his holy name [i. ſhall prayſe his ma-
ieſty power and goodnes] for euer and euer [i. continually, ſe ver. 12. of this
Palme.

Verſe 1. Teacheth vs, not onely to be thankfull to God for his mercies, but
alſo to continue in the ſame, becauſe his mercies are continually powred forth
vpon vs. Ver. 2 teacheth vs that wee ſhoulde let no day paſſe, without heartie
thankſgiving, to the Lord for his graces. Ver. 3 teacheth vs that Gods pow-
er and incomprehenſible maiesty, ſhould prouoke vs to thankfulnes. Verſe 4.
Teacheth vs to haue a care to conuey the remembraunce of Gods benefices to
our poſteritie. Verſe 5. Teacheth vs to imploie more time in the meditation
of Gods workes, then hitherto we haue done. Verſe 6. Teacheth vs, as well
to publiſh Gods iudgements as his mercies, that the wicked may bee ſearſed
with a feare of his maiesty. Verſe 7. teacheth vs, neuer to be aſhamed to pub-
liſh gods promiſes. Ver. 8, 9. Are excellent deſcriptions of God by his qualities,
and

and comprehend much matter of comfort for those that bee afflicted, and also
 containe very excellent causes, why we should prayse, and thanke God. Ver. 10.
 Teacheth vs that it becommeth all Gods creatures, but specially his faythful
 people to blesse and prayse the Lorde. Ver. 11. and 12. Teach vs, not onely for
 our owne good and the discharge of our owne duety, but that others also there-
 by may be drawne to do the like. Ver. 13. Teacheth vs, that howsoever mens
 kingdomes be brittle, yet Gods government, ouer all, but specially ouer his,
 endureth for euer. Ver. 14. Teacheth vs, that God so prouideth for his chil-
 dren, in their daungers and distresses, that howsoever they bee afflicted, yet
 they do not utterly perish. Ver. 15. Setteth out Gods gracious prouidence &
 fatherly care ouer his children. Ver. 16. Sheweth that the Lorde is liberall
 handed towardes his creatures, and that al the good thinges which we haue,
 procede from his good will and pleasure. Ver. 17. Teacheth vs, that what-
 soeuer God doeth, he doeth in all byghnes, though perhaps we through the
 blindness and corruption of our nature, can not conceiue so thereof. Ver. 18.
 Teacheth vs that God quickly heareth, the earnest and vnfained prayers of
 his Seruauntes. Ver. 19. Sheweth that God will graciously deliuer his,
 out of all their daungers. Ver. 20. Sheweth the unlikely reward, betweene
 the goodly and the badly. Ver. 21. Teacheth vs, both in our owne per-
 sons, and in others, to stirre vp, and prouoke our selues to continual thank-
 fulnesse.

Psalme 146

Di. 1



This Psalme may bee diuided into two partes. In the first hee
 prouoketh himselfe to prayse God, promising to performe
 it, as long as he liueth, to which he addeth a deuotion, that
 we should not trust in any man, nor giue them the matter of
 praises. Ver. 1. 2. 3. 4. and 5. In the second, he sheweth certaine
 causes why he and other should prayse the Lorde, from ver. 6. to
 the end of the Psalme.

Se.

The title **P**raise ye the Lorde [i.e. Psalme 106. in the title.] Ver. 1. Prayse
 thou the Lorde O my soule [i.e. for his mercy and goodnes towardes thee, vn-
 derstanding by soule the seate of his affections, which is the heart, See Psalme.
 103. 1.] Ver. 2. I will prayse the Lorde [i.e. for his mercies] during my life [i.
 as long as I liue, and all the dayes of my life] as long as I haue any being
 [i.e. either in this life, or in eternall life, for the action of prayse and thanksgi-
 uing to God shal not cease then] I will sing [i.e. prayses and thanksgiving]
 vnto my God [i. vnto him whom I serue, and whom I haue founde by particu-
 lar experience, to haue bene a singular God to mee.] Ver. 3. Put not your trust
 [i. haue not any confidence or affiance in them, as though that without God or
 against him, they were able to helpe you] in princes [i.e. how little or how great
 soeuer]

foeuer they be in authoritie] nor in the sonne of man [i. in any man whatsoever: and this he doeth, to the end that God may haue his whole glory, recting and abolishing all peruerse hopes, specially those which we haue in great personages] for there is none helpe in them [i. he or they altogether are not able of themselves, to helpe either themselves, or other distressed: and this is one reason, why they shoulde not trust in men.] Verse 4. His breath departeth [i. e. 4 uen his soule, and vitall spirite, that is, hee dieth: and so the hope which men repose in him or them, perisheth] and hee returneth to his earth [vz. out of which he was taken, as Gene. 3. 19. and this must be understoode in respect of his body] then [vz. when hee dieth] his thoughtes perish [i. all that hee thought vppon and deuised in his imagination come to nothing: and this is another reason, taken from the vanity of mans life.] Verse 5. Blessed is he 5 [i. he is in a good and blessed state] that hath the G O D of Iaakob, for his helpe [i. that hath the true G O D to helpe and deliuer him in all assaies: See Psalme 144. 15.] whose hope is in the Lorde his G O D [i. that putteth his trust onely in that true god, howsoeuer men do destitute, forsake, or faile him.] Verse 6. Which made heauen and earth [see Psalme 124. 8. also Psalme 121. 6 2.] the Sea and all that therein is [i. whatsoever liueth and moueth in the same: See Psalme 8. 8.] which keepeth his fidelitie for euer [i. which doth faithfully and continually performe: whatsoever he hath promised.] Verse 7. Which executeth iustice [vz. vpon the wicked and vngodly, and that woorde, Justice, sheweth that God doeth them no iniurie when hee punisheth them] for the oppressed [i. on the behalf of the oppressed: 7. d. when they are oppressed, and none able to deliuer them, then doeth God take vppon him the defence of their iust cause against the oppressours] which giueth bread to the hungrie [i. foode and sustenance to them that want it] the Lorde loseth the prisoners [vz. out of their prison and bondage, as he did Ioseph, by bowing rulers heartes to set them at libertie: See Psalme. 105. 20.] Verse 8. The Lorde giueth sight to the blinde: 8 the Lorde raiseth vp the crooked [i. hee healeth all diseases: yea though they be neuer so harde and incurable: howe true this is the whole body of the Scripture declareth, and specially the miracles of our Saviour Christ in the newe testament, and by crooked, he meaneth them, that bee broken, and bowed as it were together, with afflictions and infirmities] the Lorde loueth the righteous [i. pursueth them especially with his fauour, seeming after a sorte to restrain that to the godly, which hee had generally spoken before.] Verse 9. The 9 Lorde keepeth [vz. safe and sounde, and free from hurt and daunger] the strangers [vz. which are tossed from one place to another, and haue as it were no body to comfort them] hee relieueth the fatherlesse, and widowe [i. hee comforteth them in their distresse and heauinesse, vnder these three, hee comprehendeth all them, that bee destitute of ayd and defence, or haue no means to come by the same, of these see Exodus. 22. 22. 23. 24.] but hee ouerthroweth [vz. in his iust iudgement] the way of the wicked [i. all his deuises, woordes, and workes: See Psalme 1. 6.] Verse 10. The Lorde [vz. our God, which we serue] 10

shall raigne for euer [vz. do his Enemies against him and his what so euer they can] O Sion [he speaketh to Sion, that is to the Church, because God speciallie raigneth for the preservation thereof] thy G O D [vz. whom thou seruest] endureth from generation to generation [i. ruleth and raigneth for euer and euer. as Psalme 145. 13. Praise yee the Lord [see Psalme 106. in the end.

- Do.** Ver. 1. teacheth vs, that our prayling of God should proceed from the harte. Ver. 2. teacheth vs, that we should continue in it, and neuer be wearie of well doing. Ver. 3. teacheth vs, earnestlie to fight against that naturall corruption which is in vs, that is to trust in others besides the Lord. Ver. 4. setteth out the breuitie and brittlenesse of mans life. Ver. 5. teacheth vs, that how soener we be forsaken of men, yet we are in good case if we trust in the Lord. Ver. 6. teacheth vs, to praise God, first for the workes of creation, secondlie for his mercifull promising, and faithfull performinge of that which he hath promised. Ver. 7. teacheth vs, that how soener men deale vniustlie one with an other, yet God alwayes executeth Justice: Secondlie it teacheth vs, that he doth not for euer forget, the poore afflicted estate of his people: Thirdlie that we ought to praise him for his providence towards the poore and needie, and his pitie towards the prisoners. Verse 8. teacheth vs, that many times in matters past mens reach, the Lord worketh most mightilie, to the end that all the glorie might be geuen to him. Ver. 9. teacheth vs, that these whom men commonlie make least account of, G O D most highlie regardeth and esteemeth, it setteth out also, the vnlikelie rewarde of the wicked and of the godlie. Verse 10. teacheth vs, that it is a singular comfort to the Church and to euerie member thereof, to knowe that G O D is the King thereof, and his Kingdome and gouernment, shall endure for euer.

Psalme 147.

- Di.** This Psalme standinge chiefly in exhorting men to the praise of G O D, may be deuised into thre partes. First he prouoketh men to praise God, speciallie for his Graces and goodnesse towards his Church, from Verse 1. to the ende of the sixt. In the second he exhorteth men to praise him, speciallie for his providence to all creatures, and namely towards Men. from Verse 7. to the ende of the 11. In the thirde he prouoketh them to praise him for his might, power, and goodnesse towards all, but chiefly towards his Church. from Verse. 12. to the ende of the Psalme.
- Se.** This Psalme hath no title, as many other before going haue none. Ver. 1. Praise ye the Lord [vz. for his mercy and goodnesse] for it is good [i. profitable and comfortable euen to vs: see Psalme 92. 1.] To singe [vz. prayles and thanks givings] vnto our god [vnto him who hath testified by infinit tokens, his

his great care and loue towardes vs, and we agayne on the other side do serue
and worship] for it [vz. prayse and thankes giuinges] is a pleasaunt thing [i.
is an acceptable thing euen vnto G D also, as who requireth the same at
our handes, as a p[er]ce of his seruice. Psalme 50. 15.] and prayse [vz. giuen
vnfeynedly vnto G D] is comelie [vz. both before him and all good men,
though the wicked of the worlde make no account of it, but as a deformed
thing: se for these two wordes, good, and comelie, Psalme 133. 1.] Verse 2. 2
The Lord [vz. him selfe] doth buyld vp [vz. thoro[ugh] his goodnesse and power]
Ierusalem [i. his Church: and vnder the terme, builde, the Holy Ghost doth
meane, that G D is the autho[re], the founde[r], yea all in all for his Church]
and gathereth to gether [vz. by the voyce of his worde, and the vse of his Sa-
cramentes] the dispersed of Israell [i. the straying members of his Church.
If we referre it to Ierusalem and the Jewes, he meaneth, that G D hath
bene alwayes a gracious Father vnto that people, and that howsoeuer they
were now scattered abroad into other cuntreys yet he would bringe them
home agayne to they[re] owne. If we referre it to the Church as we may and
ought to do in dede, he meaneth then, that it is not builded by mans power,
but by a heauenly and diuine power, that is by G D him selfe, who ga-
thereth into the bosome o[er] lappe of his Church, all those that are strayed from
it, and appertayne to his election.] Verse 3. 3
Hee [i. the Lord] healeth [vz. 3
by his worde, and most comfortable promises. conteyned therein, which are
the medicines of our soules, and the diseases thereof, and this he doth for his
promise sake] broken in harte [i. humbled in the inward man, for their sinnes
comitted agaynst him: se Psalme 51. 17. it may also be taken for such, as be
grievously afflicted, either outwardly, o[er] inwardly, yea thowen downe, and
ouerwhelmed, as it were, with their affliction] and buildeth by their sores
[i. remedieth and redresseth their hurtes and euills, and cureth as it were
they[re] griefes, like a good Shepheard, Ezech. 34. 4. and as the good Sa-
maritane, Luke 10. 34. and as a good Surgion is wont to doo, after
that he hath opened and dressed his patients woundes.] Verse 4. 4
He [i. the Lord] counteth the number of the starres [i. knoweth the very certayne
number of them, and not that we should thinke that he sitteth there to reckon
them, after the manner of men.] & calleth them all by their names [i. knoweth
howe to name euery one of them, q.d. that G D which sitteth in heauen,
and knoweth all thinges, yea euen the least thinges that are, and who also ru-
leth all thinges euen in the very Heauens, and doth by name beare rule ouer
euerie one of them, according to his auctoritie and might: se Isaiah. 40.
26. yea euen y God is worthe to be praysed: declaring also, that it is no more
harde matter for God, to gather his Church & the dispersion thereof, then to
number the starres, and to giue to euery thing his office, might, & property,
guiding them all by his prouidence and wisdom, in such sorte, that nothing
shalbe disorderous in that great multitude] Ver. 5. Great is our lord [vz. in 5
goodnesse] & great is his power [vz. also: d.g. both his goodnes and power, is
very

very great yea infinite: See Psal. 135. 3.] his wisdom is infinite [vz. to men,
 as who can neither account it, nor thoroughly comprehend it: vnderstanding by
 wisdom, his most fatherly and wise gouernement also, and the particulars
 6 thereof.] Ver. 6. The Lord relieueth [i. comforteth by his woorde and spirite,
 and many times in his prouidence exalteth to great honour, as Psal. 113. 7.]
 the meeke [i. the humble hearted, and such as by their afflictions are brought
 to true lowlines] and abaseth the wicked to the ground [i. casteth them downe
 7 from the top of their honour, euen as lowe as can bee.] Ver. 7. Sing [vz. pray-
 ses and thankesgiving] vnto the Lord [vz. our God] with prayse [i. with ioy-
 fulnes also, as well as with prayse] sing [vz. Psalmes of prayse] vpon the harp
 [hee addeth instruments, for the better stirring of men vp: See Psalme 144. 9.
 and yet this was but tempozal, and arbitrarie] vnto our God [see ver. 1. of this
 8 Psalme.] Ver. 8. Which couereth the heauens with cloudes [i. casteth thick
 cloudes containing raine in them, ouer the firmament meaning thereby, that
 God doeth by that meanes, chaunge as it were, the face of the heauen, which
 shoulde drawe vs, euen to wonder at his power] and prepareth [vz. by that
 meanes] raine for the earth [i. for the good and profit of the earth, because with-
 out raine and moisture from heauen, it woulde bee utterly barren] and maketh
 [vz. through his speciall blessing, as the first cause, and the raine as the in-
 strument] the grasse to growe [vz. in great plenty and abundaunce] vpon
 the mountaines [i. in most barren and drie places, which are for the most part
 very scant of grasse, because they are nigh to the parching and pearling
 9 heate of the Sunne.] Ver. 9. Which giueth [vz. in mercy] to beastes
 their foode [i. the nourishment, wherewith they are maintained and liue]
 and to the young rauens [which are not able to fede themselves] which
 crye [vz. through want of foode and sustenance: See Iob. 39. 3. and in this
 verse the Prophet setteth out Gods fatherly care and prouidence, which
 stretcheth it selfe, euen to Rauens or Crows, whiche are the most con-
 temned foules almost that are, men making no account of them as for foode,
 10 but utterly to destroy them, as hurtfull and noysome. Ver. 10. Hee [i.
 GOD] hath not pleasure [i. careth not for, nor delighteth in] in the strength
 of an horse [of which you may reade, a liuely description. Iob. 39. 22. 23. &c.
 and vnder this and that which followeth, hee comprehendeth all meanes of
 flesh and blood whatsoeuer, in which many men put their trust, but that is a
 peruerse thing, and much to bee condemned: and yet without that wee may
 lawfully vse all holy meanes, which God shall giue vs] neither delighteth
 hee in the legges of man [vz. howe strong, well proportioned, swift, and
 nimble so euer they bee: meaning notwithstanding that God exerciseth this
 goodnes towards vs, of the vse of the meanes, not for any worthinesse, that
 is in any of the Creatures, but for his owne glory sake, and the good of his
 11 Church.] Ver. 11. But the Lord delighteth in them [i. both careth verie
 much for them, and taketh singular pleasure in them] that feare him
 [i. sincerely worshippinge and serue him, hauing a reuerent feare of
 his

his mercie in their heartes] and attende [vz. in hope and patience] vpon
 his mercie [i. the time, till in mercie hee perfourme that, which hee hath gra-
 ciously promised them.] Verse. 12. Praise the Lorde [vz. for his mercie and
 goodnes] O Ierusalem [i. O thou his Church] prayse thy God [i. the G O D
 which thou seruest] O Sion [by Sion and Ierusalem hee vnderstandeth both one
 thing] vz. Gods Church and congregation. See Psalmes 5. 1. 18. meaning also
 by this often prouoking of men to prayse the Lorde, to teach them this, that
 they can neuer want occasion or matter in that behalfe. Verse. 13. For hee hath
 made the barres of thy gates strong [vz. in such sort, that no enemy is able
 to breake them, or to make any irruption into them, meaning by this speech
 that the Church was well defended with ayde and succour from G O D yea
 in such sort, that it neede not feare the enemies thereof, because it was defen-
 ded and shoulde bee deliuered from all euill] and hath blessed [vz. with all ma-
 ner of goodnesse, and namely with increase of multitude] thy children with-
 in thee [i. those that appertaine vnto thee, whether they be young or olde, for
 all are the children of the Church.] Verse 14. Hee [vz. alone] letteth peace in
 thy borders [i. keepeth thy coastes, Countrey and people in all quietnesse,
 not onely in that hee mightily driueth away all thyne enemies, but also in that
 hee inclineth the heartes of thyne owne people, to mutuall peace, and so keepeth
 them from tumults and rebellion] and satisfieth thee [vz. to the full in all a-
 bundance and plenty] with the flowre of the wheate [it is in Hebrewe with
 the fat of the wheate. See Deutron. 32. 14. See also Psalmes 81. 16. meaning
 euen that part of the wheate, not onely which yelded greatest plentie, but al-
 so wherein the greatest strength of nourishment consisted: vnderstanding also
 by this particular thing, whatsoeuer did appertaine to this present life, and
 was fit for mans nourishment.] Verse 15. Hee [i. God the Lorde] sendeth
 forth his commaundement vpon earth [i. hee needeth no more, but to com-
 maund onely, and then by a certaine secret motion and inclination which hee
 hath giuen vnto the earth, the earth bringeth forth the effectes thereof, as
 we see, by experience] and his worde [i. the worde which hee uttereth] run-
 neth very swiftly [vz. to be accomplished and perfourmed: q.d. when hee hath
 declared what he woulde haue done, all thinges are prest and prepared ready
 to obey him: so that looke whatsoeuer he speaketh by his worde and comman-
 deth, it is presently done, as appeareth Psalmes 33. 9. and by the particular
 enumeration of thinges, which followeth in this Psalmes.] Verse. 16. Hee giueth
 [i. sendeth, vz. from heauen and casteth it vpon the earth] shewe like wolle [i.
 very whyte, and light as wolle is: so that in these respectes snowe and wolle may
 be compared together] and scattereth the hoare frost [vz. in sundrie places]
 like ashes [or dust, which being light of themselues, and cast out, are scattered
 hither and thither with the winde.] Verse. 17. Hee casteth forth his yce like
 morsels [the Hebrewe worde, that is here turned yce, is diuersly interpreted
 by sundry men, some take it, as we vse to take it, for water vpon the earth,
 congealed to a hard substance: other take it for frost that commeth vpon raine,

- presently fallen but a litle before: yea wee haue seene, that almost at the one and the selfe-same instant, there hath been raine and frost, other some for haile and tempest: and to this latter do I incline, because that the droppes of raine, by very great colde in the aire are turned into haile, which seeme to bee, little morsels or pieces as it were] who can abide the colde thereof? [or rather thus, who can abide his colde, that is, the colde which God can sende, for otherwise the cold of yce or haile is not much.] Ver. 18. He sendeth [vz. forth his worde, his commaundement] and melteth them [vz. presently, q. d. he needeth but onely speake the worde, and they are by and by molten and consumed as it were] hee causeth his winde to blowe, and the waters flowe [i. hee bringeth speedily the winde into a warme quarter, and there commeth presently a thaw of the snow, frost, yce, haile, &c. and by their melting, the waters are increased, and flowe and swell beyonde their ordinarie and accustomed boundes. The winde is called Gods, both because he created it, and hath it continually at his commaundement to doe with it, what soeuer pleaseeth him, and by waters hee vnderstandeth, both the waters of the Sea, and the waters in the land.] Verse 19. He sheweth [vz. plainly and manifestly, so that they can not pretende ignorance] his word [i. his doctrine, and certaine knowledge out of the same, that they may follow him, whither hee calleth them thereby] vnto Iacob [i. vnto his faithfull people] his statutes, and his iudgements [i. his whole lawe and euery part thereof, whether it consist of commaundementes, or punishments for the breach of those commaundementes] vnto Israel [i. vnto his faithfull people, Iacob and Israel are here put both for one thing. See Psal. 14. 7.] Ver. 20. He hath not dealt so [vz. mercifully and graciously] with euery nation [no not with any nation, for vnto the people of the Iewes, at that time, were the oracles of God committed onely: See Rom. 3. 2. and Rom. 9. 4.] neither haue they [i. other nations and people of the world besides the Iewes] knowne his iudgements [i. his word, putting a part of it for the whole, as sundry times in Psalm. 119. True it is the Gentiles before their calling, knewe him by his workes, and that was sufficient to make them without excuse before him, but by his worde hee was onely knowne to his owne people] praise pee the Lord [see Psalm. 106. in the ende, also Psalm. 113. in the ende, & Psal. 146. in the end, and the rest of the Psalmes following euen vnto the end of this booke.]
- Do. Ver. 1. Teacheth vs, that it is profitable for our selues, & acceptable to God, to be earnest and often in prayling and thanking of him. Ver. 2. Teacheth vs, the continuall care and loue, which God beareth towards his Church. Ver. 3. Setteth out Gods pitie and loue, towards all such as are truly beaten down, with their afflictions. either outwarde or inwarde. Verse 4. Setteth out his exceeding great power and care in the gouernement and disposing of his creatures. Ver. 5. Teacheth vs, that wee can not of our selues, attaine to the least part of Gods wisdom. Ver. 7. Sheweth, howe dull wee are in prayling our God, in that wee are so often prouoked vnto it, and haue neede of so many both

both outward and inward things to direct vs up thereto. Ver. 8. Teacheth vs, that raine, the fruitfulness of the earth, and all other such like things, proceed from God alone. Ver. 9. Teacheth vs to be rightely persuaded, of Gods providence, who seeing he feedeth the unreasonable beasts and ravens, will not leave vs destitute. Verse 10. Teacheth vs, that no outward thing which we have, nor can doe, as of our selues, can commend vs to God. Ver. 11. Teacheth vs, that if wee will be acceptable before God, wee must arrive to these two things, viz. in hope and patience to waite vpon him, and to yelde vnto him that seruice, that in his worde he requireth at our handes. Verse 12. Teacheth vs, that Gods faithful people, and his Church, are specially bound aboue others, to prayse the Lorde. Verse 13. Teacheth vs, that the safetie, prosperitie and multiplying of the Church cometh from God onely. Ver. 14. Teacheth vs also, that the peace and plenty of his people proceede from him onely, and not from any policie or deuise of man whatsoeuer. Ver. 15. Sheweth, that the Lorde can by his worde, doe whatsoever pleaseth himselfe. Ver. 16. 17. 18. Teach vs, that howsoever God vse secondarie causes, in the accomplishment of his wil, yet it is his power only that directeth & disposeth of al things: see to this end Iob. 37. throughout. Ver. 19. Teacheth vs that gods word is the most singular iewel and blessing that God can giue vs in this life. Ver. 20. teacheth vs that God will haue mercy vpon whomsoever he wil haue merete, and he wil shew compassion to whomsoever he wil shew compassion, as for the other he wil harden.

psalme 148



This Psalm may be diuided into three partes. In the first, the Prophet exhorteth al the heavenly creatures, to praise and glorifie God, from ver. 1. to the end of 6. In the second he directeth vnto earthly creatures, to the performance, of that great duty, and al this he doth that hee might the better prouoke men therunto, from ver. 7. to the end of the 12. In the thirde, hee exhorteth them al together to prayse the name of the Lorde, shewing certaine notable causes, wherefore they should do it, and this is comprehended in the two last verses of the Psalm.

The title] Praise ye the Lord [See before Psal. 106. also 111. also 112. also 113. also 146. also 135. and 149. & 150.] Verse 1. Praise ye the Lorde from the heauen [i. e. al ye things that are in the heauens, and haue your abiding there, magnifie the Lord, and extol him for his goodnes, praise ye him in the high places [i. e. ye that are in the heauens, & haue your dwelling places as it were there, and the heauens are called high places, because they are high aboue vs, and note that in this verse, he speaketh generally vnto them al, meaning them particularly, & as it were one after another in the verses following] Ver. 2. Praise ye him,

1 D

So.

him, all yee his angels. [he speaketh this, not as though the Angels did not their dutie in charie halfe, but because he woulde haue them to shewe men the way as it were to praise God, and they are called Gods angels both because he created them, and also because they are alwaies ready to execute his commandements] praise him, al his armies [or hostes, this is a general word, and is to bee referred to all the heauenly creatures, as Gene. 2. 1. which are called Gods armies and hostes, because he vseth their ministry and seruice, either in the defence of his children, or in the overthrow of his and their enemies: & yet notwithstanding it may very wel be applied to Angels especially as who are the chiefe and principall instruments which he vseth in those cases.] Verse 3. Praise ye him sunne and moone [he directeth his speech to the insensible creatures, though they haue no vnderstanding, because they glorifie their creator, in doing their duty, and keeping the order, which he hath set them, and because Gods glory shineth forth in them, and they do, as it were, with a loud & cleare voyce, publish and set forth his praises, see Psal. 19. 1. and Psal. 145. 11. all this hee doeth to shewe, that it should be great unkindnes, if men should degenerate from the end of their creation] praise ye him al bright starres [i. all starres: for there is no starre, but he hath brightnes and light in him, to shine vpon the earth, as Gene. 1. 16. 17.] Verse 4. Praise ye him, heauen of heauens [i. not onely the circles and spheres, wherein the planets are, as it were in diuers seates, & dwelling houses, as the Philosophers affirme, but euen the very true heauens, the place of eternal ioy prepared for the elect, see for this phrase, 1. King. 8. 27.] and waters [i. raine] that be aboue the heauen [i. are in the cloudes, aboue the firmament, and are there vphelde by his almightie power, see Genesis 1. 7. so heauen in this place, is put for the aire, or the nethermost region of the aire, aboue which the cloudes containing the raine are.] Verse 5. Let them [vz. altogether, and every one of them] praise the name of the Lorde [i. celebrate and set forth his maiesty, power, goodness &c.] for hee commaunded [i. hee spake the words onely] and they [i. all and every one of them were created] [vz. immediately and presently, as Psalme 33. 6. 9.] Verse 6. And hee hath established them [vz. by the strength and power of the same word, whereby hee created them] for euer and euer [i. to all perpetuities and this must chiefly be vnderstood of the Angels, and ministring spirites] he hath made an ordinance [i. he hath set a decree, or decreed, by which they are lead, to do the office wherunto they are appointed] which shal not passe [i. which shal not vanish or flee away: or rather thus, which they shal not passe [i. which they shal not transgresse, or goe beyonde, doe what they can.] Verse 7. Praise yee the Lorde from the earth [i. yee earthly thinges, as from the heauen, verse 1. was heauenly thinges, and this is a general terme, comprehending the particulars expressed afterwarde] ye Dragons [the Hebrew word properly signifieth great fishes, such as are Whales, but yet it may be applied generally to all great beastes, whether they liue in the lande, or in the waters] and all depthes [i. all deepe places, or rather by the signe metonymia, all thinges conteyned

conceyved in the deepe places, as whether they be in the bottome of the sea, or
in the caues of the earth.] Ver. 8. Fire [i. lightning] and haile [i. which comon- 8
ly commeth with stormes of thunder and lightning] snow and vapours [vz. in
the ayre, which are drawn by thither by the power attractive of the sunne] stor-
mie wind, which [vz. wind, or else all of them together, but I rather refer it to
the wind] execute his word [i. obey his commaundement after their maner and
fashion, the accomplishment whereof we see Exod. 14. 25. And this he sayeth be-
cause alterations come not by fortune or chaunce, but are guided and gover-
ned by Gods secret will.] Verse 9. Mountaines and all hills [by this particular
enumeration, he declareth this to be his meaning that he would haue no crea-
tures excepted, though he do not reckon them by all] fruitfull trees [i. trees that
beare fruit for the nourishment of man and beast, which thing many trees doe
not, being replenished only with boughes and leaues] and all Cedars [vz. how
high and tall soeuer they be, meaning that if the best were not excepted, the worst
should not.] Verse 10. Beasts and all cattel [vz. of what kind or forme so 10
euer they be, the particulars whereof he reckoneth by after wardes] creeping
things [vz. as wormes, snakes, serpents, and such like, which creepe or craule,
vnderstanding also by those the very fishes, as may appeare Gen. 1. 20.] & fea-
thered foules [i. euery thing that hath winges and flieth.] Ver. 11. Kings of the 11
earth [i. al maner of rulers and men of mighte, by what title or name soeuer
they are called: and in that he beginneth with them, he doth not only closely
as it were reprove them for their vnthankfulnesse, because that whereas they are
more bound to God then others, by reason the greater benefits they haue re-
ceaued from him, and yet notwithstanding they are more slow to doe their du-
tie in this behalfe, vnesse they be wonderfully prouoked and pricked on for-
ward, defrauding God by that meanes, of the praise which is due vnto him,
supposing that the world was made only for them, but also secretly telleth the
their dutie, to wit that they should go before others in the performance of that
great office: for the more that any hath receaued, and in the offices of his exal-
tation draweth nigh to God, the more is he bound to serue him and to magnify
the riches of his grace] and al people [vz. of the world, of what nation, country
or kinred soeuer they be] princes and all iudges of the world [i. al that haue the
matters of state or publike iustice committed vnto them.] Ver. 12. Yong men 12
and maids, old men and children [the particular recitall of the distinction of a-
ges and sexes, which the Prophet vseth in this verse doth sufficiently declare,
that all without exception, should imploy themselves in the seruice & praying
of God. And these two words, virgins & children, import an amplifying as it
were of the matter: yea let virgins which are not so well instructed as the
male kind is, and let children which are not so skilfull as the old sort are, per-
forme this dutie of praise vnto the Lord.] Ver. 13. Let them [vz. altogether, 13
both heauenly and earthly, reasonable and vnreasonable, but chiefly the reason-
able creatures laste rehearsed verse, 11, 12.] prayse the name of the Lord
[i. his goodnesse, power and might] for his name only is to be exalted [vz. in the
songs

songes and prayes of his peoples, meaning that none is worthy of prayse, in respect of himselfe, but he alone: see Psalme 145, 3.] and his praise aboue the earth and the heauens [i. he is to be prayed more then the heauens or the earth or else his prayse is so great, that neither the heauens nor the earth, nor all thinges therein contayned, are able sufficiently to expresse it: and this is the first reason why they should prayse him taken from the excellency of Gods own maiestie.] Ver. 14. For he [vz. alone] hath exalted [vz. by his power and might] the horne of his people [i. their strength, for so haue we had the word horne vsed sundry times heretofore, meaning that God aduanced his Church both into great strength and dignity] which [vz. exaltation and lifting vp of their glory and strength] is a prayse to all his saints [i. tendereth not only to their glory and prayse, but also offreth them a plentiful occasion to prayse and magnifie his name, by reason of the grace which he hath shewed them. For the words, Saints, see Psalme 145, 10.] euen for the children of Israel [i. euen for the true and right Israelites, and this is an other terme proper and peculiar to Gods sonnes and seruants] a people that is nere vnto him [vz. by the reason of the couenant which God hath made with them in the person of Abraham, and confirmed in his sonne Christ: and thus he doth more and more specifie the people, who haue most singular occasion to praise him] praise ye the Lorde [see Psal. 146 in the end.

Do. One generall doctrine is offered in this Psalme, from ver. 1. to the end of the 10. vz. that if all Gods creatures in the dutie, and by the right of their creation, are bound to praise God in their kind, much more man, for whose sake all the creatures were made, that are made. An other generall doctrine wee may gather out of verse 2. that if Angels must be put in mind of the performance of this dutie, men had much more neede to be remembered, and not only so, but to be picked and prouoked forward thereto. Verse 5 being a generall inference vpon the particular premisses, doth playfully proue, that Angels as well as other things were created, and therefore that is a doctrine of some to thinke that they were without beginning: and withall it plainly and sufficiently overthroweth the dreame of the Sadduces, who did thinke that there was neither Angell nor spirit. Verse 6 teacheth vs, that not one of the creatures, nor all the creatures, can go beyonde the boundes which God hath set them in his eternall decree. Verse 8 teacheth vs that all gods creatures are but instruments to execute that which God will haue them to doe. Verse 11 teacheth vs that as Kings are the highest, so they should be the first, and examples to others in the seruice of God. Verse 12 teacheth vs, that no age or sexe can or should be exempted from the sincere worship and seruice of God. Verse 13 teacheth vs that as God onely is to be prayed, so he is only to be prayed vnto because praise and prayer, belong onely vnto him alone. Verse 14 teacheth vs, first that all the glory and strength, which the church hath, it hath it from God, secondly that God neuer bestoweth benefit vpon the Church, but that it becommeth the same aboue all others to be thankfull to God for it.

Psalm 149



This psalme may bee deuided into two partes: In the first hee exhorteth the faithfull to praise God, for his great grace and mercie bestowed vpon them: from Ver. i. to the end of the 4. In the second he prouoketh them to praise him, for the strength and power which he gaue them to subdue their enemies, from Ver. 5. to the end of the psalme.

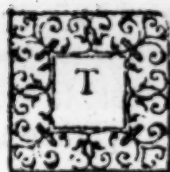
Di. 1

The title is expounded before. Psalm. 148. & in sundrie other places] Ver. Sr.
 1. Singe pee [vz. which are his sonnes and seruantes] vnto the Lord [vz. pour God] a newe song [i. a singular and excellent song, by reason of an vnacustomed benefite which you haue receaued from the Lord. see Psalm. 33. 3. also psalm. 144. 9.] let his praise [i. songes and Psalmes made vnto his praise] be heard [vz. openly and painelie] in the congregation of sainte [i. in his Church: this is an excellent description of the Church: for saintes: see Psalm. 148. 14.] Ver. 2. Let Israel [i. the Church of God and faithfull people: see Psalm. 147. 19. also. 148. 14.] reioyce [vz. exceedingly, and with an vnfeyned ioye.] in him that made him, [i. in God, and hee meaneth it not here of the generall creation onely, but also of their free adoption, by which they were chosen & seperated from all mankinde, to be a peculiar people to God, which was as it were a newe creation] and let the childe of Sion. [i. the faithfull members of the Church: see Psalm. 146. 10. and 147. 12.] reioyce [vz. as before in this verse] in their king [i. either in Dauid, and so by consequent in Christ, because Dauid was but a figure of him: or els in God, whom the faithfull many times call their king, as Psalm. 5. 2. and this latter do I rather allowe, because of that which goeth before in this verse and followeth in the next.] Ver. 3. Let them praise his name [i. his maiestie, power, and goodnesse] with the fluit: Let them singe prayes vnto him with the tymbrell and harpe [i. let them boldlie & frellie praise him, by all the meanes that lawfully they may: see Psalm. 81. 2. 3. and other Psalmes also as. 33. 2 and 144. 9.] Ver. 4. for the Lord hath pleasure in his people: [that is, as he did of singular mercy chose them, so he doth singularly delite in them: see Psalm 147. 11.] he will make the meeke glorious, by deliuerance [i. by deliuering them out of the handes of their enemies, and all their daungers: he meaneth that God will giue the that be afflicted, this honour, vz. he will boughsafe them aid & deliuerance from him, or as wee woulde say, will bestowe vpon them, the great honour of deliuerance.] Ver. 5. Let the Saints [see before ver. 1, of this Psal.] be ioyful with glory [i. gloriously reioyce: or else reioyce for the great glory, that God hath boughsaied to bestow vpon them] let them sing aloud [vz. vnto the Lord and his praise] vpon their beds [i. in the night season: q. d. let them spend dayes and nightes in the praying of him for his great mercies.] Ver. 6. Let the high actes of GOD [i. the notable and singular thinges which he hath done for them and against theyr enemies] be in their mouth [i. let them continually speake of them, and praise him for them and

and a two edged sworde in their handes [vz. both to defend themselves and to
 7 repulse and to driue farre away their enemies.] Verse 7. To exercise ven-
 geance vpon the heathen [i. to repaye them the inturpe and wrong whiche
 the heathen and wicked enemies haue done them] and corrections among the
 people: [i. to chastise, correcte and subdue them, as others had done the like
 8 to them.] Verse 8. To binde their Kinges in chaynes [i. to make euen their
 Princes and Rulers Prisoners] and their Nobles with fetters of yron [i. to
 make them captiue also: it is as muche: q. d. That there might bee neyther
 9 Prince nor people, but they might be subdued vnder them.] Verse 9. That
 they [i. the saythfull people] may execute [vz. with iustice and vprightnesse]
 vpon them [i. vpon the heathen kinges and their people] the iudgement that is
 written [vz. in the holy Scripture. So that I take these 4. last verses to bee a
 prayer that the Prophet made for y flourishing estate of the people of y Jewes;
 that they might saythfully execute Gods iudgements vpon the Gentiles, ac-
 cording to his word, without adding any thing thereto, or taking anye thing
 therefrom. See Deut. 12. 32. also Deut. 29. 29. If we apply this to the church
 and kingdome of Christ, then by the two edged sword, we must vnderstand the
 word of God, which is the sword of his mouth, of which see 2. Thess. 2. 8. Heb. 4
 12. Reuel. 1. 16. and al other instruments which God bleth to cast down strong
 holds, and to ouerthrow mighty imaginations, wherof see 2 Cor. 10. 4. &c.] this
 honour [vz. of their conquest and ouercomming of their enemies] shalbe to all
 his saintes [i. they shall haue their part in it, and seele the worke and power of
 God inabling them to do the like: which is a matter of great comfort] Prayse
 ye the Lord [see of this in the end of Psal. 148.

Do. Verse 1 teacheth vs two things, first that as God multiplieth new benefices
 vpon vs, so we should anew and afresh as it were, stir vp our selues to be thak-
 full vnto him continually: secondly that about all his praises should specially be
 founded forth in his Church. Verse 2 teacheth vs, that seing God hath begottē
 vs agayne vnto himselfe, and is become our kingdome, that therfore we should
 strine in all soundnesse to the obedience of his will. Ver. 3 teacheth vs to vse all
 lawfull meanes to prouoke and stir vp our selues to that great duty of prayse
 and thankesgiuing. Verse 4 setteth out vnto vs the singular loue and affection
 of God towards his people. Verse 5 teacheth vs not only cherefully to prayse
 God for his mercies, but to doe it also continually both day and night. Ver. 6,
 7, 8, 9, teach vs, to wish and pray for the prosperitie and flourishing of Gods
 Church, and the confusion and ouerthrow of the obstinate enemies thereof.
 Ver. 9 teacheth vs, that by reason of the fellowlike affection and feeling whiche
 is and ought to be amongst the members of the Church, the ioy, glory and vic-
 tory of some members and parts therof, shalbe the ioy, glory and victory of the
 other.

Psalm 150



This Psalm may be diuided into three parts. First he sheweth Di.
 for what causes men should praise the Lord. 1 2
 ly he sheweth wherewith they should praise him. 3
 Thirdly he sheweth, who they be, that should praise him. 3
 The title hath bin sundry times touched heretofore. 3
 1. Praise ye God [vz. which are his faithful seruantes] in his sanctuary [this
 may be expounded thus, either that God dwelleth in heauen, which is some-
 times called his sanctuarie, or thus, in his sanctuarie, y is in his temple. Or else
 thus, in his sanctuary: that is, in his sanctity, or holinesse, & so I suppose the he-
 brew word would rather be turned: q. d. praise God for the great holinesse hee
 hath in himselfe, some part whereof also it pleaseth him to communicate vnto
 vs] praise ye him in the firmament of his power [i. prayse ye him for the firma-
 ment which declareth his power, as Psalm 19, 1, or else thus] prayse ye him
 for his power stretched out [vz. ouer all creatures, because in him and by him,
 they liue, moue, and haue their being, and this sence I take to be the better, and
 to agre best with the hebrew text.] 2
 2. Praise ye him in his mighty acts [i.
 for his noble and valiaunt acts which he hath done for you, and against your e-
 nemies: so that you see in these two verses, this particule (in) must bee resol-
 ued by (for)] prayse ye him according to his excellent greatnesse [i. though ye
 can not prayse him as he most iustly deserueth, yet strue you to render vnto
 him that which he hath inabled you to performe. For he meaneth not that we
 are able to praise him according to his excellency.] 3
 3. Praise him in the
 sound of the trumpet [i. with trumpets clearly sounded, see Psalm 81. 3.] 3
 4. Praise ye him with
 violl and harpe, see Psalm 33. 2.] 4
 5. Praise ye him with
 Organs. [i. with Organs that
 may be heard, for oherwise there are no Organs, or any other musical instru-
 mentes, but they haue a sound if they be played vpon] prayse ye him with high
 sounding Organs [i. with Organs which being set high and so tuned, may
 very easily be heard. By this particular enumeration, he meaneth nothing else
 but that they should prayse God by all holy and lawfull meanes they could: see
 to this purpose before Psalm 149, 3. Concerning these instruments it is true
 that vnder the law they serued to lead the people to a certayne kind of holy ioy.
 If any would inferre her vpon, therefore they should be vsed now publicly in
 the Church, they are much deceaued, for they were but ceremonies, & we know
 and beleue, that the ceremoniall law and euery part and pce thereof is abo-
 lished: so that we can not without iniury to Christ, retayne them publicly in
 our Churches. Concerning the priuate vse of them, they are so far forth to be
 vsed, as they prouoke vs to holinesse, if they be instruments to stirre up men to
 praise

sinne and filchinesse, they must be detested and abhorred as vile and abhominable.] *Her. 6.* Let every thing that hath breath praise the Lord. Some referre it to all creatures, and it is true that the word may well beare & import so much. For mine own part refer it only to men, who though they liue as other creatures do, yet the word breath, as also the word life, doth more properly agree to them, then to beasts] praise ye the Lord [see before in the end of the 3 or 4 of these last Psalmes.] Now let vs marke that when the scripture doth so often times put vs in mind to praise the Lord, it doth iustly charge and vphayd vs, with our vnthankfulnesse and slouthfulnesse in that behalfe.

Do. *Verse 1, 2* teach vs that we are bound to praise God, and shew also certayne causes why we should doe it, *vz.* for the holinesse he communiceth to vs, for his great care and prouidence ouer vs, and all creatures, for his mercies towards vs, and his iudgements towards the wicked. *Her. 2* teacheth vs, that though we cannot praise God, or pray vnto him as we should, and he iustly deserueth, yet we should not for all that leaue of. *Her. 3, 4, 5.* teache vs to vse all the holy and lawfull meanes we can to stir vp our selues to vnfeigned thankfulness to our God. *Her. 6.* teacheth vs, that men aboue all his other creatures, are specially bound to be continually thankfull vnto him.

Ephes. 3. Ver. 20, 21.

Vnto him that is able to doe exceeding abundantly, enen aboue all that we aske or thinke, according to the power that worketh in vs, bee prayse in the Church by Christ Iesus, thorowout all generations for euer. So be it.

Faultes escaped.

The first number noteth the page, the second the line.

Pag. 1. l. 13. they, r, theirs. 2. l. 12. in the, r, of the. 3. l. 40. they, r, men. 5. l. 3. many, r, mā. l. 15. king-ly, r, king by. l. 16. imagination, i. inauguration. 9. l. 28. of r. from l. 41. continued r, contained. 10. l. 6. or, r, on. l. 2. draw. deceiue. 14. l. 39. such, r, further. 15. l. 20. rebuked, reputed. l. 26. ciuilitie & subtiltie, r, cruelly and subtilly. li. 31. par. r, per. 19. l. 21. time, terme. 22. l. 24. putteth, r, put them. li. 37. summe, r, same. 23. l. 20. consisteth, r, trusteth. 27. l. 7. r. ue, r, terme. 35. li. 2. out, r, on. li. 9. not to, r, to note. 40. l. 32. thy, r, my. 46. l. 28. possible, r, impossible. l. 31. Gods, r, God. 46. l. 18. lustines, lostiner. l. 26. sentences, senles. 51. l. 20. remoued, reuined. 59. li. 32. strike, r, stirre. 63. li. 27. affection. r, affliction. 70. l. 38. quarellors, quarellous. 73. li. 10. better, r, bitter. li. 20. set, r, fet. 74. li. 3. intent, innocent. 77. li. 20. guilty, r, guile. 82. l. 24. reiected recited. 85. 38. spoke, r, smoke. 88. l. 33. past me, past cure. 91. li. 40. drunke, dumbe. 96. li. 20. trusty, vntrusty. 97. li. 30. parting, for panting. 104. l. 39. kimcho, for kimchi. 100. l. 37. performed, for perfumed. 110. l. 20. 1. Cor. for 1. Chro. 111. l. 15. breathing, for breaking. 113. l. 30. sects, r, sorts. 161. l. 21. expounded, r, propounded. l. 36. ceased, r, seized. 172. l. 34. captaines, r, captiues. 174. l. 20. mother, read both our. 176. l. 6. expound, for propound. l. 7. expoundeth, propoundeth. l. 16. seeke, for setteth out. 181. l. 6. altogether, r, All together. 186. l. 17. faithful, r, faith. 203. l. 1. afflictions, r, afflictions. 205. l. 29. godly, for vngodly. 255. l. 24. first, r, for so. 259. l. 27. referred, r, corrected. 265. l. 18. see, r, vse. 266. l. 10. mortal, for immortal. 271. li. 26. strange, r, strong. 303. l. 16. comfort, r, consote. 315. li. 11. three, r, two. 347. li. 35. for necess. r, but for necess. 354. l. 18. peraphrasis, read, periphraisis. l. 19. beginning, r, begetting. 363. li. 13. meaneth, for nameth. 364. li. 28. lande, read hand. 367. l. 13. slaieth, for staineth. 397. l. 31. reed, for red. li. 38. bands, r, bounds. li. 40. supposes, r, supposes. 399. li. 13. Himites, r, Hiuites. 405. li. 4. shal, r, should. 406. l. 25. inuisible, for insensible.



